

Hymn.

BY REV. W. R. HARRIS, M. D.
(Re-published by Request.)
O thou Eternal Spirit: hear
The notes of joy we raise;
To Thee, and let our hearts unite
In sounding forth thy praise.

From Thy rich bounty, every day,
Thou dost us on bestow
Unnumbered blessings: while we live
Umbelied whence they flow!

How wonderful that love, which all
Thy creatures' wants supplies!
And bring us all to live with Thee
In heaven, Thy dwelling place!

O Lord! in mercy hear our cry,
And fill our hearts with grace;
And bring us all to live with Thee
In heaven, Thy dwelling place!

For the Biblical Recorder.
"The Frail Hidden Rose whose Leaf
Shall Withers.—T. R. O."

Shall wither? No! NEVER! while life
Shall remain,
In the Vine Everlasting, which grows in
The earth,
All it even shall wither with sickness and pain
Ere one of the branches of that Vine shall die.

The stars shall all wither: the sun himself
Shall die,
The heavens, alighted, shall all flee away,
But the soul which was born with the
Lord's agony,
Was left to survive when the heavens decay.

Whenever the River of Life shall be drained,
Immortality die, Death reign in the sky,
God's power shall be in captivity chained;
Thy heaven-laved leaf may then wither and die.

Shall wither? You may when the great
God shall die,
When the flower that bloomed on Calvary,
Shall fade,
When the Spirit of Jesus no grace can supply,
Then, not until then, will thy leaf have decayed.

'Tis Death that shall wither: his sceptre
departs;
His throes of a combatant destined to die,
But the sorrows and pains of the grace-
quickened heart,
Are the pangs which bring forth Immor-
tality.

Shall wither? so withers the sun, when
the shroud
He gathers around him so rich in its dye,
Of his own beams, reflected from each
rising cloud.
Then shall, soon to rise in a still brighter
sky.
W. H. J.

Theological Views Contained in
"Yesterday, To-Day, and Forever."

The writer, in speaking of babes
in heaven, uses the following lan-
guage:

"The elder saints
Seemed to my eyes a countless multitude;
But these cherubic babes outnumbered
them,
As the dark pine trees of Siberia's wilds,
Unfelled by unmeasured forests, yield
In numbers to the ferns and summer flowers
Which grow beneath their shadowing
boughs, and fringe
Their gnarled roots with beauty. Heaven-
me thinks—
So vast the eternal life, so vast
Its lights and shadows—heaven itself
would seem
Too solemn and severe without its choir
Of infants reveling in innocence.
Who never knew a touch of sorrow's grief,
And live in joy, and joy for joy they live:
So hath God willed! So will'd the Son of
God!
What time He took the children in his
arms,
Laying His hands on them and blessing
them,
And saying, 'Suffer them to come unto Me,
Forbid them not, for of such babes as
these
And sucklings is My Kingdom in the heav-
enly world.'—Mt. II. 19—23.

On the above there is the follow-
ing note: "When we remember
what multitudes of little children,
not only from Christian, but also
from heathen lands, are gathered
home before they committed actual
sin, and are thus saved in Christ for-
ever, may we not believe that there
is a direct historic fulfilment of these
words of our Lord, as well as a spiri-
tual meaning underlying them?"
Again, he says:

"A babe in glory is a babe forever,
Perfect in spirit and able to pour forth
The glad heart in the tongues which an-
gels use.
Nor were the heat and burden of the day,
Nor staggered underneath the weary cross;
Conceived in sin, they sinned not, though
they died.
They never shuddered with the fear of
these things they know not and can never
know.
Yet fallen children of a fallen race,
And early to transgression, like the rest,
Surely, ere they were bought with Jesus'
blood,
And cleans'd by Jesus Spirit and redeem'd
By His Omnipotent arm from death and
hell:
As babes from mankind and angelhood;
As babes of woman, shaven with all saints
In that great ransom paid upon the cross;
In purity and innocence
Of guilt akin to angels. Infancy
Is one thing, manhood one. And babes
are not men."

Of the true archetypal house of God
Built on the heavenly Zion, are not now.
Nor will be ever, massive rocks, rough
hewn
Or precious corner-stones, or fluted shafts
Of columns, or far shadowing pinnacles;
But rather as the delicate lily-work
By Him wrought for Solomon of old,
Ere flowers of the broken chapters,
Or flowers of lies round the molten sea.
Innumerable flowers thus bloom and blith
In heaven. Nor reckon God's designs in
them
Frustrate, or short of full accomplishment:
The lily is as perfect as the oak.
The myrtle is as fragrant as the palm:
And Sharon's roses are as beautiful
As Lebanon's majestic cedar crown.—Ps.
II. 354—392.

