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For the Biblical Recorder.

REPLY TO DR. BURROWS.

AN EXAMINATION OF DR. BURROWS' REPLY TO W. H. J., IN DEFENCE OF THE USE OF ORGANS, IN CHRISTIAN WORSHIP.

Dr. Burrows says: "I furnish for W. H. Js. consideration a longer list of objections to organs, than any he has yet produced.'

I am obliged to the brother for his liberality, but will he excuse me, if I say he has entirely misapprehended the nature of my article. I advanced not a *single* "objection" against organs. My article was intended simply as a refutation of his arguments for them; and was confined exclusively to this point. I will only add, that, if the brother had been as successful in *answering* objections, as in stating them, he would have saved me the necessity of the present communication.

The Dr. says, "W. H. J. objects to my interpretation of St. Paul's declaration. 'To the Jews became I as a Jew, that I might gain the Jews, &c., &c. I am become all things to all men, that by all means I might gain some.' He then ironically exclaims, as if the sentence were a triumphant refutation of my position, 'If men are *saved* by organs, by all means let us have them.' Would it not be as pertinent to say, "So you Paul, are going to *save* men, are you?" I thought Christ the Savior of men, not Paul. Now I meant saving men by organs, just in the same sense in which Paul proposed to save them, by becoming weak without law &c.' I therefore transfer W. H. J's. objection from myself to the Apostle Let him settle that matter with Paul."

Let it be particularly noticed, that Dr. Burrows, here says *in one, and the same paragraph*, "W. H. J. *objects!* to my interpretation of St. Paul's declaration," while yet he *assumes* the correctness of his interpretation, and upon the ground of his assumption, charges me with opposition to the Apostle! To justify himself in such a charge, he should have *proved* the correctness of his interpretation. W. H. J., I think, did something more than "object" to Dr. Burrows' interpretation. He submitted *reasons* for believing it was not correct: and to show that the principle propounded by the Apostle, could not, with his views, apply to his case. For the principle of the Apostle is, that the "strong" shall bear with the "weak;" while Dr. Burrows, *according to his premises,* advocates organs, not upon the principle of a concession to the "weak" party—which is supposed to be opposed to them—but because *they are desired* by the party which is "strong." As I have said, the principle of the Apostle might be, with him, an argument *against* organs, but cannot possibly be an argument *for* them. The rule of the Apostle is reversed, and the "strong" require concessions from the "weak." The doctrine of the Apostle, as an abstract principle, is as much against organs as for them. As a *practical principle,* applicable to the existing state of our churches, it is, I presume, decidedly against them.

When Paul says, "I am become all things to all men, that by all means I might save some"—he propounded a principle which is sufficiently intelligible, and which commends itself to the understandings of men. This principle is, that we shall endeavor, by general courtesy, and by all *lawful* concessions to the peculiar customs, and even prejudices of men, to gain their confidence, and obtain such an influence as may, with the blessing of God, eventuate in their belief of the gospel, and consequently in their salvation. Such a *priciple* of courtesy and concession *is* a means of saving men; and is accordingly, an imperative and strictly-commanded duty. What is true of a general principle, is true of every particular case to which it applies. When therefore we advocate any particular act upon the principle of the Apostle, it must be because we believe, that in refusing to do such an act, we are endangering the salvation of men, and thus incuring an alarming responsibility. For this reason the Apostle warns certain brethren, that they should not by their knowledge, in eating meat, destroy a weak brother for whom Christ died: not indeed, in this case, from a want of a courteous regard to his *prejudices*, but still, from the want of such a *concession* to his *weakness*, as would be the means of preventing him from being emboldened to eat with sense of guilt. what the other might do with a good conscience. It was for *this* reason, and not on account of mere treminology, that W. H. J. said—though he was not aware of any exclamation—"If men are *saved* by organs, by all means let us have them." He who advocates their use upon the principle of the Apostle, is bound to maintain that in this sense, they are necessary to salvation, or at least, that in objecting to them, he is endangering the salvation of those who desire them, and if this be true, it must be because there is such a weak, infatuated, and determined passion for an organ in a church, that their wishes in this respect, can be denied, only at the expense of endangering their salvation. Is this the case with any of our churches? I hope not. I pity them if it be.—Even then it would deserve to be considered whether their claim did not involve some *principle*, to concede which might be as dangerous to their souls, as a refusal to gratify their wishes. Danger is not always only on one side. But the anomaly of the case is that it is the *"strong"* to whom such concessions are to be made to save them from ruin! The "weak," poor souls! may get to heaven as best they can. I excuse Dr. Burrows, however, from this censure, as he professes a commenable and christian regard for their consciences of his "weak" brethren.

It is said by Dr. Burrows that "Instrumental music was employed in the temple service by the direct command of God, and therefore cannot be wrong in itself."

But of what importance is such a question? That it is not wrong in itself, furnishes no proof that it belongs to the instituted worship of God. If the fact, that an act is not in itself wrong, furnishes any argument in favor of its use in christian worship, such a principle will be found to be of very extensive application. Circumcision will be admitted to a seat in the choir, for this is "not wrong in itself." The affirmation, however, involves a false statement of the question at issue. The question is not whether instrumental music be, or not "wrong in itself," but whether its use in christian worship, is authorized by the law of the New Testament?

If it were an original question whether organs—or a question *now*, whether harps and cymbals—should be introduced into our public worship, would such a measure be defended upon the ground, that these instruments were employed for this purpose in the time of David? If the principle will not justify the use of all these instruments, neither will it of itself, justify the use of any of them. That they were used under a former dispensation, is not an argument *against* their use now, but as little is it an argument for it.

Neither do I believe that it is a safe principle to argue from what God allows, or even commands to the *per se* character of an act. Indeed I know of no *simple act*, as distinguished from *principle* which, considered in itself, is wrong. That which done from one motive, is an act of high and flagrant immorality, done from another, is an act of obedience to God, and of love to man; *circumstances* stamp an act with its moral character, whether of criminality or virtue. I should say that *divorce*, and *polygamy*, being contrary to the instituted relation between the sexes, were "in themselves" wrong, and to *kill*, is not only wrong in itself, but contrary to the positive commandment of God. Yet he *commanded* Abraham to kill his son. This he would not have done, if he had not possessed the *right* to do it, or if the act, in obedience to his command, would not itself have been right. Whatever any act may otherwise be, it is right if it be *commanded* by God. It loses its character of criminality, and assumes an aspect of holiness under the sanction of Divine authority.

Under the moral law kindly intercourse, and fraternal association (as is illustrated by the parable of the man who fell among thieves,) are the duties of all men; yet such fraternization with other people was positively interdicted by the institutions of the Jews. Sin has disrupted man's relation to God, and subverted the economy under which he was created. He is a guilty creature in the hands of his Sovereign and Judge; having forfeited all rights graciously vouchsafed to him, in the covenant of his creation, and any institution, or relation respecting him, which comes short of his destination, is an act of mercy, and is so much more than he deserves.

We cannot then, reason from the character of God to the specific propriety of any particular act. We cannot reason from the character of an act, in its relation to us, to the authority and power of God. The legitimate consequences of any truth are themselves true; but the truth of God is established by revelation and is not subject, like the principles of mathematicians, to be essayed by its consequences. What God teaches is TRUE. What God commands is RIGHT, and what God forbids is WRONG.—Reasoning upon an opposite principle, the excellent Dr. Alexander, of Princeton, declined becoming a Baptist, because he saw, as he supposed, that an admission of Baptist principles, would unchurch other denominations. What if it did? He was not responsible for that.—If the ecclesiastical disfranchisement of other denominations is a fair corollary from the principles of the Bible, so it must be. The truth of God must not be sacrificed, to save the character of churches. It is a matter of revelation, that believers shall be immersed. It is not a matter of revelation that Pedo-baptist communities are christian churches. The ETERNAL WORD of God is our only safe guide in morals, and rule of industry.

Dr. Burrows says, "The Psalms have not been abolished."

Will the brother be so kind as to inform us what portions of the Sacred Scriptures *have* been abolished? Or does he mean to say that because the Scriptures have not been abolished, none of the statutes they contain, or of the duties which any portion of them prescribe, have been abrogated by the christian dispensation?

He asks again if "A congregation may not be just as godly by placing an organ in the house, as in singing Sternhold and Hopkins' version of the Psalms, after the nasal lining out of a solemn Precentor."

I beg leave to say to our brother, that I was not aware that "Sternhold and Hopkins' version of the Psalms" or "the nasal lining out of a Precentor," "solemn," or otherwise, had any more to do with the subject than so many questions in Alchemy. Neither is the question we are discussing, how may "a congregation" be most "godly?" Will the brother permit me to remind him, that the question before us is this: *Does the New Testament furnish us with authority to employ instrumental music in religious worship?*

But as a more particular answer to Dr. Burrows' question, I ask—*Does* he furnish us with the only alternative? Because a congregation has not an organ, are they obliged to sing "Sternhold and Hopkins' version of the Psalms?" or to sing "after the nasal lining out of a solemn Precentor?" It is a certain proof of the indefensible character of a position, when its advocates are reduced to the necessity of availing themselves of such resources. An honorable surrender is much more creditable, than such a defence.

When, however, Dr. Burrows says, "There is a divinely-inspired and joyous prediction that instrumental music shall be used in the New Testament times," or according to another form of his statement in the "gospel church;" his declaration is of a more serious import. If there be a "divinely inspired prediction" of the Old Testament, "that instrumental music shall be used in the gospel church," then its use is a COMMAND of the *New Testament*. This is obvious, not only from the general principle, that the predictions of prophecy, respecting the duty and services of the church of Christ, must of necessity, be consentaneous with his commands in this respect, but were particularly from the express declaration of the Apostle Paul to the Jews of Antioch, which rejected his ministry. "Lo! we turn to the Gentiles, for hath the Lord *commanded* us, saying, 'I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to the ends of the earth.'" The predictions then of the Old Testament, respecting the offices and services of the christian church, have, under the New Testament dispensation, the force and authority of LAW.—If then the promises of Dr. Burrows are sound, the use of organs in public worship, is not less a duty in our churches, than that of publishing the gospel to the heathen; and the Doctor must assume still higher ground in their defence.

"Paul" the Doctor says, "authorized the use of 'Psalms' as well as of 'Hymns and Spiritual songs,'" and "he doubtless did so, with a full knowledge that the uniform rendering of a Psalm, was with the accompaniment of lute and lyre." The plain sense of this is I suppose that the Apostle authorized the use of instrumental music in the worship of christian churches.

Let us subject this extraordinary position to a strict examination.

Dr. Burrows will not be offended I hope, for I certainly intend no offence—if I ask, *Do you believe this to be true?* Do you think the language of the apostle was designed to be of any such import, as to authorize the use of organs in christian churc'es? In the assumption of so unusual and singular a position, an opponent is entitled to the second thoughts; and I can but believe that the "sobor second thought" of Dr. Burrows, would without further argument settle, at least, this point between us. If, however the language of the Apostle supplies our brother with an argument in his favor, he does not avail himself of it, in its full strength, for if Paul *"authorizes"* the use of organs he does *more.* He *enjoins* their use. The language of the Apostle is *a positive injunction.*

If then Dr. Burrows believes this to be the sense of the Apostolic language, why, instead of skirmishing in doubtful contest, for posts of uncertain and inconsiderable value, does he not seize, at once, upon this impregnable stronghold, and rest in security within such unassailable *rampart?* *I would not fire a hopeless gun against such a battery.* Let it be decided that Paul enjoins upon the churches the use of organs, and I will defend them with the same determined and unrelaxing purpose, with which I do, the ordinance of baptism.

If too, the Doctor does not feel safe under the authority of one Apostle, he may have the protection of another. James too says, "*If any man be merry let him sing Psalms,*" accompanied with "lute and lyre!"

Let us look to the *reason* of Dr. Burrows, *for his position* respecting the Apostles injunction. "A Psalm," he says "as the etymology of the word indicates, is a composition designed to be sung to the accompaniment of musical instruments. It is not a Psalm employed in worship of God in the Scripture sense, unless it is thus rendered." Etymology—as doubtless no one knows better than Dr. Burrows, is a very unsafe reliance, as a source of knowledge, respecting the strict lexicographical sense of words. They are continually changing their sense, and often depart very widely from their etymological import. The sense of the English word *virtus* from which it is derived. The signification of words must be learned from their *use*, by the standard writers and speakers of the language, to which they belong. Lexicons, (from which an appeal, as a lawyer would say, will always be,) are designed to acquint us with this use. Now where it is said, that Watts' Psalms are sung in our churches, I suppose, it would be about the last thing, any one, learned, or unlearned, would understand from this language, that they were *necessarily* sung with "lute and lyre," and that they *could not* "in the Scripture sense," be sung otherwise. So, though it were admitted, that Psalms, "as David gave them, and as the Holy Spirit indited them" *were* "designed to be sung to the accompaniment of musical instruments;" and though it were furthermore, admitted, that unless they were sung in the manner "designed," they *were not* Psalms, it still would not follow that the same is true of Psalms, in the sense the word is used by the Apostle. Besides, does Dr. Burrows, and his church sing the Psalms "as David gave them, and the Holy Spirit endited them!" If not to "Sternhold and Hopkins," I think they are probably indebted to Watts, for such a version as will accommodate them to their purpose. I do not suppose, either that Dr. Burrows would think it consistent with the law of Christ, "*Love your enemies,*" to hear his church imprecating such terrible calamities upon men as is done in "the only inspired Psalmody of the church."