There is the following note on the
above:

"This seems a necessary inference
from such Scriptures as declare that
the harvest hereafter is according to
the seed sown here.—Gal. vi. 7, 2
Cor. ix. 6.
With reference to the presenta-
tion of the Theological views of the

work mentioned at the head of this
article, I would say, I expect in one
or two more numbers to take leave
of many of the readers of the Re-
corder as have not yet taken leave
of me.
B. W. WHILDEN.
Doko, S. C.

Church Discipline—No. 3.

PRIVATE OFFENCES.

A private offence is one com-
mitted by one member against another,
and not against the whole church as
such. The law which governs this
class of offences is given by Christ
in Matt. xviii: 15-18. The first
step to be taken is prescribed in
these words, If thy brother shall
trespass against thee, go and tell
him his fault between thee and him
alone; if he shall hear thee, thou
hast gained thy brother.

Here we are to notice first, that it
is not the person offending, but the
injured party who shall seek recon-
ciliation, and this is a wise require-
ment; for by a principle of depraved
human nature, the man who has
done the wrong will be the most un-
willing to be reconciled.

In the second place, I beg you to
notice that the matter is considered
by Christ as strictly personal and
private. You are to go to the brother
who has wronged you and tell him
his fault between thee and him alone.

You are not to begin the matter
by making complaints to any one
whatever—you have no right to
tell even your pastor of your griev-
ance until you have first seen the
offending brother. Indeed, accord-
ing to this command of Christ you
are not allowed in the first instance
to speak with him about the matter
in the presence of a third person,
even though that person be a mutual
friend. And be careful, my brother,
that you approach him in a proper
spirit, for remember that the great
object before you is to gain your
brother. If he will hear thee, thou
hast gained thy brother, done hon-
or to thyself and glorified thy Mas-
ter.

According to my observation the
most serious difficulties which af-
flict the church of God are those of
a personal character. They stir up
more of bitterness, anger and malice
than any other kind, and the conse-
quences to the peace and harmony
of Christ's kingdom, are more fatal
and widespread. Witness the la-
mentable effects still seen and felt
in many parts of Tennessee, growing
out of the difficulty between breth-
ren Howell and Graves, or the jeal-
ously and ill-will still existing be-
tween the N. C. and Va. Confer-
ences of the M. E. Church, by reason
of the personal quarrel between
Drs. Smith and Deems which occur-
ed some years since.

And yet I believe that nine out
of ten of all such difficulties might be
settled in their very incipency and
before it is possible for them to do
harm, if the directions of Christ
were followed.

Sometimes, however, this course
will fail, though not often, in which
case our instructions are plain. But
if he will not hear thee, then take
with thee one or two, more than in
the mouth of two or three witnesses
every word may be established.

Mark you, it is still a private of-
fence, and must be told only to the
one or two whom you are to take
with you. Of course, the brothers
you choose to go with you must be
good men in whom the brother
sought to be gained has confidence,
otherwise they will be able to ac-
complish but little towards a recon-
ciliation.

The passage above quoted says
they are to be witnesses between the
two. They shall witness whether
the offended brother manifests the
right spirit, whether he has suffi-
cient ground of complaint and also
what may be the conduct of the of-
fending brother. Thus they will
be prepared to testify in the case if
it comes before the church.

But these brethren have a more
important duty to perform, it seems
to me, than simply to be witnesses
of the interview. They are to be
mediators and it is their duty if
possible to settle the difficulty.
This is clear from what Christ says
immediately after. And if he re-
fuse to hear them then tell it to the
church. These brethren should
judge between the parties at vari-
ance and show them whenever one
or both of them are wrong, and ex-
postulate and reason with them till
they are reconciled.

If all those efforts to make peace
are abortive, then there is but one
recourse left the offended—he must
tell the church. "And if he shall
neglect to hear them, tell it to the
church; and if he shall neglect to
hear the church, let him be unto
them as a heathen man and a pub-
lican."

The matter is no longer to be re-
garded as private; when told to the
church it at once becomes a public
offence and must be disposed of as

the church and the instructions of
the New Testament may direct.

Dr. Crowell in his "Church Mem-
ber's Hand Book" gives the follow-
ing directions for bringing the mat-
ter before the church. "At the
proper time, the aggrieved brother
or some one for him, which in
cases is the preferable course, arises
and addressing the Moderator, asks
leave to introduce a case of private
grievance. No names should be
called and no attempt should be
made to tell what it is. The Mod-
erator should allow nothing more
to be said, till the church are in-
formed that the first and second
steps of labor had been taken, that
the witnesses are present and that
the alleged offender has been notifi-
ed of the proceedings. If all these
conditions have not been complied
with the matter should be ruled out
of order, nor should the case be al-
lowed to be presented to the church
till all this has been done." If these
conditions have been complied with,
the offender is called to hear the
church. It is in the judgment of the
church he be guilty, and refuse to
hear the church, when her voice has
been uttered, he is to be thrust out
and regarded as a heathen man and
a publican.
T. H. P.

Eastern Association.

The Union meeting of the Asso-
ciation met with the church at Clin-
ton, Sampson county, Friday the
27th of August, 1869. The intro-
ductory sermon was preached by
Elder W. M. Kennedy from Heb.
I: 8, "But unto the son he saith,
thy throne O God, is forever and
ever, a sceptre of righteousness is
the sceptre of thy kingdom."
Intermission until 3 o'clock, P.M.
Elder G. S. Best, Moderator be-
ing absent, the meeting was called
to order by Bro. H. E. Carr, Assis-
tant Moderator.

Prayer by Elder Stallings.
Minutes read.

Invitation extended to visiting
and corresponding brethren.

Elder J. D. Hufham announced
himself as a visitor from the Cam-
den and Currituck Union Meeting.

Brethren Kedar Vann and Isham
Royal were appointed correspond-
ing delegates to visit the Cedar
Creek Union Meeting in session at
White Oak.

The query committee reported
the following queries:

1. "Is it proper to ordain a min-
ister without a field of labor?"
2. What should be done with a
member of the church who is able
to give to the support of the gospel,
but refuses to do so?"
3. "Is it the duty of a church to
meet each Sabbath for public wor-
ship?"

Query No. 1 called up and dis-
cussed by Elders J. C. Hiden, J. N.
Stallings, J. P. Faison, J. D. Huf-
ham, H. McAlpin and deacon B.
Oliver. After an interesting debate,
query referred to next meeting for
discussion.

Committee of arrangements ap-
pointed.

On motion of Elder Kennedy query
No. 2, to be taken up as the first
business of the meeting to-morrow
morning.

Committee of arrangements re-
ported. Elder Hiden to preach to-
night. Prayer meeting to-morrow
morning to be conducted by Elder
Faison. Union meet at 10 o'clock,
Elder Hiden to preach at 11.

Adjourned.
Benediction by Elder McAlpin.

SATURDAY.
Prayer meeting, Elder Faison
leading.

Union met according to adjourn-
ment. Elder Best, Moderator pres-
ent.

Query No. 2 taken up and dis-
cussed by Elders Kennedy, Hiden
and deacon Oliver.

Committee of arrangements re-
port the following:

Ministers Relief Association meet
at 8 o'clock this evening. Union
meeting assemble at 4 P. M. Elder
Best preach to-night. Elder Huf-
ham address the Sunday School to-
morrow morning. Elder Stallings
preach at 11 o'clock, A. M. Elder
Hufham at night. The following
query received, "How can we in-
crease the interest and efficiency of
our Union Meetings?"

At 11 o'clock Elder Hiden preach-
ed from Romans x: 8, "The word
is nigh thee."

Three o'clock—Resumed discus-
sion of Query No. 2. Remarks by
Elders Stallings, Hufham and Ken-
nedy.

The query answered as follows:
"He should be dealt with by the
church, and if, after proper instruc-
tion and reproof, he persists in his
course he should be expelled."

Elder J. P. Freeman was ap-
pointed to preach the introductory
sermon at next meeting and Elder
J. L. Stewart, alternate.

Adjourned.
Prayer by brother Oliver.
Benediction by brother Best.

SUNDAY MORNING.

The Sunday School conducted on
the Union Plan, was called to order
at 9 o'clock by Mr. L. C. Hubbard,
the most excellent Superintendent,
and after hearing the recitations, we
were entertained with some of the
best singing we ever heard.

The school was addressed by El-
der J. D. Hufham in his usual
agreeable and entertaining manner.
At 11 o'clock, Elder J. N. Stal-
lings preached from 2nd Corinthi-
ans V: 20. At the conclusion of
his sermon a collection was made
for itinerant purposes. Amount, \$14.

This church was aided some time
by the executive committee, but it
is now self-sustaining and doing
well.
SECRETARY.

Yoppin Union Meeting assem-
bled with the church at Salem,
Pasquotank county on Friday before
the 5th Lord's day in August 1869.
Introductory sermon by brother S.
J. Skinner from Proverbs xii: 30,
"He that winneth souls is wise."

Recess to partake of refreshments.
Came together with singing.