Dr. Burrows says, "A *Psalm!* "*is not* a Psalm" "in the Scripture sense," until it is "sung to the accompaniment of musical instruments!" But this involves the singular solecism, a thing which *is*, nevertheless is *not*, until it *is*. To organs belong the omnipotence to create something out of nothing, which something, as soon as it parts from the vivifying embrace of its musical creator, drops again into its original nonentity. I think, too, David styled his compositions *Psalms* before they were sung in the temple. As little is Dr. Burrows' sense of Psalms in agreement with the definition of the word by Webster.

Dr. Burrows proceeds, "When it is objected that organs are inconsistent with the simplicity of christian worship, we have only to ask, what is the standard of good taste, and simplicity in such matters?

In stating this objection, Dr. Burrows does not deny that the objection is *good*, if it be *true*. He virtually admits there *is* such a thing as "simplicity in christian worship," and of course some standard by which it is to be judged. It was incumbent on him therefore to show what that standard is; and to refute the objection by *referring* it to this standard. On the contrary, he in effect affirms, either that there is *no standard*, or that the standard is the "customs of society." Can either of these positions be true? Are they not self-evidently false? If simplicity in the worship of God be a duty, surely there must be some standard by which this duty is to be assertained and determined, and it seems equally plain that this standard cannot be the "customs of society." It may be, and undoubtedly is in many cases, the part of discretion and wisdom to comply with the usages of society, in things which are not contrary to the law of God; but I should never have supposed that religious worship was to be regulated by a regard to the opinions, caprices, and tastes of "a world lying in wickedness." Indeed in my humble opinion, the less any such considerations, as a specific cause of influence, or reason of action enter into their views, the more likely will be a church to be preserved from corruption and worldliness. Yet while Dr. Burrows admits the duty in question, he either supplies us with such a factitious, uncertain and dangerous standard, or he supplies us with none. Thus like a man extinguishing the lights in a room, that each one may with impunity do what he please, he seems content to deprive himself of the means of proving that his position is conformable to a rightful standard, if he may at the same time only deprive us of the means of proving that it is *not*. He throws away the half bushel, so that if he cannot prove there is no deficiency in the quantity of his grain, neither can we prove there *is*. I believe that in this, as in every other case there *is* a standard by which Christian duty is to be determined, and this standard is found in the New Testament.

"If," says Dr. Burrows, "the sincere purpose be to multiply influences over a community, to render the worship of God more impressive and attractive, to widen the sphere of the churches influence over the world, and to gain souls for Jesus, *then* (W. H. J. italicises the words,) EVERY *improvement in the architecture and furnishings of a sanctuary is commendable, is a service which God approves, and over which devotion may bow in earnest prayer, and rejoice in grateful thanksgiving.*"

I think it only necessary to call particular attention to this sweeping statement that its extraordinary character may be seen at a glance. A "sincere purpose" is to legitimate and sanctify "EVERY improvement;" and of course such an improvement as that of St. Peter's church at Rome "in the architecture and furnishings of a sanctuary." The principle is most objectionable and dangerous. It is in fact the very core of all false religion. This is the song of the church of Rome in defense of all her vile and meretricious trumpetry.

But the Doctor immediately abandoning his dangerous ordinance, charged with such explosive and destructive ammunition, bridles this minister of death with the following restriction: "These principles will allow nothing that is incongrous with the divine worship."

This I must acknowledge, seems to me very much the same as to say, you may do as wrong as you please *provided* you will only do what is right! Dr. Burrows first states that "*every* improvement in the architecture" ornaments of a church is acceptable to God, "if the sincere purpose be to multiply good influences, &c.;" and then adds, "these principles will allow nothing that is incongruous with the divine worship." What it is, that is *congruous* "with the divine worship," which is *not* "acceptable to God," remains for the Doctor to inform us. He announces a principle of wide and desolating scoop, and then says the principle extends only to what is safe and good. He begins with a portentous and alarming canon, and ends with a very harmless truism. His proposition is like some terrific vulture, overshadowing us with ravenous wing, and threatening to fall upon us with devouring beaks and talons, but which suddenly and strangely transmitted, alights before us soft as the dews of heaven, andinnocent as a dove.

When Dr. Burrows says, "There is no sin in good taste," "there is harmony and beauty in all the works of God," and such like affirmations, he utters truths, which viewed under one aspect are only a string of truisms, and under another evident examples of the *petitio* principii; because they in effect affirm that the contrary positions are maintained by his opponent, or that they are the legitimate consequences of his principles. Nature is indeed beautiful, as she proceeded from the hands of her author but in all that is accessible to his touch, has been sadly perverted and marred by the remodelling hand of man. Beauty depends very much upon *propriety*; upon *consistency*, upon *adaptation*; upon the proper relation of parts to one another; and their symmetrical formation, in the exhibition of a harmonious whole. It depends too upon the quality of an object to gratify the unvitiated and unsophisticated taste, with which God has created us. The elements of beauty are very different in different objects. Power is beautiful in a man; submission in a woman. When one man says he has a beautiful horse; and another that he has a beautiful wife; and a physician, of a patient he has vaccinated, that he has beautiful pustules, they all employ the word in a right, though in a very different sense. That which is a beauty in our object, or one relation, becomes a deformity in another. The skin of the leopard and the plumage of the plumage of the peacock are beautiful, but it would not be easy to convince a handsome woman of the justness of our reasoning, if we should endeavor to persuade her that she would increase her charms by investing herself in such costume. She would be but little affected by the reproaches of her insensibility in declining such personal ornaments. These objects, beautiful in themselves, would become not only ludicrous, but odious and revolting in such a relation. It is beautiful to see a child play with his hoop, and top and kite, but such an employment would not be considered beautiful in men and women. Neither because an object is beautiful, is it fit for every use. Flowers are beautiful; but we should not therefore eat them. Children are beautiful they ought not therefore to be baptized. Indeed many things which it is pleasant to *see* it is death to taste.

When therefore, Dr. Burrows either charges us with an insensibility to beauty, because we object to organs, or urges that our admiration of the works of God commits us to their use, I must with all respect and humble submission, still be permitted to think, that he reasons very illogically.

TO BE CONTINUED.

W. H. J.

For the Biblical Recorder.

PLEASURES OF MEMORY.

Silently and pensively I stroll through the dim aisles of the past, and looping back the years of womanhood, fondly review those bright those *cherished* scenes which make happy the fleeting period of childhood.

Amid all these sweet remembrances the home of my childhood will ever retain the most sacred place in my heart. Around it cluster the most hallowed associations of early days. Here I first beheld the glorious light of day, was first delighted with the sweet notes of birds; and here my infant tongue first lisped the endearing name *Mother.*

Sacred to memory is every thought associated with a pious and affectionate mother. Her sweet voice is our lullaby soothing our childish sorrows; her constant love and godly counsel our stay amid the stern realities of life; and when her voice is heard no more, her memory our guardian angel restraining us from evil and prompting us to the achievement of great and noble deeds.

'Tis her memory that makes bright my childhood's home; and while I survey this sacred spot my heart acknowledges the pure pleasures I then enjoyed and the question arises, why did I not more fully appreciate those inestimable blessings which a kind Providence so bountifully bestowed upon me. Surrounded by earth's choicest attractions. I spent my first years in all the innocency of childhood's brightest dreams.

During those halcyon days did no murmuring sigh escape my childish bosom? Ah! yes. I often wished for a brighter, a happier day. Alas! no brighter day will ever dawn for me. Sol's golden rays will never shine more resplendently than during the happy morning of innocency.

Next on memory's page is the dear old school house, beneath whose moss-covered roof I made my first step in the mystic maze of science. Even now I hear the gentle voices of my kind teacher and playmates, and while I gaze on their vacant seats my heart cries out where, O where are the friends of my youth, and the bare old walls send back the answer "where." The playground is dotted with venerable oaks, whose cool shades form a pleasant retreat during the hours of recreation. O ye hours, ye *sunny* hours can ye return no more forever? Can ye never restore to me the loved ones of other days.

Here too is the beautiful spring whose crystal water so allayed my parching thirst. In its limped waters I have spent many pleasant hours, building up dams or enticing the finny tribe to nibble my bait,

Dear old home, fondly remembered school house and silvery spring, would ye were some dear friend that ye might hear the outgushings of my impulsive heart, and dispel the gloom that sometimes hovers over me. And majestic magnolia would that my last resting place might be beneath your green leaf's shade, where the low, sweet murmurs of that dear little spring might chant my requiem through all future time. Sweet memories, I grasp thy golden gleam and treasure them in my soul and never will let them flee away. Alas that fate should thus separate me from thee, my native land. With unuterable anguish I again say;

Farewell sunny scenes of my childhood,
With the friends of my youth I must part,
No more, alas, shall I behold you,
But your memory will live in my heart.

SALLIE M. WOOD.

April 21st, 1868.

HARD TIMES THE SCAPE GOAT FOR THE SIN OF STINGINESS.

The cry of "hard times" is again upon us. The wheel of business and industry are moving very slowly. We are sorry for it. Sorry for the men and families thrown out of employment, and sorry for the churches Unfortunately the churches are always made to feel the pressure of hard times the first. When people find it necessary to curtail their expenses, they begin with their religious contributions and expenses. They then stop their Church paper. They refuse or at least do but little towards the support of missions, poor students, orphans, etc. They dress as richly, furnish their tables the same, get all the political papers, and spend money for unnecessary luxuries now as ever. This is not right. God and his kingdom come first, not last. If "charity begins at home," remember we call ourselves God's children, and His Church is our home.

The Jews lived under a darker dispensation than we, yet how much brighter their liberality shines. They gave the Lord the fattest and most beautiful lamb in the flock. Some of our people give the dirtiest and ugliest bills in their pockets to the Church, especially to editors; the Jews gave the first ripe fruits of the harvest to the Lord; some of our people give the worst and last sheaf of the harvest gleanings; the Jews gave a tenth of their income to support the temple service; many Christians of these times do not give a hundreth part of theirs. "O, but we have a free Gospel," says one. Yes, but while the water of life is free, the men that carry it to you are not free to work for nothing.

The fact is, there is more money in the country than seems to be. Distrust retires it into concealment and the cry of hard times is the song of avarice to hush pleadings of religious liberality. We sometimes go to an auction, and survey the groups of men standing around, and come to the conclusion that there is notten dollars in the crowd, but we are mistaken: we see several hundred dollars' worth of goods bought and paid for on the spot.

A Circus comes along and people say no use to come here—there is no money in the country, But the shrewd yankee showmen know better than that. The great tent is reared and the music sounds, and the lion roars, crowds gather around, and the green backs roll out thick and fast, and the Circus men bear them off by the bushel. And there are many professors of religion *too poor* to pay their preacher, who have found money enough to take their whole families in "to see animals;" so we have come to the conclusion that the difficulty does not lie so much in the lack of money as the disposition to give it.—*Episcopal Methodist.*

The King and the Soldier.

A King was riding along in disguise, and seeing a soldier at a public house door, stopped and asked the soldier to drink with him; and while they were talking the king swore. The soldier said, "Sir I am sorry to hear a gentleman swear." His majesty took no notice, but soon swore again. The soldier said, "Sir, I'll pay my part of the pot, if you please, and go; for I so hate swearing, that if you were the king himself, I should tell you of it." "Should you, indeed?" said the king. "I should," said the soldier. His majesty said no more, but left him. A while after, the king having invited some of his lords to dine with him, the soldier was sent for; and while they were at dinner, he was ordered into the room, and to wait awhile. Presently the king uttered an oath; the soldier immediately but with great modesty, said, "Should not, my lord the king, fear an oath?" The king looking first at the Lords, then at the soldier, said, "There, my lords, is an honest man; he can respectfully remind me of the great sin of swearing; but you can sit and let me send my soul to hell by swearing, and not so much as tell me of it."

For the Biblical Recorder.

MARY AT THE SEPULCHRE.

BY MISS L. H. G.

The dawning mantles clear and still;
And Olivet and David's tower,
And castled wall, and templed hill,
Gleam sweetly in the early hour,
No incense cloud on Zion lies,
The veil is rent, the Presence gone,
But nature's fragrant sacrifice
From countless censers greet the morn.

As sweetly from the night's embrace,
To light and bloom awakes the earth,
As Eden in her sinless grace,
The blessed Sabbath's cloudless birth,
But what the gladsome cheer of morn,
The joyous balm, the unveiling bloom,
To her despairing and forlorn,
Who weeps before the Master's tomb?

Poor human soul, so sorely prest!
Poor love still fighting with despair!
Oh Sabbath vain, that was not rest!
Oh night of woe, so hard to bear!
She watched for light, she sped with dawn,
She came with love, she stays with fear;
The stone's away, the Master gone,
"He is not here, He is not here."

Mary! 'tis He—"Rabbi!" and through
Her being thrills His voice, again
The quickened life-tide bounds anew,
With *hope,* with bliss, through every vein.
And there He stands, to keep, to bless,
No more to die, the King of kings;
The promised Son of Righteousness
Has risen with healing on his wings.

Oh speed thee, Mary ere the dew,
That stars the morning glories set;
A grieving group will welcome you,
A weary world is sleeping yet.
And Mary's mission! Woman, thine,
Go lead the prattler at thy knee
To love in death, the Cross, the shrine:
Then—Christ is risen and calleth thee.

THE NEW JERUSALEM. Rev. 24-27

To walk in that light—oh! who are they,
Whose feet shall tread the shining way?
Whose sight undazzled shall behold
The pavement of transparent gold
In the new Jerusalem?

Who by angels welcomed, who
Shall pass the pearly portals through
And brighten in the glorious blaze
That sparkles in the golden rays
Of the new Jerusalem!

None but the purged from earthly dross,
Ever looking to the hallow'd cross,
And from the Savior's form imprest,
The holy signs upon their breast,
Can enter the new Jerusalem.

Oh! then before the eternal throne,
Before the Lamb whose beams alone
Irradiates that blessed sky,
Will look in faith and hope on high
To reach the new Jerusalem.

M. L. D.

Granville, April 5th, 1868.

Immersion vs. the Church.

The case of Rev. Mr. Hubbard, an Episcopal minister of Westerly, R. I., has already been noticed in our columns, He became filled to overflowing with brotherly love, and expressed his determination to exchange pulpits with the Baptist minister of the place. His bishop getting wind of it forbade him to do so. But he could not restrain himself, and *did* make the exchange contrary to orders. As the story now goes, this same Mr. Hubbard, after the exchange of pulpits, thought he would "carry the war into Africa," and proposed to the Baptist minister that they should have a *joint communion* season of their respective flocks; when lo! *the Baptist minister declined*, on the ground that his friend Hubbard had not been baptized.

Whether true or false, the story illustrates a truth that we think christians ought to remember in these days, when there is so much gas wasted about *union among christians*, viz: The impossibility of bringing all true believers to "see eye to eye" in this world, and the folly of attempting to *force* into one harmonious working body, elements that are discordant.—*N. C. Presbyterian.*

Praying for the Poor.

We are taught in the Bible to pray for the poor, but in the Scriptures a great deal more is said about giving to the poor than about praying for them. Probably no class of people are more frequently remembered in prayer than the congregation of the Lord's poor, and yet it is to be feared that most of those who pray for the poor do but little if anything to supply their wants.

A farmer whose cribs were full of corn was accustomed to pray that the wants of the needy might be supplied, but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and the needy, his little son said to him: "Father, I wish I had your corn." "Why, my son, what would you do with it?" asked the father. The child replied:

"I would answer your prayers."

We can answer our own prayers oftener than we think. With regard to the poor, Jesus says: "Ye have the poor always, and whensoever ye will ye will, ye may do them good." How many answers to prayer depend on our willingness to do good!—*Sunday School Times.*

BIBLICAL RECORDER.

RALEIGH, N. C., APRIL 29. 1868.

JOSHUA'S VISION.

Spurgeon's sermon on Joshua's Vision is worthy of frequent perusal and careful preservation.

To this end we have issued a small edition in pamphlet form, to be mailed at 10 cents a copy, or one dollar a dozen.

Pastors, wishing to promote the efficiency and spirituality of their churches, should see that this sermon is freely circulated, and carefully read and pondered.

FEMALE SUFFRAGE.

Those who "listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope" are often disposed to shut their eyes against a painful present, and to indulge the pleasant, but illusive dreams of future felicity. The unparalleled calamities, suffered by our people during the last few years, have made them feel that their cup of misery is now full, that it will hold no more, and that if, with open mouth and eyes closed, they swallow the dregs, the "body politic" will soon feel the happy effects and be restored to perfect health. They forget that dose after dose is often required for the sick, and while internal aperients and astringents, and external ointments and plasters often afford temporary relief, there are times when all human remedies utterly fail. Our body politic is now sick, but whether "this sickness be unto death" we cannot tell. An impeachment plaster is applied to the head to relieve the pains resulting from the enormous deglutition of "African Mandrakes" gathered by hungry and foreign fishermen on the flowery banks of Southern streams.

Whether the remedy will succeed none but a prophet can foretel.—Constitutional pills are also prepared for the popular stomach; whether they will nauseate or invigorate the system, the future alone can decide, and much depends on the prudence and care of the patient. It therefore becomes every citizen, instead of withdrawing his eyes from painful scenes, to watch with anxious care the now changing course of human and political events. Gazing on the horizon of the future we see "female suffrage" rising as a small cloud, moving gently in the great distance, but yet enlarging and approaching. Will it reach us and fall like an evening shower on thirsty land, or, will it come as a rushing mighty wind desolating our homes and blighting the blossoms of all our hopes?

Let us deliberately examine the facts.

The signs of the times cannot be mistaken. Across the water John Stuart Mill, England's foremost political philosopher, the greatest logican, and safest financier, and eighty members of the British House of Commons have announced themselves in its favor. They argue that during the long and comparatively peaceful reigns of Elizabeth and Victoria, the nation has enjoyed more prosperity and happiness than while governed by turbulent and warlike men; that the enfranchisement of "war-hating women" will be the strongest bond of future peace among war-loving men, and that all members of the human race are justly entitled to equal political rights.

In the senate of the United States fifteen members are known to favor female suffrage. Female Medical Colleges are sending out their tender and charming practitioners. Many ladies are wielding editorial pens, and female tongues are heard in public assemblies. Rutgers', Vassar, Antioch, and Oberlin Colleges have opened their doors to both sexes.

It is argued that all men (women included) are created equal, that as the property of women is taxed, so there should be no taxation without representation, that as ignorant and even wicked freedmen are now qualified to make laws for the State, so educated intelligent and pure-hearted women are qualified to choose their rulers; that men establish Universities for the education of boys, asylums for the restoration of lunatics and for the training of the deaf and dumb and the blind, but the better half of the human race, unblemished in body and without superiors in intellectual endowments, are left without any public provision for their education. It is asserted that the "Lords of creation" are afraid of female competition.

It is observed that female organizations for various purposes are coming into existence in various sections of the country, and that ladies are more than ever disposed to attend and participate in public demonstrations.

Those who insist that the exercise of female franchise is contrary to our sense of propriety, are quietly informed that many other events now common are also contrary to our sense of propriety, and that our sense of propriety should conform to the progress of the age.

We therefore conclude that the cloud is slowly, but certainly coming. It may bring us a refreshing shower or it may come with wind and hail.

So far we have considered the subject as a political fact. We come now to examine it as a religious principle. We have been disposed to avoid the agitation of this question, but many of our exchanges are discussing it freely, and some of our churches desire to know what course ought to be pursued.

In every question of this kind the first great inquiry, is "What saith the Lord?"

Some suppose that the voting of female members of churches is prohibited by the Scripture which says, "Let your women keep silence in the churches; for it is not permitted to them to speak, but they are to be in subjection, as the law also says: And if they wish to learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in church."—I Cor. xiv: 34.

These words construed literally and absolutely, would *condemn* what the Scriptures in many places commend; would forbid the singing of women in church, and would prohibit *them from giving* testimony and the reason of their faith." We must therefore examine the circumstances under which these words were written. Corinth, the Capital of Achaia (Greece) was a magnificent city, the mother of immense commerce, and of home luxury and splendid iniquity. What Diana was to the Ephesians, Venus was to the Corinthians. In her lofty and spacious temple a thousand lovely girls, breathing the incense of her altars, pronounced her mandates and uttered dark sayings. With faces unveiled, hair dishevelled, and belts unbuckled, they exposed their persons and, while worshipping Love and cultivating lust, they made "Corinth, the Paris of Antiquity."

Horace, inviting Venus to visit his house ("Transfer in ædem,") politely and very significantly adds:

* * * * * * * * "et solutis
Gratiæ zonis properentque nymphæ."

"Speaking after the manner of men," such people could not be expected to receive the Gospel, and Paul after working a while at his trade, determined to leave them in despair, but encouraged by the arrival of Silas and Timothy, and especially by "a vision in the night," "*he continued there*" until a flourishing church was established. After his departure, some of the female members followed the fashion, and imitated the priestesses of Venus. Several spoke at a time in church, some uttered strange and unmeaning sounds, and some delivered uncomely harangues. Some of the male members denied the resurrection of the dead, and the church refused to withdraw from the notoriously wicked. These things reached the ears of the Apostle. The faithful few also wrote to him for instruction. His reply is the First Epistle to the Corinthians. He tells them to deal with offenders, to reform their lives, and to keep good company; he gives instruction concerning matrimony and the duties of husbands and wives, he charges them "to flee from idolatry" and not to eat knowingly what is sacrificed to idols.

He condemns those who celebrate the Lord's supper as if eating a feast of Venus, and tells the women to dress modestly and according to their natural sense of propriety, and not to imitate the priestesses of the goddess, by exposing their persons during prayer or prophecy. He tells the church to keep order, to avoid confusion, and that instead of following heathen utterances, it is better to speak five words and be understood than ten thousand words in an unknown tongue. As some women were very officious in haranguing the church in imitation of the heathen officials, he administers to them a severe rebuke in the language we have quoted. He does not forbid the discharge of any religious duty, but tells them to be modest, queit and orderly, that the Gospel was not delivered through them, nor unto them in preference to men, that they should move in their appropriate spheres, and talk with their husbands at home, instead of exciting confusion in church. This Scripture therefore does not refer to the question of female suffrage in churches.

The length of this article warns us to withhold for the present, whatever else we intended to say on this important subject.

CHOWAN ASSOCIATION.

This large and venerable body will meet on the 15th of May at Berea church, in Pasquotank county, five miles North of Elizabeth city.

The Editor of the RECORDER promises himself the pleasure of attending, and will be glad to meet those who wish to subscribe or renew subscriptions.

We hope that many pastors will and delegates will be present with clubs.

GREENVILLE THEOLOGICAL SEMINARY.—The Commencement Exercises of the Seminary will occur on Saturday, the 2d of May, in the morning. At night the Anniversary Address before the Andrew Fuller Society, will be delivered by Rev. W. H. Whitsitt, of Tenn. Sunday morning the Annual Sermon will be preached by Rev. B. Manly, Jr., D. D. At night the regular Missionary Sermon will be preached by Rev. J. R. Graves, of Tennessee.

For the Biblical Recorder.

THE SABBATH.

GOD'S REGARD FOR IT—ITS ORIGIN.

The word *Sabbath* as used in the sense of the Christian's day of rest, is a word of comparatively recent origin. Before the rise of the Puritans, Sunday and the Lord's day, were the terms used for this day.

The reign of Elizabeth, (in the year 1554) is the period when Sunday was first called Sabbath.

During the unsettled state of the national religion, a sect arose among the Reformers, who, on account of strictness in Sabbath keeping, were known by the name *Sabbatarians.* John Knox, the great Reformer in Scotland, was the true father of this new doctrine in England. Commentaries on the life and reign of Charles the First, by Isaac D'Israeli.

Knox was the *bosom friend* of Calvin. The latter was opposed, as were indeed Luther and the other great Reformers on the continent of Europe, to the strict views of Sunday which Knox entertained.

Those who are now known by the name of Sabbatarians, are not the same as the sect alluded to above.—The name is now applied to those Christians who keep the Seventh day as the Sabbath. They are principally, if not wholly, Baptists. It is sometimes used to denote strict observers of the Lord's day. Very probably by some who know nothing of the existence of the sect, but have simply heard others use the word.

The observance of the seventh, instead of the first day of the week is the only peculiarity of the sect.—There have been among them some who have died as martyrs to attest their belief in the truth of this doctrine. Their views in other respects are the same as the views of the Baptist denomination. Some are found in England, where they are divided into particular and General seventh day Baptists—British Encyclopedia. They are most numerous in the United States. (They are found in portions of Rhode Island, Connecticut, New Jersey, New York, Pennsylvania, Wisconson, Illinois, Ohio and Virginia.