Brother W. Myers, was called to
the chair. Prayer by Elder Daniel
Roberts.

The following churches were re-
presented, viz: Ballard's Bridge, 5;
Bethel, 3; Edenton, 1; Hertford, 1;
Piny Grove, 1; Yoppin, 2.

Brethren A. Hollowell and A. R.
Creedy were appointed Finance
Committee.

Letters from the churches were
read; also a letter from the Cam-
den and Currituck Union Meeting.
Bro. Henry Scott and wife were re-
cognized as delegates.

In absence of the pastor, the Dea-
cons were appointed on religious
exercises.

Elders T. J. Knapp and D. V.
Etheridge with bro. Jno. Garrett
were appointed delegates to the
Bertie Union Meeting, bro. Garrett
to write the Corresponding Letter.

Elder J. A. Speight with breth-
ren W. H. Manning and Wm.
Simpson to the Camden and Currituck
Union Meeting, brother Man-
ning to write the letter.

Resolved, To hold the next ses-
sion with the church at Bethel, Per-
quimans county, Elder Roberts to
preach the introductory sermon,
Elder C. T. Bailey, alternate.

Adjourned to Saturday morning.
Prayer by bro. Skinner.

Saturday morning met in prayer
meeting, bro. J. T. Waff leading.
Preaching at 11 o'clock by El-
der Roberts from Revelation ii: 10.
Theme, Christian Faithfulness.

Intermission 15 hours. Then met
for business, after singing, brother
Scott led in prayer.

Elder Dorsey Sanderlin and bro.
W. Etheridge and wife from the
Camden and Currituck Union Meet-
ing were invited to seats.

Elder Roberts submitted the
following report of his labors since
last meeting: I have been employed
26 days, traveled 344 miles, visited
25 families, preached 15 sermons,
delivered 1 Temperance lecture.
Received \$2.30 in cash.

On motion the report was received.
Elder Roberts and brethren Skin-
ner, Scott and Fleetwood addressed
the meeting on the report.

Brother S. J. Skinner in a few
pertinent remarks thanked the
Union Meeting for aiding him at Wake
F. College, and informed them that
he would not need their assistance
in future.

Having learned that the institu-
tion of learning at Reynoldson had
been opened by our beloved brother
J. F. Howell, Resolved, That we
return thanks to our great Benefac-
tor for his kindness in reopening the
institution, and that we earnestly
desire that the labors of our Bro. be
crowned with great success. Bro.
Howell submitted a few remarks
followed by bro. W. Fleetwood.

The following query was adopted
for discussion at our next meet-
ing viz: Do we take as much interest
in Sabbath School work as its
importance demands.

The Treasurer's report was read
May 28, 1869.—Received
from the churches, \$11 72
Received from Hertford
Sunday School, 1 00
May 29.—Collection, 9 87
Collection on Sunday, 6 61
\$ 29 11

CONTRA.
May 30.—By am't paid El-
der Roberts, \$29 11
Report received and ordered to
be appended to the minutes.

Finance committee reported:
Rec'd from Hertford Church, 1 75
" " S. S., 60
" " Bethel Church, 2 62
" " Yoppin " 4 00
" " Ballard's Bridge, 5 00
\$ 13 97

Report received and committee
discharged.
The clerk was directed to send
the minutes to BIBLICAL RECORDER
and request publication.

Adjourned with prayer by Elder
D. Sanderlin.

Sunday morning Elder Sanderlin
led in Prayer meeting.

At 11 o'clock Elder Roberts
preached from 1st Cor. vi: 19-20,
"Ye are not your own, &c."
Collection, \$9 84.

The Lord's supper was celebrated
and we left for home.
J. T. WAFF, Clerk.

For the Biblical Recorder.
Review in Windsor—Church strength-
ened—Recorder Remembered—
Prospects Brightening.

DEAR RECORDER:—Our dear old
church at Cashie, now worshipping
in the town of Windsor, has been
visited from on high, and instead of
complaining in bitterness, can lift her
hands in gratitude that the Holy
Spirit has descended in the rich ef-
fusions of grace on our heads.

Our good brother, Elder M. C.
Rhodes, came to see us on the 20th
ult, and preached day and night un-
til the 1st inst, when the series of
meetings closed.

Elder R. came in the fullness of
the Spirit, not waiting for a formal
invitation, impressed, as he said,
with the conviction, that there was
a work for him to do here, and that
the Great Head of the church would
bless him in it, and so it has proved.