The name Sabbatarian was originally applied by way of reproach to those Christians who in a very strict manner observed the Lord's day. Some writers however say that the original application was to those who observed the seventh day. It is not now used by those who observe the seventh, as the name of their denomination.

In the year 1818, this term was rejected by their General Conference in America, on account of its supposed *indefiniteness, and the term,* Seventh Day Baptists, was retained as merely descriptive of the opinions and practices of the people—Rev. G. B. Utter of *New York, a leading* Seventh Day Baptist. From what we can gather, the observers of the seventh day took a denominational form in some part of Europe in the early part of the sixteenth century. As far as their sentiments are concerned, the Seventh Day Baptists believe "there has been no period since the commencement of the Christian era, when there were not upon the earth more or less observing the seventh day.

We have alluded to the Continental Reformers. They favored the observance of the Sabbath from motives of expediency; for physical reasons and also from the consideration of moral and and spiritual benefits derived from its observance, yet they objected to urging it as if it is duty enjoined in God's word. The Sabbath in their view was purely a Levitical institution, a matter confined to certain conditions, persons, times and places and now abrogated through Christ; but church authorities, they thought, could lawfully and properly retain days and rites, if not contrary to the letter or Spirit of the Scriptures. When we review their sentiments concerning the Sabbath, we need not be surprised to hear of the laxity of the observance of the day on Continental Europe. D'Israeli says, if a tradition is true at Geneva, that when John Knox visited Calvin on Sunday, he found him bowling in a green, and that at this day and at that place, a Calvanist preacher, after his sermon will take his seat at a card table.

It is also said that an American occupying a prominent position visited Neander. He enquired of him whether the rumor was *true* which had been spread concerning Gesenius, the great Hebraist, that he was accustomed to come down from Hall to Berlin at the end of the week in order to enjoy the Sunday night's theatricals in the capital. Neander answered that it was true, but the offence would not strike German christians, as it would Americans. For himself, he said, he would not go to theatricals on any day, because he considered it unfriendly to spirituality, but that he would not scruple to do on the Lord's day, anything which it was right for a christian to do on any other day. And in accordance he did actually secure the attendance of his American visitor (unawares on his part) at a sober convivial entertainment, the very next Sunday afternoon.

"The Protestant churches of Continental Europe have all occupied this ground, concerning the sanctification of the Lord's day. These churches, properly speaking, have never had the Sabbath; for it has only been to them a holy day, ranking no higher than Christmas or Easter, or a season set apart by civil enactment, or a convenient arrangement for concert in public worship and not a sacred day of Divine appointment. The manner in which it is descrated, commonly throughout the Protestant States of the Continent is shocking to the feelings and usages of Strict American Protestants and seems to them to approximate only too much to the license of Popery. That the greatest and best of the reformers should have failed to embrace the truth concerning the Lord's day, is indeed no subject of surprise. That men immerging at a bound from the meridian darkness of Popery in Gospel light should see all things correctly at first, was not to be expected. But it may well be inquired also, whether a part of the spiritual decline, which has almost extinguished the true light in the ancient seats of Luther, Calvin, Witsius and DeMoor, is not due to this misconception of Sabbath obligation, and its consequent neglect. The sacred observance of one day in seven is God's appointed means for the cultivation of piety: when piety vanishes, orthodoxy necessarily follows it in due time."

The remarks in this article concerning the Continental Reformers have been suggested by the perusal of an article in the *Southern Presbyterian Review* of Oct. 1859. *Extracts from the writings of these reformers*, on the subject of the observance of the Sabbath, are brought before the reader, in this number.

For the Biblical Recorder.

SHALL WE KNOW AND LOVE THEM AS NOW?

We all are surely concerned in a proper solution of this grave and *important question.* Reason with revelation, gives an answer all sufficient to satisfy the faith of every Christian, but reason if not *sustained* by revelation would not suffice. The question would seem to arise, do we depend on mortality for the power necessary to know and love; *if so, the happiness* of saints must not be complete in the want of it, which we now believe.

Guided by revelation I am to understand that we are the same identical creatures now as in another world, and in another world as now, so far as soul or intellectual powers are concerned. In this world there is weakness, in the other there is power,—in this there is mortality—in the other, immortality. In this there is fallen or debased human nature, in the other it is raised purified, exalted and glorified human nature.

"If Christ be not risen, we are of all creation most miserable—but he is risen, and we are taught in the book Divine that saints are to be like him, for they are to see him as he is. Will they then recognize him as their Saviour? They will, and with the same power they were endowed with here, and with the same power of loving as now, only in a more refined or exalted degree. The Bible teaches us that a child is found in the little Ark, amid the rushes of the river, at another time is refusing to be called the Son of Pharaoh's daughter, and rather chooses to suffer afflictions with the people of God. At another period that same person stands at the head of the Hosts of Israel, upon the shore of the Red Sea, with his rod in his hands—the waters are divided and Israel is safely landed upon the opposite side. Before the narrative of this servant of God upon earth is completed, he is told that he cannot enter in, but may view the promised Canaan—God is pleased to attend his burial, when his work was completed below. The next view taken of this child, from the little ark and servant of God; is upon the mount of transfiguration with Elias as a fellow servant. From the child to the aged servant of God, and leader of Israel's thousands, and from that to a glorified saint, still rendering obedience to his Divine Master.

From this we learn what is to be the final end of all saints when the work of Redemption is full and complete, when all will come forth to receive a full recompense for all their work.

Do we believe that at the present moment our Missionary brethren Carey, Judson, Boardman and a score of others, often have their notes of praise heightened at being made to know in their happy homes that the Carens and Burmans are fast flocking to the Lord. 'There is joy in heaven among the angels of God over one sinner that repenteth.' Shall angels catch the news, and glorified saints not hear the tidings? Or is not this the medium through which our divine Master has planned to fill the cup of joy, as a reward for all the toil of his servants below?

Many great and important changes have taken place with us all since our infancy. We think that about seven entire changes take place with an individual of fifty years of age, yet the same creature.

In regeneration all must admit that a thorough change takes place—so great that accurately speaking there is a new creation, or new creature; but the same man or woman in an entirely new dress. This is ample proof that man is evidently a progressive being, advancing from stage to stage in his existence. Here, we that are in this tabernacle do groan being burdened, which is but a period, and a short one at most. The time of deliverance will shortly come, when those who wash their robes and make them white in the blood of the Lamb, will receive their crown and sit down in their heavenly rest with Abraham, Isaac and Jacob. The church in heaven, and upon the earth, is the same, and bound together by a chain which cannot be cut asunder. The part which is gone has achieved the victory, and gave into a higher and more glorified service and praise than what is behind. We are of the opinion that it has not lost its sympathy for those behind who are *tossed upon the rough billows of* earth. The Elder says to John when seen weeping that no one was found worthy to open the sealed book, "Weep not; for the Lion of the tribe of Judah had prevailed to open the book."—Rev. v: 5.

E. D.

MR. SPURGEON'S COLLEGE.

The London *Freeman* has an interesting account of the Annual Conference of the celebrated College of the still more celebrated Mr. Spurgeon. He is the President of it, and in his opening address gave his views of some of the essentials to a good minister:

The first thing essential was perseverance in keeping up his spirits, for he would need all he had. Secondly, it was necessary that he should keep up his freshness. He had heard of some men who had commenced their ministry by giving wine; then they gave wine and water; then, after a time, water and wine; then water, and by-and-by that fountain was dried up.—They should always try to impart *some freshness to his sermons.* Then, thirdly, they should keep up their zeal, for men might find fresh matter, and yet serve it up in such a manner that no one would be the *better for its being new. Fourthly,* they must keep up their intense love for the truths which they preached.

Next came the President's report of the state of the College, and after showing that its receipts had equalled its expenses, he refered to facts which will be especially interesting just now to many of our readers:

Not a farthing has been expended upon collecting the amount, and thus the gifts, without deduction, have gone at once to the work in hand. "Our first great aim," he said, "has been to educate men of native talent, with good speaking powers, who believed themselves to be called to the work of the ministry. We persistently refuse men who are recommended to us as persons of character and studious habits, who, neuertheless, have not *actually tried* their powers of speech. We must have speakers; we can give a man education, but it would be useless to profess to bestow oratorical powers. We expect the men to have had two or three years' preaching at the least, and to have had evidences of usefulness following their labors; and then our object is to remove the rudeness of ignorance and supply the knowledge in which they are deficient. Scholarship we do not despise or neglect; but our main object is to educate the practical rather than the learned men. We want, by God's help, in the first place to send out good preachers, good pastors, good evangelists; and, secondarily, good scholars—good scholars, however, only with the view of their being efficient preachers. We think that God uses every variety of talent, but that the shrewd, common-sense, rough-and-ready brother, when anointed with holy zeal, be he learned or not, is usually the successful man. We have always scores of applicants waiting, and believe we always shall have, for our institution grows in favor of the young men of our churches. Several gentleman have applied to us both from the United States, our colonies, and Germany, and we seem to be in such good repute, that when we have larger and better rooms we shall, in all probability, be able to receive a class of men, in good positions in life, who will be able to maintain themselves, and become, from previous education, preachers of superior order. For this object we are praying the Lord to send us a large sum to build suitable class rooms, more light and airy and healty than our present almost subterranean apartments."

While the students are in college, they are attempting to found new interests. "Most of them during the summer are street preachers; some of them all the year round proclaim the Savior in the highways. A service has been regularly conducted under the portico of the Tabernacle. In many cases a room has been hired in destitute neighborhoods, a small church has been gathered, a congregation collected, a larger room has been engaged, a chapel has been projected, a self-supporting church has been raised. Thus have many of our men made spheres for themselves. Since the College commenced, 253 men have been received for training in its regular classes, and at least 460 have had instruction in the evening classes. One hundred and fifty-five students have gone from us to settle in the ministry, of whom 144 still remain in the work, the rest have either died, been laid aside by illness, or relinquished the work from other causes. Thirty-nine distinct new churches have been formed by the agency of our College. Twenty-two new chapels have been erected as the result of our agency. In London, at the present moment, we are making efforts to establish churches in 11 destitute districts. There are 78 students in the College at this moment, and 174 under tuition in the evening classes.

DR. COLVER'S QUESTIONS.

Our readers will remember that we answered a part of Dr. Colver's questions and left some to be answered by Dr. Burrows.

We now copy the following extracts from the *Watchman and Reflector*:

"Dr. Colver put to me a number of questions in closing his letter. To answer them at large would occupy more space than your paper can give, or than your readers would like. I will try to answer them in a few words:

1\. Most of the Associations and churches of Eastern Virginia, after the war, were willing and desirous that the colored members should remain in communion with them, and not separate them into distinct churches. The Northern men who came among them advised them to come out from the communion of the whites, and organize churches of their own. This advice has been largely followed, making more distinct and diverse the relations between the races.

2\. The blacks sit with the whites "on the same floor" in the house of God in the South, just about as they do in the North. It may be that in some of your churches the middle-aisle pews are occupied by blacks and whites promiscuously. I never happened so to see it. When Dr. Colver preaches in the First African *church in this city whites ordinarily* occupy the front seats by themselves.

3—4. The black members of our churches uniformly voted upon all matters of church discipline in which members of their own color were implicated. The black members of the First church, Richmond, before the separation, always exercised this right, and voted on the reception, discipline and exclusion of colored members.

5\. Any act of cruelty toward a slave, when known, was always regarded, among the Baptist churches of Virginia, as much a subject for church discipline as any other crime.

The North has not yet "poured out as many millions to feed the South" as it took from the South by spoliations condemned by the laws of nations and of civilized warfare.

10, 11, 12. It is true that the South cannot—have not the pecuniary ability to—furnish the instruction that is needed by the blacks, It is not a question whether they should do this work alone. The North ought to engage in it far more liberally and energetically than they have done. They promised to do better for the negroes, upon their emancipation, than Southern Christians had ever done for them before. We hold them to that pledge.

There is no warmer love in the heart of Dr. Colver, and those associated with him, for the black race, than beats in the hearts of Southern ministers and Christians. There are no men who will do more for their religious culture and enlightenment. For the *present the work* has been taken out of their hands in a great measure. The blacks have been deluded by the falsehood that Southern Christians are their enemies, and in *their educational and religious* relations are to be avoided and suspected. We wait in good hope for a better time coming.

I beg to say that I have no unkind personal feelings toward Dr. Colver. I think he knows that. I take it for granted that he is honestly striving to serve the Master. But he was not the man to send to the South for this kind of work, if any co-operation or countenance was to be expected from Southern Christians. The violent prejudices and denunciations of a long life he cannot overcome, neither in their reflex influence upon his own spirit, nor in the memories that linger in the minds of Southern Baptists."