Elder Rhodes was aided at differ-
ent periods of the meeting by Elders
Craig, Jeremiah Bunch, Jno. Mitch-
ell and Bro. Wm. Bunch, Bro. David
Harrell remaining during the entire
series. As a result, twenty-one
were baptized in Cashie river on the
Lord's day, 29th ult., and on the
following Wednesday four more
were baptized, making twenty-five
in all, and others stand ready to
obey their Lord in the sacred ordi-
nance. Among the additions are
some who, we trust, will prove of
great value to the cause of Zion.

The preaching was such as old
Baptists love, as the true gospel,
salvation by grace, the doctrine of
final perseverance was plainly set
forth; and yet the doctrinal teach-
ings were dispersed in a christian-
like, mild manner, that the strongest
Armianism seemed to take no offence.
Baptist views were plainly taught,
while the sentiments of others were
treated with respect and deference.

Our pedobaptist friends showed the
preacher no little kindness, as his
object was not merely to make Bap-
tists but to save souls. The great
Andrew Fuller thought that the
best way to strengthen our own
church was to show a loving, Chris-
tian spirit to others. It is true, very
true.

Elder Rhodes has been called to
the pastorate of Cashie Church, and
all rejoice in the belief that our
course in future will be onward and
upward. Our sisters speak of pur-
chasing a parsonage for the new
pastor, which they hope soon to pay
for in their own way.

Nor is the RECORDER forgotten.—
Elder Rhodes acts as though he
thought every Baptist should take
the RECORDER. Enclosed is a feeble
evidence of renewed appreciation of
our church organ.

How can Christians be opposed to
revivals and "special efforts" on
the part of the church for the pro-
motion of Christ's cause upon earth?
Oh that we might have similar
good news from all the churches in
our association.

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

For the Biblical Recorder.
I commenced a meeting of days
at Hunt's School-house, in Moore
Co., N. C., on Saturday before the
3rd Sabbath in August, 1869, which
lasted 17 days, and resulted in the
conversion of 70 persons. Among
the number were some of 70 years,
down to the little boy of 14 years.
It was a precious season of grace.
Never have I seen such a general
feeling among the people. Mr. Mc-
Queen, a Presbyterian Minister was
with me all the time during the
meeting. He labored faithfully and
with good effect. Presbyterian senti-
ments prevail in the community
in which the meeting was held. Mr.
McQueen is beloved by the whole
community, consequently his labors
were greatly blessed.

Brother John L. Melver was also
with me most of the time. He is a
very interesting man. He, I un-
derstand, is master of five different
languages. He left the Presbytery
some time last year, and joined
the Cool Spring Baptist church, in
Moore Co., and is now a licensed
minister of that church, although
Presbyterian sentiments prevail in
that region. We organized a Bap-
tist Church at that place with fair
prospects. There is no Baptist
Church in six miles of the place, in
any direction. The people seem
anxious to have a Baptist house of
worship erected at once.

I was told by many in the neigh-
borhood that they never witnessed a
revival meeting before. There are
some working Christians in that
community, especially among the

ladies. May the Lord bless the kind
people of that neighborhood for their
kindness to me. Kinder people I
never saw.

At the next meeting in this
month, (September,) I expect to
have the privilege of baptizing a
goodly number at that place. Thanks
to the young people who conducted
the singing, for it was excellent.
Christians were greatly refreshed
and built up in the faith of the gos-
pel. Quite a number of penitents
were left. May the good Lord take
care of them and lead them along
by the still waters of his grace, and
permit them ere long, to drink
from the wells of salvation. To
God be all the praise for his good-
ness to us.

Your Brother in Christ,
ORIN CHURCHILL.
Sept. 4th, 1869.

For the Biblical Recorder.
DEAR BRO. MILLS:—At the Con-
vention Brother Hiden advised to
quit holding revivals and go to work,
and a few brethren responded Amen.

I see that the President of the
Convention concluded to profit by
the advice, and went to work in a
protracted meeting in Yanceyville
that has resulted in the conversion
of a large number of souls. I con-
cluded the example worthy of imi-
tation and went to work at Mt. Hor-
mon, four miles from Morrisville,
on Saturday before the 3rd Sabbath
in last month and worked nine days,
which resulted in the conversion of
twenty-five souls. The baptizing
was deferred until next meeting;
there will be a goodly number to go
into the water. I also went to work
at Cedar Fork on the 5th Sabbath,
and worked nine days. The fruits
of the meeting was about thirty con-
versions and forty-four additions
to the church, forty-three of whom
were baptized in twelve minutes.

Some men who have passed through
twenty revivals were the subjects of
saving grace, we trust, in this meet-
ing and followed the Savior in bap-
tism and came up out of the water
and went on their way rejoicing.
To God be all the praise.

Yours in Christian love,
A. D. BLACKWOOD.

P. S.—We are making scarcely
anything in this part of the country.
Crops of corn will not average a
half crop, and many acres will not
yield a bushel.
A. D. B.
Cary, Sept. 7th, 1869.

Anecdote of Disraeli's Wife.

A story is told of Lady Beacons-
field's devotion to her Lord and his
ambition, which, if true, is a touch-
ing commentary on the unselfish-
ness of woman's affection. On one
occasion when Disraeli was Chan-
cellor of the Exchequer, his wife ac-
companied him to the Parliament
House. It was "Budget" night.
The most momentous of all sessions
of the Chancellor of the Exchequer,
for he had to unfold his financial
plans for the ensuing year to a criti-
cal and not too easily satisfied House.
Disraeli, as he took his place in the
carriage, was wholly wrapped up in
his figures; it was a crisis in his career;
if he failed this night, he might
well take Wooley's advice to Osmel-
well, "Flying away ambition!" His
wife entered the carriage also, soft-
ly, so as not to disturb the thinker.
In getting in, however, her finger
was caught by the door, which,
shutting upon it, jammed it terribly
and held it so fast that she could not
withdraw it. She uttered no cry,
made no movement; her pain and
agony must have been intense.
There was the finger crushed be-
tween the panels; to speak or to en-
deavor to withdraw it would disturb
her lord—would drive the figures
and arguments from his head. So
there she stayed the finger, every mo-
ment more painful, until they reach-
ed the House; nor did Disraeli hear
a word of it till long after the fa-
mous debate of that night had be-
come history. All the evening the
faithful wife sat in the gallery, that
her husband's quick, glancing eye
might not miss her from it; she bore
this pain like a martyr and like a
woman who loves.

No wonder that by her husband's
act she has become Viscountess Bea-
consfield, still less wonder that as
Lady Beaconsfield, she is honored
in England's proudest castles, and
has taken her place in the heredi-
tary society as naturally and easily
as if she too had been "to the man-
or born."—Lippincott's Magazine
for June.

It is a mistake for any one to
suppose that he can by the same
expenditure in any other way,
bring as much religious informa-
tion before his family, as by sub-
scribing and paying for a religious
and well-conducted paper.

It is a mistake for a man to prac-
tise economy by stopping his religi-
ous paper. To do this, is to deprive
himself and family of a great ben-
efit.—Christian Herald.

The law establishing the State
University of Missouri, at Columbia,
provides that "no one [of the pro-
fessors] shall preach or exercise the
functions of a minister of the gos-
pel" during his continuance in office.

"The blessed man that preached
for us last Sunday," said Mrs. Par-
tington, "served the Lord for thirty
years—first as a circus-rider, then a
locust preacher, and last as an ex-
corter."

Ministerial Separation.

When I sent you without purse
and scrip, and shoes, lacked ye any
thing?" said Christ to his disciples.
"And they said nothing." No good
thing, that is, no thing that will be
good for them to possess, shall be
withheld from those who are called
of God, and give themselves to the
work, and trust in Him for support.

A wrong impression prevails
among our preachers and a hurtful
course is pursued by them. Many
of them cannot learn to trust God.
They therefore turn aside from their
calling and try to help themselves,
by engaging in secular business, and
the result is, their usefulness, to a
great extent, is destroyed. We oc-
casion our young men just entering
upon

BIBLICAL RECORDER

Raleigh, N. C., Sept. 22d, 1869.

"Presbyterian Baptism."

Just before Mr. Pratt's departure for Barranquilla, (Baran-keel-y), he revised and published in a pamphlet of 80 pages, his side of the Hillsboro' debate. He was not satisfied with the discussion as it occurred: For he says:

"I have made no effort to recall the precise language used, or to follow strictly the line of remark actually pursued, but have arranged some parts of them, and have supplemented what I did say with what I purposed saying, but did not from lapse of memory or want of time. I have also occasionally enlarged on Dr. Pratt's objections, and with my replies to them, into the body of the address which really preceded them; this is particularly true of the last address."

So then this pamphlet is not exactly what Mr. Pratt did say; but what he, on reflection, wishes he had said.

TITLE PAGE.

The document is entitled "A Defence of Presbyterian Baptism, being the substance of two addresses on the subject and mode of Christian Baptism, delivered in the Presbyterian Church of Hillsboro', N. C., by Rev. H. B. Pratt."