J. L. BURROWS.
Richmond, Va., March 27th.

The agent of Shurtleff not only strikes when the iron is hot, but by constant striking he keeps it hot.

See how he talks to the children about

THE MINISTERIAL CHICKEN.

"I want to do something for Christ, but I have nothing to give," said a young disciple of 14, whose heart was warm with his first love, a few days ago. The story of the "missionary chicken" was told him. He was the happy owner of nine "Hollands." "I will pick out the best one and call her my 'ministerial chicken.' She will give me an egg every day; I will sell them and keep the money. She will raise a brood of chickens too. I will sell them, and when brother Mills comes to the Association, I will give the money to him to help the poor students at Shurtleff. Perhaps I will go there too some day. I can get John and James and Henry and Samuel, and other young Christians to raise chickens too."

This young brother, with over thirty of his Sunday School companions, had lately united with the young and vigorous church at——, not thirty miles from Indianapolis. The heart of the writer was made happy in hearing the voice of this dear "child in the Lord" in the young people's prayer-meeting. He means to have his "prayers and alms go up together before God."

If every family which the *Journal and Messenger* visits would do what this young brother proposes to do, and more, it would support fifty young men preparing to preach Christ. Suppose the Baptist farmer's wife should set apart the products of her dairy for a single week—the farmer consecrate a pig or sheep, and the farmer's boys cultivate a "patch of corn" and have the proceeds on hand at the Association—would not many hearts be made joyful besides that of

B. H. M.

HELPING THE BENEFICIARIES.

The Agent of Shurtleff College writing from LaFayette says:

"Yesterday the pastor of the Baptist church, Rev. O. B. Stone, had the pleasure of baptizing seven candidates, making about 100 accessions since he opened the pastorate sixth months since. The meetings have been void of excitement, a deep solemnity pervading the congregations. Brother Stone had no ministerial help, and after seven weeks labor his health gave way and he was obliged to close the meetings. The church contemplates erecting a new house of worship the coming summer, at a cost of $40,000. Their contributions are on a liberal scale for all our denominational charities. They made the heart of the writer glad by placing in his hands $105, cash for students from this State at Shurtleff, and in addition to this, the sisters have raised $150 to adopt one of the Indiana boys at the same institution. A young brother now at Kalamazoo has also been generously remembered."

For the Biblical Recorder.

FROM NEW HAMPSHIRE.

Having resided some twenty-five years ago a few years in the Old North State, and still feeling a deep interest in its welfare, you will permit me to address a few words through your paper to my old friends still living. Death has greatly thinned their ranks, and many important changes have occurred since we last met, but time nor distance can never efface the *dear brethren there from my mind.* We may never meet again on earth, but I trust we shall meet in a brighter world where parting is a sound unknown.

Many hallowed religious gatherings are deeply impressed upon my mind and can never be effaced. I shall ever regard the Baptists of North Carolina as a most excellent people, and I hope the richest of heaven's blessings may descend upon them. I have passed some of the happiest hours of my life in their sanctuaries, and in their private dwellings and shall never forget them. I can assure them that the same truths I preached to them, I still firmly believe and they are all my hope and joy. Through faith in the sufferings and death of the Redeemer and the renewing of the Holy Ghost, I hope to reach the heavenly world.

I would say to all, ye must be born again, or never enter heaven.

The students, who were at Wake Forest College when I was connected with that institution, are still kindly remembered, and it is still my wish as it was when I preached to them in the College Chapel that they may be humble devoted christians and at last reach the saint's rest above.

Many no doubt, once dear to my heart have passed to their final account. I hear that Prichard is gone, whom I well knew, one of the purest and noblest of men. May that college send out for many years to come a large company of a kindred spirit to that noble man.

Brother Crocker, brother Dowd and brother Jordan, whom I knew and highly esteemed in the ministry, I believe have also passed away. These and many others who are gone, I hope soon to meet and with them to pass a blissful eternity.

O how quickly time flies away. It seems but yesterday I was in the habit of preaching at Louisburg, Haywood, Shiloh, Flat Rock, Wake Union, Wake Liberty, Raleigh, *Mount Moriah* and *many* other places still fresh in my mind. But more than twenty five years have passed away since I there proclaimed eternal truth, which I must meet at another bar with those to whom I preached, each to give an account of himself to God. I shall ever love the brethren of North Carolina. I have never found better brethren than in that State. I have sympathized with you in all the severe trials through which you have passed. May they be for the glory of God and the welfare of the community. I hope the day is not far distant when the churches North and South shall be sweetly united. They have one faith, one Lord and one baptism. Political matters only separate them. As the source of contentions is now removed, I hope to see them again united as in the happy days of the Triennial Convention. That the richest of heavens blessings may descend upon the churches of North Carolina and the dear Wake Forest College is the sincere wish and prayer of their friend.

D. F. RICHARDSON.
STANOVER, April 16, 1868.

THE BIBLICAL RECORDER.

To the readers of one of the best religious papers South, let me say, that baptists should awake to their duty, and to what is undoubtedly to their interest—that is to sustain the RECORDER. Let us look at its size, the matter it contains, how ably edited, what labor it must take. Can any form an idea what the loss of the denomination would be if we had not such a periodical? Can such a journal live by small means and effort? We are sure it cannot. Then to put it on a more firm basis I would here propose to all its friends to furnish one more new subscriber, or become responsible for the pay of one.

If there are as many as three thousand subscribers, all can see what a small effort would amount to. Let the denomination in the State unite their energies one time, and none can tell the glorious result. We hope that the brotherhood of Masonry through the State will consider what a friend we have in the RECORDER to tell us what we are, who we are, and where we are. Brethren shall we wait to overcome our poverty stricken condition brought upon us by the war, or Sherman's Raids. Let us not do it, but trust our God and go forward. I lost all, even my wearing clothing in the raid. My house was plundered, provisions taken, horses carried off, implements for farming destroyed. But thank God the best of all was left, and with that I feel that I can still go forward with the assurance that through God we shall be more than conquerors. We hope this proposition will be read, and a response unanimously given.

E. D.

PIONEER MILLS.

TIDINGS FROM THE CHURCHES.

ANOTHER BAPTIST COLLEGE ENTERPRISE.

In January last the Baptist Home Mission Board sent Rev. R. Atkinson, of Newark, N. J., out to Kansas to look after some important denominational matters, among which was the Ottawa University. This University has an interesting history. In 1862 the Ottawa Indians of Fort Kansas, who are all Baptists, set apart—under treaty made between them and the United States—20,000 acres of their choice lands as an endowment for a College to be under the management of the Baptist denomination. Such a gift for such a purpose, by a tribe of Indians, is the most remarkable chapter in the history of education in this country, and cannot fail to secure for them the high esteem of all the friends of education, and especially of our entire denomination.

Aside from the 20,000 acres, a section (520 acres) was set apart also by treaty for a college farm. This farm is adjoining the town of Ottawa, and is very valuable. A beautiful cut stone building has been erected, but not quite completed, on this section; also a nursery has been started, and a specimen Arboretum begun on an extensive scale. The whole property is estimated at present prices to be worth about $200,000, and in ten years will doubtless be worth half a million. The treaty that makes all this property to come under our control as a denomination, requires several things to be done which will take about $27,000. The finishing of the building is one of the things made necessary. More than half this sum has been secured already by brother Atkinson, and we sincerely hope the balance will also be secured speedily. This is an interest of vast importance to the future of our churches in Kansas and all the Southwest. Let no man withold his hand that is in any way able to help. Such was the appreciation by the Home Mission Society Board of this matter, it having learned these facts, that at a regular meeting of its Executive Board, held Feb. 28, 1868, it passed a series of *resolutions* most heartily endorsing the enterprise, and commending it to the sympathy of the denomination, and its individual members backed this up with a large subscription.

THE P. E. CHURCH.

The *Pacific Churchman* of March 5th has an exceedingly suggestive article headed "The P. E. Church." The article entirely repudiates this well known cognomen of the church as unmeaning, inappropriate and accidental, and proposes to substitute for it: "The American Catholic Church." The article says: "To place that true title—The American Catholic Church—in the Constitution, is the plain duty of our authorities." The following is the part of the article to which we wish specially to call attention:

"The time for cowardice has passed. If the Church be the Church, if she be really and indeed 'the Catholic and Apostolic Church' in which we profess our Faith, let us say so, andlet us call her so. If she be a mere sect, whose pet bit of Sectism is Episcopacy, as the Methodist whimsy is class-meetings and the Baptist whimsy plungings; if she stand apart from other christian bodies, as true Churches as herself, merely because she prefers Bishops; then we are bold to say, the sooner she disbands the better, We are so utterly sick of Sectarianism, so dead sick at the sight of the utter ruin to Christian Faith, and Life, which it is working here in the West, that we declare without a moments hesitancy, that if our peculiarities are Sectarian peculiarities—things of our own making—things not essential—then, for the Master's sake, we, for one, would not remain fettered by our preferences for Episcopacy and a liturgy one hour!"—*Evangel.*

ITEMS.

DR. SKINNER.—A kind letter, from Dr. Skinner with an account of the funeral of Dr. Howell, came too late for publication in the RECORDER. We are glad to learn from our exchanges that Dr. Skinner has doubled his congregation, trebled his Sunday School, received about thirty-five members and has an interesting meeting now in progress.

PRESBYTERIAN BAPTISTS.—Last week at New Albany, Indiana, Rev. C. H. Hovey pastor of the second Presbyterian Church, administered the ordinance of baptism, by immersion, to two who had recently joined the church.

SAD ACCIDENT.—Henry Myrover Stedman, a promising youth about fourteen years of age, son of Nathan A. Stedman, Esq., was drowned near Fayetteville, on Saturday last. The Wilmington *Star* furnishes the following account of the melancholy occurrence:

"It appears that the deceased and Stephen Worth, a little son of Joseph A. Worth, Esq., went on a fishing excursion to "Robinson's Pond," a *locality* well known to the old residents of Fayetteville. Finding an old boat near the dam, they imprudently seated themselves in it and started up the pond. In a short time the boat commenced filling rapidly, when the boys attempted to reach the bank. When very near it young Stedman reached out his arm, and having seized the branch of an overhanging tree, was in the act of drawing the boat to the shore, when the frail craft capsized and the youths were soon struggling in the water. Henry Stedman soon sank to rise no more, but Stephen Worth was rescued after remaining in the water some six minutes; and though he was apparently dead when take out, he soon gave evidences of returning animation and is now nearly recovered.

The body of young Stedman was not recovered until Sunday morning; and on the afternoon of that day it was laid beside the dust of his kindred in the last resting place of Fayetteville's honored dead."

HOSPITALITY.—A New York Correspondent of the *Examiner and Chronicle* takes time by the forelock and inflicts a notice on those who propose to attend the approaching anniversaries in May.—He says:

Frightened by the crowd that attended the denominational meetings in Chicago last year, and more than frightened by the expenses incurred by the churches in that city, the Joint Committee of the New York and Hudson River South Associations have instructed their Committee on Invitations to incur no expense in hotel bills. Gentlemen from abroad with their wives and families will not be able to visit the city, see the sights, and do their annual shopping this year at the expense of the churches. Ministers will be entertained just as far as the hospitality of our brethren will permit. But not a dollar beyond this will be expended.—This is done not from parsimony, but from principle. As this matter was carried on, no medium sized place, such as Hartford, Newark, Providence or Worcester could invite the societies. It is the custom of New York churches to give their ministers money enough to attend the denominational gatherings and pay their expenses at first class hotels. The committee think other churches should do the same. *How* the plan will work remains to be seen. The men who kept "Baptist taverns" in this city have passed away.

A CANDID CONFESSION.—The *Journal and Messenger* very honestly and honorably says:

The melancholy truth is, that we of the North are by no means entitled to sit in judgment over the people of the South until we have taken the beam out of our own eye. If the South oppose negro suffrage, we do the same in Ohio; if they are guilty of outrages upon this unfortunate class, we of the North are also.

We have no doubt that among Southern Christians there is a disposition to deal justly with the blacks.

DANGEROUS COMMERCE.—The *Examiner and Chronicle*, published in New York City, says:

"Governor Fenton has signed the bill regulating the system of pilotage at Hell-Gate. This is a very important advance for the shipping interest of this city.