Now baptism is a part of the gospel, included in the great commission, and is to be preached, enforced, administered. It hardly seems to be the duty of a minister to defend gospel baptism—much less Presbyterian baptism. But this defence, so-called, is peculiar. It is really an attack on Presbyterianism not administered on a Presbyterian platform. See how he repudiates infant baptism as administered by other paedobaptists. He says, page 14:

"Please to observe, now, that the validity of infant baptism is based exclusively on the essential integrity and perpetuity of the Abrahamic Covenant. I say exclusively, for the Roman Church, the Anglican Church, and some of the best on other grounds. They assume that as Christ received little children indifferently into his arms, and blessed them, so the Church has a right to receive them indifferently into her bosom, and baptize them. But the Church in fact becomes the mother of all the baptized, old and young; and is willing to receive and baptize all the children in the world. But our Lord, doubtless, did many things which he does not enjoin on us to do. I mention them only to repudiate it. None but the children of believers have a right to baptism; and none but the children of such as profess faith in Christ and obedience to him, ought to be baptized. Otherwise, baptism becomes a degrading superstition, a Catholicism, an ignorant profanity or a wicked prostitution of things most holy."

Read also the following eloquent passage from page 49:

"And now, my brethren, whether my own people or strangers here present, hear this solemn truth which I address to you in the name of the God of truth: 'The man who in olden times carried away a note of God's altar to prepare his daily food, or who seized a golden censer to take fire to his field, or who cast the holy shewbread to the dogs, or who drove a herd of swine through the tabernacle of God, or who sacrificed a sow upon the altar of incense, was less truly guilty of a damning profanity of holy things, than he that devotes and sanctifies his children, in soul, body and spirit, to the love service and praise of Father, Son and Holy Ghost; and then, by precept or example, by his worldly principles, by his wilful neglect, by his habitual disregard of the personal duties of religion, or by his worldly life, makes them up to the day for the love, service and obedience, of the world, the flesh or the Devil! That man will perish, as surely as the Lord is a jealous and avenging God. 'It is a fearful thing to fall into the hands of the living God.' What then must be the agonizing scene of those among us, who devoted in childhood to the worship and love of the only true God, by Christian parents, whose mouldering remains perhaps now await burial in the bosom of the earth, toward the resurrection of the blessed, have yet, with the guilt of apostasy on their souls, still now refused to bow the knee or yield their heart; but have devoted themselves to the love service and praise of the world, the flesh and the Devil; or mayhap, have given themselves over to work all uncleanness with greediness!"

How fearful is the guilt of those who profane a solemn gospel ordinance! How remarkable that those who thus repudiate and excommunicate each other, can oil Aaron's beard and dwell together in unity whenever oil is to be thrown upon the priests!

This defence has another peculiarity. It is also an attack on Baptists as such. The work opens with a scathing denunciation of Peter, because "he withdrew and departed (separated) himself, fearing those who were of the circumcision." In this connection, Mr. Pratt says:

"High-church bigotry, exclusiveness and intolerance are unavoidably the result of the corruption of the gospel."

And now when our Baptist brethren insist that Christian Baptism can be administered or received in no other way than by the immersion rite, if they are not actually committing Peter's sin, it is extremely hard for outsiders to see wherein the difference lies.

Suppose the Baptists have committed Peter's sin: is that any defence of Presbyterian Baptism?

But this remarkable defence not only opens with excommunications of Baptists, and breathes intense hostility against them; but it devotes several concluding sections to "Baptist Excesses," "Baptist Exclusiveness and Uncharitableness," &c.

He speaks of the "Biblical wing of the Baptist church," and of

"These exclusive and offensive Baptist doctrines so utterly unworthy any real foundation in the word of God!"

He attempts to make Baptists odious by a disgusting description of "ade immersions as once performed by the Catholics."

He revels in his imaginary liberalism and berates the Baptists for exclusivism.

Is "Baptist exclusiveness" any defence of "Presbyterian Baptism"? Surely this title is entitled to a slight revision.

Again this document is called the substance of the Hillsboro' addresses. Yes, and a great deal of "juice," of which some resembles "the gall of bitterness" is also thrown in.

Mr. Pratt is a devoted missionary, laboring in a semi-heathen country, even hotter than that to which President Johnson desired to send Governor Holden. He is a good linguist and preaches with meekness and fervor, with power and unction.

His pamphlet is "sold for the benefit of the Barranquilla Mission." Well, perhaps these denunciations of Baptists may be used to bring Christ some heathen as an inheritance.

MR. PRATT'S LUTHERISM.

Men often see most clearly their own faults in others. Mr. Pratt marvels greatly that, while Luther repudiated popery he clung with a martyr's clutch, to the dogma, "Hoc est corpus meum," and refused to surrender or forsake this Roman creed. In like manner Mr. Pratt comes almost out of the wilderness of paedobaptist errors, but persistently returns to an imaginary substitution of baptism for circumcision.