We are ready to meet our Southern brethren as such, "not as criminals" whom we are commissioned to reprehend; but we cannot meet them as innocent to the extent that they have no concession to make. God is judge of their honesty, their conscientiousnes, their fidelity to personal convictions. But we cannot ignore the facts, or be unfaithful to that code which a higher than human power has made the rule of human conduct. In this posture Northern Christians are holding themselves, patiently waiting and confidently hoping for the time when the grace of God will effectually remove 'the most formidable obstacle" to that fellowship which all good men desire. There is a large amount of evangelical piety at the South which will assuredly bring its possessors into positions favorable to harmony of spirit and action. Let there be on both sides abstinence from everything that may exasperate unhealed wounds, and let all, so far as they have attained, walk by the same rule and mind the same thing. The process cannot be forced. A generation may have to pass away before the desired result can be reached. All attempts to heal the hurt slightly or on false principles will only put farther off the issue sought.—The God of providence and grace, by a course of alteratives, greatly needed throughout the whole land, will do the work more thoroughly and satisfactorily than any temporary expedients contrived by self-constituted pacificators.—*Watchman and Reflector.*

LIBERAL PREMIUMS.

SEWING MACHINES, WASHING MACHINES, &c.—We invite attention to the very liberal proposition of Mr. George Gas, (Editor and proprietor of the Mastodon) which we copy from the *Southern Presbyterian.*

A NEW PAPER.

MR. EDITOR: As this is the season for prospectusing, I propose to issue a new periodical which will take the shine off anything which has yet come forth in this inventive and progressive age. The design is clearly original, which is nothing less than to annihilate all competition and swallow up all existing publications. The name of the new paper will be the "Mastodon" It will contain all matter, literary, religious, political, and scientific, which ever has been or ever can be produced. Everything in the wide field of fiction, from the religious novel to the most exciting blood-and-thunder tale. will be found in its ample columns. Everything sectarian will be carefully excluded, and yet every phase of religious belief will be fully and ably advocated. All shades of political opinions will be clearly presented, and yet all party politics eschewed. All the best efforts of all the flash preachers will be regularly produced. An ample corps of correspondents at all centres of trade and pleasure, etc., and especially at all religious conventions, will furnish the latest news carefully digested with such comments as will commend themselves to all readers. In short whatever other publishers have promised, we will perform; whatever has been the ideal before their minds, will be realized by us.

Attention is especially invited to our list of premiums. The price of the paper per season for single subscribers, will be $1, with one sewing machine, one washing machine, one family Bible, and a select library. Any one sending us two subscribers may retain $3 by way of commission, and for three new subscribers $5 may be retained, and so on in the same proportion. Subscribers are requested not to send in their names too rapidly, lest our clerks should not have time to enter them. The first number will be issued as soon as all other papers suspend and give place that we may occupy the whole ground in the field of journalism. Address

GEORGE GAS,
Box 27.

A man in Saline county, Illinois, supposing that he was bitten by a poisonous reptile, drank a pint of whiskey, and died. His friends mourn for him as sadly as if the snake, and not the worm of the still, had killed him.

Dr. Dionysius Lardner, who demonstrated scientifically the impossibility of crossing the ocean by steam, lived to read messages transmitted by ocean telegraph from America; and the noble lord who publicly promised to eat the first steamer that should arrive in Liverpool from New York, is still living, and may read any morning, over his breakfast, what was said the day before in Washington, or what steamship arrived in San Francisco from China, Japan and Australia.

The Pittsfield paper mill, which consumes wood for its stock instead of rags, is manufacturing rapidly. Some 300 cords of soft poplar are now at the mill.

A Western New York paper laments the failure of the course of lectures in the town where it is published, but says that they "have a sure thing on a dancing school."

PRESBYTERIAN BAPTISTS.—Last week at New Albany, Indiana, Rev. H. C. Hovey, pastor of the second Presbyterian Church, administered the ordinance of baptism, by immersion, to two who had recently joined the church.

Eldredge & Brother, of Philadelphia, have in press a new work, by Professor Hart, of the New Jersey State Normal School, entitled, "In the School-room; or, Chapters on the Philosophy of Education."

Ancestral Worship and Fang-Shuy; by Rev. M. T. YATES. Read at the missionary Quarterly Meeting, Shanghai, September 13th, 1867.

A pamphet of some 30 pages containing most interesting insights into Chinese religious belief or tenets, as witnessed by the reverend gentleman himself, during his many years of pastoral duties for the conversion of the heathen in China, and which are here portrayed in homely, and therefore more acceptable, phrases, such as will at once claim the attention of every one who gives a thought to the "joss pigeon" going on from day to day in every block of the city. We do not intend a review of this pamphlet, which is a great work in a little compass, but merely desire to note down for our readers some of its most attractive passages.

It would appear that the Taouists, Buddhists, and Confucian philosophers and priests, all bring their religion of the present day down to the focus of ancestrial worship or tributes due to the dead. "They believe in the existence of two worlds, one the world of light (China,) and the other the world of darkness, in which men live after death." "They all believe that there is a chance of evading their just deserts in both worlds, for they cannot conceive of any higher degree of presence on the part of the authorities of that world than what they see illustrated before their eyes by the acts of the authorities in this." According to the Chinese, "a man has three souls; one in the head, one in the chest, and one in the lower extremities." "When a man is dead he is in a position to avenge himself of all the injuries of which he may have thought himself the subject." Hence the large contributions of *din* (celestial money), by all who feel that the dead man has aught against them." "The priests, the interpreters, agents of the gods, like the mandarins of this world, are ever on the alert for an opportunity to squeeze the rich." Yet they only propose to extricate the unfortunate Chinese in purgatory from present suffering; therefore to smooth the road in the dark, their constant cry is give! give! give!—until one's worldly riches are wasted in the futile task.

A man who has had his head cut off is past all praying or spending money for, unless his friends can secure the head again, and stitch it to the body in this world so that he can make a respectable show in the next. "They suppose that the dead, who have no one to sacrifice to them, are wandering about in a forlorn condition, like beggars seeking for the means of support and comfort."

It estimated that $120,000,000 are expended annually in ancestral worship. "The living are slaves of the dead." "There is not a tithe of the money expended, or thought bestowed on Buddhism and Confucianism combined, that there is on ancestral worship. If the Taouist system is not an offspring of it, it is only an adjunct to the worship of the dead."

With reference to *Fung-Shuy* (wind and water,) the position of the Chinese dwellings, public buildings and graves, are particularly selected to avoid a north frontage and favor a southern one. From the north comes death! evil! From the south life! good! Sheltering hills are the best for the good *Fung-Shuy.* "Every boat and junk, carries its fender (from the evil *Fung Shuy*) in the form of a brush attached to a staff and placed about the stern of the boat." "On level land certain trees are regarded as good fenders for graves." "A different class of shields is used for the protection of dwellings. An octagonal board painted different colors is one of the best." "A broom, or basket and broom placed above the roof, on the end of a long bamboo, the one to sweep, and the other to receive the evil is a temporary fender when *Fung Shuy* is disturbed by the erection of a new building." "About twelve months ago, the Merchants within the city of Shanghai became alarmed at the great falling off of business within the walls The *Fung Shuy Sien-sungs,* or Priests were consulted to ascertain the cause. It was soon discovered. As the Little North Gate was simply a hole in the wall, without the ordinary fender and side entrance, the good influences from the South passed without obstruction into the foreign community, *while the evil from the North flowed in.*" "The order was given to build the circular wall with a side entrance. which we all know was done without any apparent reason; as there was no danger of an attack from that quarter, it being well defended by the foreign settlements. Unfortunately for the credit of *Fung Shuy,* trade has not revived in the city."

Ku Yung, a city near Nankin, has a history in connection with *Fung Shuy,* well *known in the Northern and Central Provinces.* Early in the Ming dynasty a *Fung Shuy sien sang* discovered that that city would produce an Emperor, and that all its population would be mandarins. The Emperor, alarmed at the prospect of being superseded by an appointment of this kind, took steps to have the *Fung Shuy* of that city corrected. It was decreed that the North gate, at which the evil spirit entered, should be built up solid, and remain so, and that the people should devote themselves to other than literary pursuits.

SECULAR.

THE ABYSSINIAN WAR.

LONDON, April 27, M.—Napier defeated King Theodorus on Good Friday. On Monday he stormed Magdala. His immediate return to the coast is expected.

Later dispatches state that Theodorus and his sons are prisoners. A great quantity of valuables were captured in Fortress Magdala. The English captives are *en route* for home.

Dr. Livingstone is expected in England.

Japan, Hayti, and Mexico are still in confusion, the governments being unable to maintain permanent peace.

Europe and Asia are quiet.

The President's trial is still progressing. Much party spirit is manifested and his conviction is generally expected.

The new Constitution of South Carolina, has been ratified by a republican majority of 30,000.

The new Constitution of North Carolina has been ratified though the republican majority is somewhat reduced.

JAPAN.—As might have been expected from previous advices, war has broken out in this country. Osaka has been the scene of some fighting, the Tycoon's palace has been blown up and many other buildings destroyed. At Hiogo, the foreigners were attacked by armed band of Japanese on the 4th instant, when the marines and sailors of the U. S. S. *Oneida* and U. S. S. *Iroquois* aided by a detachment of H. B. M 9th Regt., succeeded in clearing Kobé of the marauders, after a spirited engagement.—The casualties as far as reported were two only,—one, a seaman belonging, to the *Oneida*, being wounded. At Nagasaki disturbances were also threatened, a large fire which took place here on the 2nd instant, being indicative of the hostile feeling. Upon the news from the capital reaching here the Government officers hauled down their flags and left by the Russian str. *Courier*, for *Yedo*, which place was at last advices the *only strong-hold* of the ex-Tycoon Stotsbashi. The *Mikado* appears now to be governing all the open ports through his new ministers.

VIRGINIA'S RECONSTRUCTED CONSTITUTION.—An address signed by members of the late Convention, says:

The convention consisted of one hundred and five members of whom some thirty-five were Conservatives, some sixty-five Radicals and the remainder doubtful. The Radicals were composed of twenty-four negroes, fourteen native born white Virginians, thirteen New Yorkers, one Pennsylvanian, one member from Ohio, one from Maine, one from Vermont, one from Connecticut, one from South Carolina, one from Maryland, one from the District of Columbia two from England, one from Ireland, one from Scotland one from Nova Scotia, and one from Canada. Of the fourteen white Virginians belonging to this party, some had voted for secession, others had been in the Confederate service, others are old men whose sons had been in the Confederate army, hardly one has a Union record. A large proportion of the Northern men and the foreigners were drifted here in some non-combatant capacity by the war.

The address, speaking of the influence given to negroes under the new constitution says:

The proposition in Virginia is to let 100,000 vote to make them all elegible to office, to give them a majority of twenty-one on joint ballot in the Legislature; to give them the local control in the counties and to exclude a large number of the whites from the polls, to render nine hundred and ninety-nine white men in every thousand inelegible to the Legislature, or any State or county office, and to lay the taxes (it may be so stated) exclusively on the whites.

MARKETS.

NEW YORK, April 27, P. M.—Cotton 33 to 33½—mostly at 33, at which figure the market closes.

Flour dull.

Turpentine on spot, 73 to 73½. Rosin 3,40 to 7.

BALTIMORE, April 27, P. M.

Cotton firm at 32½.

Flour active—prices unchanged.

WILMINGTON, April 27, P. M.—Spirits Turpentine 64 to 65. Rosin—lower grades in good demand. Strained 2,50 to 2,55; No. 2, 260. Tar 2,50.

Cotton quiet; Middling 30.

For the Biblical Recorder.

SOUTHERN BAPTIST CONVENTION.

DEAR SIR AND BROTHER:—I write to inform your readers that the churches in Baltimore are preparing a hospitable reception for the delegates to the Southern Baptist Convention, to be held here, beginning May 7th, and that the Committee of arrangements will secure the entertainment of all who favor us with their presence on that occasion. The churches in every state are assured of a cordial welcome to their messengers. By an understanding with the Baltimore and Ohio Railroad Company, delegates paying full fare to Baltimore will receive a *free return* as far as that line extends. The Committee are endeavoring to extend this stipulation to all the connecting railroads and steamboats, and will probably be able to announce the fact in a few days.

Delegates on arriving in this city, will report themselves at the seventh Baptist church, corner of Paca and Saratoga street. The Committee on Reception will be present in the Lecture Room from 7 A. M. till 10 P. M. daily, to provide homes.

JOHN F. WEISHAMPEL, Jr.,
Sec'y Com. of Arrangements.
Baltimore, April 2th, 1868.

WAKE FOREST COLLEGE.
COMMENCEMENT WEEK,

Tuesday, June 9th. The Trustees are expected to meet.

Wednesday June 10th, 11 o'clock, A. M. Address before the Alumni by A. McDowell, D. D.

3 o'clock, P. M. Address before the Literary Societies by L. P. Olds, Esq., subject, The Influence of Climate on Language and Music.

8 o'clock, P. M. Sermon before the Senior Class by William Hooper, L L. D., D. D.

Thursday, June 11th. 11 o'clock, A. M. Orations by the Senior Class. The Conferring of Baccalaureates. The President's Address.

MARKET REPORTS

RALEIGH PROVISION MARKET.
WHOLESALE AND RETAIL.

REPORTED BY UPCHURCH & DODD,

RALEIGH, N. C.

APPLES, dried,	1 50
green,	
BACON,	18
sides,	18 to 20
BEEF, per pound,	12½ to 30
on hoof,	7 to 10
BEESWAX,	25
BUTTER,	50
CANDLES, adamantine per pound,	20 to 30
tallow,	18
CHEESE, per pound,	20 to 25
CHICKENS,	25 to 40
COFFEE, per pound,	22½ to 23½
CORN, per bushel,	1 50
COTTON, in bales,	26 to 27
COTTON YARN,	1 90 to 200
EGGS, per dozen,	20
FODDER, new, per hundred,	1 75
old,	1 50
FLOUR,	12 00 to 13 00
HAY, per hundred,	1 30
LARD, per pound,	20 to 25
MEAL, per bushel,	1 50 to 1 60
MOLASSES, per gallon,	52 to 75
MULLETS, new.	
NAILS,	7 to 10
OATS, per hundred,	1 75
PEAS, red per bushel,	1 75
PEACHES, dried,	5 00
green, in two lb. cans,	50
POTATOES, Irish per bushel,	1 00 to 2 00
sweet,	1 25
SALT, per sack	4 00
SHUCKS, per hundred,	1 40
SUGAR,	12½ to 25
SOAP, turpentine,	10 to 15
TALLOW,	10

NORFOLK, Va.—REPORTED BY KADER BIGGS & CO.

Duty on Cotton, 2½ cents per lb.

Cotton, Middling, 30½ to 31. Corn—White, per bush, $1 18; Mixed, $1 16; Yellow, $1 20. Mess Pork, per bbl. $28 to 28 50. Butter, 50 to 60. Bale Rope, 9 to 11c. Gunny cloth 23 to 25c. Tar, $2 25 to 2 50.

RICHMOND, Va.—REPORTED BY W. B. DAVIDSON.

Apples—dried, per pound, 5 to 6; Green per bbl., $2 50 to 6 00. Bacon—Sides, 12½; Shoulders, 13½. Hams, 17 to 18. Beef, 5½ to 9c Gross. Beeswax, 36. per pound. Butter, 50 to 60c. per pound. Candles—Tallow, 14 to 17c per pound; Adamantine, 25 to 26c per pound; Sperm, 60 to 75c per pound. Cheese, 18 to 20 good to fine. Chickens, 20 to 35c apiece. Coffee—Rio, 21 to 22c; Laguira, 27 to 29c; Java, 38 to 42c. Corn, $1 09 and 1 15. Cotton, no sales. Cotton Yarn, $1 70 to 2 25, per pad. Eggs, 20 to 21c. Flour—Family, $10, Extra, 10½; Super. $15. Guano, $85 per ton. Hay, 1 00, to $1 10. Herrings, ½ Bbls. Roe 4 to $5, cut in Bbls. $8½. Lard, 16½ to 17. Lime, $1 60 from Wharf, 1 90 Store. Meal, $1 05 to 1 10. Nails, $5½ to $6½. Oats, per hundred, $1 00 to 1 10; Seed, per bushel, 75 to 80. Peaches, 5½ to 6c per pound. Peas, $2 50 to 2 75. Potatoes—Sweet, 1 50 per bushel; Irish, 1 20 to 1 30 Rice, 12½ to 13c. Rosin, $3½ to $4. Rope, 25c per pound. Salt, $3 25 to $3 50. Shingles, $4 to $8 per M. Soap—Turpentine, 6 to 14c; Country made, 3 to 6c. Sugar, 15 16½, 18 20 and 18c. Tallow 10 to 11c Tar, $3½ to $4 00. Tobacco, leaf, $8, $10, $11 to $50; lugs, $5, $7, $9 $12½, $26. Turpentine, 55c per gallon. Wheat, Red, $2 50; white, 2 75.

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The Family.

Turned Red in The Night.

The following amusing incident furnishes a good illustration of the way liquors are adulterated now-a-days:

We heard the other day of a singular, and we believe, a new effect of the application of brandy as a medicine.

A gentlemen convalescing from an attack of sickness, was recommended by his physician to rub himself all over every morning and evening with the best of brandy.

The invalid accordingly sent to his family grocer, with whom he had dealt for years, and ordered a sample of the best old cognac. Home it came, and that evening it was tried—outwardly, of course. The convalescent felt better, much better, and he continued to feel better for a day or so, until he awoke one morning, and, to his horror, discovered that his entire cuticle—at least where it had been rubbed with the cognac—had become of a deep crimson color. He sprang out of his bed in alarm. The family were aroused; the servant dispatched in hot haste for the doctor. The invalid's wits were terribly shaken by this never-before-heard-of catastrophe. What could be the cause of it? He looked a picture for a painter, as he sat before the large looking-glass in an arm-chair, and ruefully surveyed his crimson covering. It was almost ludicrous; it was almost as bad as Mr. Titmouse's predicament about his purple green hair. But this could not be a laughing matter; it must be some extraordinary phenomenon, as he explained it to his wondering and alarmed family.

"And just imagine, my dear, how I shall look all my life if this confounded thing isn't cured—like a boiled lobster! I shall go by no other name. O dear! O dear!"

The door-bell rang; the front door opened; in rushed the doctor. For an instant he could not contain himself; he had to drop into a chair and laugh it out.

"O, it's very funny to you, no doubt, doctor; but how would you like to go about all the balance of your days looking like an over-done lobster?"

The doctor burst out again at this; but he saw that his sick man and family were really alarmed, and he soon sobered down to his usual pulse-feeling.

"May be it's the iodine, doctor," suggested the anxious wife.

"O, it's ironed in, no doubt," said the patient, indulging the ruling passion strong in death."

The doctor shook his head.

"Had that rubbing been done as he had prescribed?"

"Yes, faithfully."

"Good brandy?"

"Yes, the very best; we use no other."

"Let me have it."

The brandy was brought. The doctor tasted it, and shook his head again.

"I'll take it home to examine chemically. There are so many tricks among the liquor-dealers."

"O, no fear of that with our grocer. He sells none but the best liquors, imported directly by himself."

"No doubt. I'll look into it, nevertheless."

And calming the family alarm, the good doctor departed, the pure old cognac in his pocket.

That evening came a note from him: "Dear L——, make yourself perfectly easy. The cognac is first proof whisky, and won't hurt you. It was the logwood in it that did your business."

* * *

A young man who was paying special attention to a young lady, met with the following incident during one of his visits.

Being invited into the parlor to await the lady's appearance, he entertained himself as best he might for some time, and was becoming weary, when a little girl about five years old slipped in and began a conversation with him.

"I can always tell," said she, "when you are coming to our house."

"You can!" he replied, "and how do you tell it?"

"Why, when you are going to be here, sister begins to sing and get good; and she gives me cake, and pie, and any thing I want; and she sings so sweetly when you are here, and when I speak to her she smiles so pleasantly. I wish you would stay here all the while; then I would have a good time. But when you go off, sister is not good. She gets mad, and if I ask her for any thing, she slaps and bangs me about, and is as ill-natured as she can be."

This was a poser to the young man. "Fools and children tell the truth," quoted he, and talking his hat he left and returned no more.

Moral.—Parents wishing their ill-natured daughters married, should keep their smaller children out of the parlor when strangers are there.—*Western Methodist Protestant.*

Solomon Eclipsed.

Solomon was once considered a wise man and gave the following advice on:

FAMILY GOVERNMENT.

"Foolishness is bound in the heart of a child; *but* the rod of correction shall drive it far from him. He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes. Chasten thy son while there is hope, and let not thy soul spare for his crying. Withhold not correction from thy child: for if thou beatest him with a rod he shall not die. Thou shall beat him with a rod, and shall deliver his soul from hell. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. Correct thy son and he shall give thee rest; yea he shall give delight to thy soul."

But Henry Ward Beecher, commenting on Solomon's views, suggests a marvelous improvement. Enlightened by Mr. Beecher we see what an old fogy Solomon was He says:

"As for ourselves, we tried the rod on our own children, but are now trying the sugar-plum with our grandchildren. Thus far our success is remarkable.—Family government has risen in popularity. Children cry for it. Our children used to look with aversion on the spot where we locked up the switch; but now there is not in the whole house a place so favorite as the drawer where is stored the sweet moral suasion. Good conduct thrives Obedience is at a premium; the will is broken. The children are governed without knowing it. Blessing on sugar-plum."

Dancing.

A writer in the *Presbyterian Banner* makes a thorough and exhaustive examination of the Bible history of "dancing as a pastime or recreation." His conclusions are summed up as follows: 1.—That during two thousand five hundred years through whose history we have travelled, this pastime was a piece of wicked mockery, employed to show contempt for the true God and His worship. 2. In each instance reviewed the sudden, untimely destruction of the performers, or the cruel martyrdom of the pious and godly, though their instigation, is declared to have resulted from the practice. 3. The facts are recorded on the sacred page to the everlasting disgrace and infamy of the participants. If any of our readers deem this an overdrawn statement, they will do well to make a careful investigation of the Bible history of dancing for themselves.

The Children.

Mr. Editor:—I have a duty to perform, which, to me, is very irksome: but as it is my duty, and knowing too, that you love to hear from little children, and to learn how the Sabbath Schools, in this our beloved "Old North State," are getting along, I will attempt to accomplish my task, and at the same time beg you, to make all allowances for me, as I am a little girl, and yet, have never seen my *twelfth birth* day.

The duty of which I speak, is to write a letter to the Recorder. This duty was imposed upon me, by our "Sabbath School Missionary Society," so you see by this, that we not only have a Sabbath School in Gatesville, but that we have a Missionary Society; which is composed of men, women and children, but all of its officers are little children, and you would be surprised to see how well the Society is conducted by "*we little people*;" but please do not take the writing of this letter, as a criterion as to how the other officers perform their duties, as I am the most inefficient officer in the Society, and why they made me corresponding Secretary I am not able to say.

Our Sabbath School and Society were organized by Mr. Hance Hoffler, who was assisted by his active assistants, Maj. L. H. Babb and Capt. S. B. Doudge. I know that it will do your heart good to know that we have a flourishing Sabbath School and Society at this place. Our Superintendent says, that we have a better School than he ever saw here before, for the time of the year. We are having a nice time, and it is hoped the before the summer is gone that there will be much good accomplished in this part of the state, in calling into the folds of the church such as Jesus told the people, to suffer to come unto Him. Where our Society was formed, it was addressed by Capt S. B. Doudge in some plain and pointed remarks which we all could understand. He told us for what the Society was organized, and I tell you, he made me feel badly when he spoke of the destitute parts of the world, and more especially of our State. I never knew before that day, that there were people in this State who had no one to preach the Gospel to them. I do think it is a shame, and sin on our people to suffer the world, and much less our own State in a part, to be ignorant of the teaching of the Bible. By the way I came near forgetting to say anything about the little talk that the Rev. Henry Speight (a man old in the ministry and one who is loved and respected by all who know him—you know him. I reckon, and if you do not, let me tell you, that you will never known a more devoted father in Israel than he) gave us last Sunday. He said many good things but I cannot recollect them all.—I hope, to send you some money soon, for the Missionary cause. What are the Sabbath Schools doing in other parts of the Sate! Ma, says that my letter is long enough, so I wil stop for this time, but you will hear from me again soon if you will publish this. I am your little child correspondent.

FLORENCE O. BROWN.

* * *

"I Will Begin Now."—Emma was a sweet little girl six years old. One day she said to her mother:

"Mamma, I mean to begin at the new year to love Jesus."

"But," said her mother, "how do you know you will live till the new year?"

Emma sat some moments without speaking. At length she looked up, with tears in he eyes, and said:

"Perhaps I shall not. I will begin now; and then, mamma, if God lets me live, I shall be a Christian when the new year begins."

Little ones, did any of you resolve, as little Emma did, not to wait till the new year to give your heart to God, but to do it at once? I hope, if you did not, you will not wait any longer. Hasten to Jesus now. Tell him your sins. Tell him you want a new heart that will be good and love him. And he will hear you. He will give you what you ask, and help you to be good and do good. Then, with holy joy in your hearts, you find this the happiest year you have ever known.—*Young Pilgrim.*

* * *

"I'm God's Child."—A little boy two years and-a-half old was one day asked.

"Whose child are you?"

"I'm God's child," said he.

I once knew of a little girl not quite so old who, if any one asked her what she was would reply.

"I'm papa's little daughter—mamma's 'ittle daughter, too—Dod's 'ittle dirl—and Desus' 'ittle lamb."

Dear little ones, can you say, "I'm Jesus' 'ittle lamb?" I hope you can, and that you may all be gathered into his fold when he comes."

* * *

"My son," said the elder Spriggles to his junoir, thinking to enlighten the boy on the propagation of the hen species,—"my son do you know chickens come out of eggs?" "Do they?" said Spriggles junior, as he licked his plate; "I thought eggs came out of chickens."

* * *

An Irishman, a short time in this country, was eating boiled green corn—After eating off all the corn, he passed the cob back to the lady who sat at the head of the table, saying—

"Would you please be so kind as to put some more beans on the shtick."

* * *

A witness being called to give evidence in court, in Connecticut, respecting the loss of a shirt, gave the following:—"Mother said that Ruth said that Nell said that Poll told her that she see a man that see a boy's shirt all checker, checker, checker; and our gals won't lie for mother has whipped them a thousand times for lying."

* * *

An ingenious cobbler, who is known as a man of few words, and who is very provident of them, hit upon the following plan to save expense in painting all the letters of "Shoe Shop:"

E
SHO
P

* * *

What letter is able to turn a quadruped into a biped? The letts L; for it turns ass into lass.

* * *

When a young lady offers to hem a cambric handkerchief for a rich bachelor she means to sew in order that she may reap.

* * *

The Rocky Mountain *Herld* advertises for single women. A thousand girls, it says, could get husbands and homes in Colorado, before the spring.

The Farm.

A Solar Eclipse

Professor Agassiz had an opportunity of witnessing an eclipse of the sun in Rio, and of making some observations on the action of animals under the novel circumstances. The following extract is from his notes:

"The effect of the waning light on animals was very striking. The bay of Rio is daily frequented by large numbers of frigate-birds and gannets, which at night fly to the outer islands to roost, while the carrion crows (*urubus*) swarming in the suburbs, and especially about the slaughter-houses of the city, retire to the mountains in the neighborhood of Tijuca their line of travel passing over San Christovao. As soon as the light began to diminish, these birds became uneasy; evidently conscious that their day was strangely encroached upon, they were uncertain for a moment how to act. Presently, however, as the darkness increased, they started for their usual night-quarters, the water-birds flying southward, the vultures in a northwesterly direction, and they had all left their feeding-grounds before the moment of greatest obscurity arrived. They seemed to fly in all haste, but were not half way to their night-home when the light began to return with rapidly increasing brightness. Their confusion was now at its height. Some continued their flight toward the mountains or the harbor, others hurried back to the city, while others whirled about, wholly uncertain what to do next. The reestablishment of the full light of noon seemed to decide them, however, upon making another day of it, and the whole crowd once more moved steadily toward the city.".

INCARNATE LAZINESS.

"We have a sloth on board, the most fascinating of all our pets to me—not certainly for his charms, but for his oddities. I am never tired of watching him, he looks so deliciously lazy. His head sunk in his arms, his whole attitude lax and indifferent, he seems to ask only for rest. If you push him, or if, as often happens, a passer-by gives him a smart tap to arouse him, he lifts his head and drops his arms so slowly, so deliberately, that they hardly seem to move, raises his heavy lids, and lets his large eyes rest upon your face for a moment with appealing, hopeless indolence; then the lids fall softly, the head droops, the arms fold heavily about it, and he collapses again into absolute repose. This mute remonstrance is the nearest approach to activity I have seen him make."

FLOATING ISLAND.

"The quantity of detached grass, shrubs, etc., carried past the vessel, as we lie here at anchor, is amazing—floating gardens, sometimes half an acre in extent. Some of these green rafts are inhabited; water-birds go sailing by upon them, and large animals are occasionally carried down the river in this way. The commander told me that, on one occasion, when an English vessel was lying at anchor in the Parana, one of these grassy gardens was seen coming down the river with two deer upon it. The current brought it directly against the ship, and the captain had only to receive on board the guests who arrived thus unexpectedly to demand his hospitality. In the same river, another floating island brought with it a less agreeable inhabitant: a large tiger had possessed himself of it, and was sailing majestically with the current, passing so near the shores that he was distinctly seen from the banks; and people went out in montarias to get a nearer view of him, though keeping always at a respectful distance."

FOUR EYED FISH.

"Mr. Agassiz was especially interested in seeing alive, for the first time, the curious fish called 'Tralhote' by the Indians, and known to naturalists as the Anableps tetrophthalmus This name, signifying 'four-eyed,' is derived from the singular structure of the eye. A membranous fold, enclosing the bulb of the eye, stretches across the pupil, dividing the visual apparatus into an upper and lower half. No doubt this formation is intended to suit the peculiar habits of the Anableps These fishes gather in shoals on the surface of the water, their heads resting partly above, partly below the surface, and they move by a leaping motion, somewhat like that of frogs on land. —*Mrs. Agassiz.*

Spontaneous Generations.

In a late French publication to which we have already referred, M. Pouchet brings forward among others the following facts in favor of the hyphothesis of spontaneous generation. There exists, says the author, vegetables which show themselves only in circumstances so exceptional that it is impossible for us to imagine their seeds encumbering the atmosphere during centuries, in order to fertilize, at only rare intervals, some point of the globe. A fungus is known which develops only on the corpses of spiders, another which grows only on the hoofs of horses in a state of decomposition. The *isaria* has as yet been observed only on certain night butterflies; there are other species which invade the larvæ and chrysalides. Hooker has discovered a fungus which attains considerable dimensions (from 10 to 12 centimeters,) but which is found absolutely only on the neck of a certain caterpillar in tropical countries.—It vegetates on the animal, fructifies on it and the caterpillar, buries it with itself in the ground, whence it springs like a funeral plume. "Must it be then," says M. Pouchet, "that the air has been crammed with seeds in order that one should fall from time to time on a dead spider or on the neck of a caterpillar?" As a particular vegetable invades each species of fermentation, it would be equally necessary that the germs of all these microphytes should have floated in the atmosphere from the creation until the day a new fermented liquor was invented.—Still more, a singular vegetable is known, the *racodium cellare*, which has never been found except on the cask in wine cellars, and another which lives only on the drops of soot which the workmen let fall on the soil of mines "Have the seeds of these vegetables remained without use from the origin of the world to the day that they found their proper soil?"

* * *

Idleness is the dead sea that swallows up all virtues, and the self-made sepulchre of a living man. The idle man is the devil's urchin whose living is rags, and whose diet and wages are famine and disease.

* * *

Rather Sharp.—A lady teacher was announcing to her pupils the holiday on the 22d day of February, and asking them why the birthday of Washington should be celebrated more than *hers?*—A little fellow exclaimed, with great vivacity, "because *he never told a lie*."

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ASSOCIATIONS.

NAMES.	Organized.	MODERATORS.	CLERKS.	POST OFFICES.	Baptisms.	Members.	TIME OF MEETING.	PLACE OF MEETING.
Beulah,		James Poteat,	F. H. Jones,	Hillsdale,	96	1772	August 7th,	Ephesus, Person Co.,
Brier Creek,	1822	T. Howell,	H. Hendren,		128	2228	Sept. 26th.	Bethel, Alexander Co.,
Broad River,								
Brown Creek,	1855	D. A. Covington,	W. D. Webb,		33	1221	October 9th,	Mount Olive, Anson Co.,
Catawba,	1827	E. A. Poe,	R. H. Moody,	Collettsville,	187	1708	October 9th,	Smyrna, Burke Co.,
Cedar Creek,	1858	A. B. Alderman,	D. W. McGugan,		310	2767	October 15th,	Pleasant Union, Sampson Co.,
Central,	1863	N. E. Cannady,	B. W. Justice,	Forestville,	287	2373		
Cape Fear,		Haynes Lennon,	G. W. Hill,	Whiteville,	486	5303	October 23rd,	Mt. Zion, Columbus Co.,
Chowan,		G. C. Moore,	S. J. Wheeler,	Windsor,			May 15th,	Berea, Pasquotank Co.,
Eastern,	1794	W. M Kennedy,	Isham Royall,	Warsaw,	472	4927	October 6th,	Beulah, Sampson Co.,
Flat River,	1844	W. A. Atkinson,	B. F. Hester,	Oxford,	308	3014	August 11th,	Hesters, Granville Co.,
Lewis Fork,	1836	William Pool,	T. C. Land,		165	1636	October 1st,	Antioch, Alexander Co.,
French Broad,								
Friendship,								
Green River,								
Hiwassee,								
King's Mountain,		James H. Yarbro,	G. M. Webb,		248	2598		
Liberty,	1834	Benjamin Lanier,	J. H. Owen,	Lexington,	163	1129	August 22nd,	Abbotts Creek, Davidson Co.,
Moriah in Part,		W. F. Brasington,	J. S. Croxton,		15	183	October 3rd,	Fork Hill, Lancaster, S. C.
Newfound,								
Pamlico,		W. R. Owen,	E. P. Powell,	Enfield,	5	534		
Pee Dee,	1816	J. Monroe,	T. J. Polk,		155	1771	September 25th,	Laurel Hill, Montgomery Co.
Raleigh,		A. D. Blackwood,	D. B. Holland,	New Hill,	303	4156	October 16th,	Bethesda
Roan Mountain,	1847	. M. Collis,	J. P. Dickson,		114	1397	September 11th,	Jack's Creek, Yancey Co.,
Rocky River,	1867	E. C. Williams,	H. Morton,			361	October 16th,	Clear Creek, Mecklenburg,
Roaring River,	1848	William Hall,	W. E. Reynolds,		106	987	October 9th,	Rock Spring, Wilkes Co.,
Salem,								
Sandy Creek,		J. C. Wilson,	E. H. Straughn,		146	2486	October 4th,	Cool Spring, Moore Co.,
Tar River,		T. J. Pitchford,	L. M. Conyers,	Hilliardston,	157	2131	October 1st,	Red Oak, Nash Co.,
Transylvania,	1863	J. H. Duckworth,	J. M. Bryan,		1	845	October 9th,	Mountain Page, ——— Co.,
Tuckasiege,		M. Rickman,	D. B. Nelson,		190	1741	August 14th,	Burning Town,
United Baptist,	1860	R. L. Steele,	P. Eller,		29	440	August 14th,	Dudley Shoal Church, Caldwell Co.,
Yadkin,	1793	S. O. Tatum,	A. W. Martin.		112	1698	September 5th,	Bear Creek, Davie Co.,

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6. do Catalogue of Bedding Plants, Roses, &c.

29—cowtt.

Professed Cancer Curer.

Clear Creek, Mecklenburg Co., N. C.,
October 28th, 1867.

AT the request of many of my friends, and for the benefit of all who may be concerned, I *offer my services to the world*, as a Cancer Doctor, which I would not do, had I not sufficient reason to believe that my knowledge of the disease and skill in the great task of curing cancers, did not justify.

E. C. WILLIAMS.

CERTIFICATES.

Iredel Co., N. C., Oct. 28th, 1867.

This is to certify that my wife has been afflicted for years with cancer of the breast, to cure which I had resorted to all means and every help I knew, but all proved a failure. I heard of the Reverend E. C. Williams, who began about six weeks since, from the number of large tumors extracted, and the sound appearance of the afflicted part, I consider the disease completely mastered.

HENRY J. HUNTER, and wife,
SARAH HUNTER.

Union County, N. C.

This is to certify that I was afflicted with a most severe Cancer of the breast, and could receive no help until I applied to Rev. E. C. Williams, who effected a cure, which to me, is worth thousands.

EMELINE PRICE.

Oct. 28th, 1867.

Mr. Editor: This is to certify that the Rev. E. C. Williams is a Baptist minister of Mecklinburg county, within fifteen miles of the town of Charlotte, is a gentleman of sound veracity, and of long standing in the profession of a minister, is now, and has been engaged in the profession of Cancer curing. In one case of a neighbor with cancer of the eye, with whom I was intimately acquainted, who had tested the skill of another Doctor and failed, was undertaken by the above named gentleman, a complete cure was effected, the eye saved, and the gentleman is yet living.—This cure was effected in the year 1855. Others to my knowledge have been cured some of whose certificates will appear with this.

E. DAVID.

16 tf.

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INCOME FOR 1867

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FOR PREMIUMS

$6,332,80495

FOR INTEREST

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LOSSES PAID IN 1867

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Dividends paid in 1767

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We also tried it on *cotton* about 400 lbs per acre, which, considering the wet weather, produced a large weed, and I think it will yield very well. On the whole, I must say I like it very much for either *corn* or *cotton*, but more particularly for corn.

Respectfully your obedient servant,
HENRY KINGSTON. Sup't. for W. R. Cox

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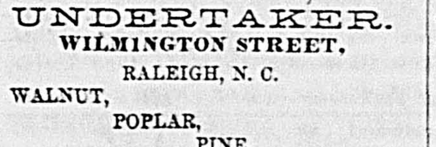

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