He admits

"The fact that the New Testament says nothing explicitly one way or the other in respect of infant baptism."

He admits

"Calvin's statement that 'the very word baptism signifies to immerse; and it is certain that immersion was the practice of the Ancient Church' (Institutes B. IV. ch. xiv. 19)."

He says

"We admit that immersion for those who prefer it, is a valid mode of baptism."

(What a pity he is not willing to adopt that mode upon which all can agree and so end this otherwise interminable controversy!) He admits that Christ did not baptize those infants brought for his blessing, and says that the baptism of 3,000 in a day, and the household baptisms are only "corroborative." It really seems that Mr. Pratt is not far from a correct apprehension of gospel baptism; but unfortunately he falls back upon his *Hoc est corpus meum*, his "baptism in the place of circumcision."

We may tell him that Abraham was only a type of the church, and not the church itself; we may tell him that Christ assigned to the Devil (John viii: 44) those who relied on the Abrahamic covenant—and considered themselves "in the church," saying, "We be Abraham's seed;" we may tell him that circumcision, a token of the covenant with Abraham, a means of separating the Jews and Gentiles, and is now only a type of that circumcision of the heart which has been substituted for it: We may tell him how Paul speaks of baptism as a burial, and of candidates as "baptized for the dead," "buried with him (Christ) by baptism into death" and raised "in the likeness of his resurrection;" we may preach to him the baptism of believers; he hears it all, but stands behind his "*Hoc est corpus meum*," "baptism in place of circumcision."

MR. PRATT'S DEFINITIONS.

Mr. Pratt is greatly exercised by efforts to include himself in the definition of a church. He says the church of God "existed from the beginning." He calls the Jewish theocracy a church; but it seems to us that Job and Absalom are very feeble "illustrations" of the final perseverance of the saints." So also the Pharisees who, Christ said, should in no case enter heaven.

But Mr. Pratt hauls a wide seine. He says, "We must take churches at their professions, and we are obliged to be saints; how long and imperfect our practice may be." So then the Universalists and the Mormons are included. And if an assembly of Devils should adopt as their articles of faith,

1. We believe,

2. We tremble,

3. We are a church,

they also would be included.

Dictionaries define a church as "a Christian assembly," "an organized body of believers in Christ." These definitions include Presbyterian organizations. Baptists say that a church is *Baptized believers organized for obedience to the great Commission*.

We regret that Mr. Pratt can not include himself in this definition.

Mr. Pratt says:

"We maintain, that while in ordinary, and secular Greek, *baptizo* did mean 'to immerse,' 'to dip repeatedly,' 'to bathe,' 'steep,' 'wet,' 'soak,' 'pour upon,' 'drench,' 'overwhelm,' 'drown,' yet as soon as the Jews began to speak Greek and as soon as the Hebrew Scriptures were translated into that tongue, and it became the vehicle of religious thought, the word took on the new, ceremonial pollution, without reference to mode."

We are satisfied with the word as understood by the apostles and with the ordinance as by them administered.

"The word took on a new meaning!" This reminds us of a boy who whistled in school and who, when threatened with punishment, denied he had whistled and declared that "it whistled itself."

CONCLUSION.

Our notice of this pamphlet is merely a defence of the Baptists against Mr. Pratt's attacks.

Our discussion is brief because his leading arguments have been sufficiently answered in these columns. We neither seek nor shun controversy; but a copy of this paper will be sent to Mr. Pratt and any reasonable reply from him will be cheerfully inserted.

LETTER FROM "KU KLUX."—"Our 'Ku klux' correspondent is too hard on the clergy. So many abuses need correction that we do not feel disposed to 'ku klux' the best men we have."

ANOTHER SUCCESSOR.—We are glad to notice that Dr. Shaver, editor of the *Liber*, repudiates the notion that the validity of baptism depends on an unbroken line of valid baptisms from the apostles down to the present time. We are the more pleased as we had supposed that he took the opposite view of the matter.

The above is from the *Religious Herald* of Sep. 15th, 1869.

I am willing that these two editors shall be permitted to rejoice over the difficulty of making out a baptismal succession; but I hope that their conclusions on the subject will not be regarded as final. I think it probable that "Dr. Shaver" may ever upon this question, as well as Dr. Jeter. Plain men may still cherish the opinion that He who gave the command to baptize, with the promise that he would be with the successive baptizers to the end of the world, has in some possible way preserved the successive links of this chain, though we can only see its two ends. Like the Atlantic cable, both ends are visible and in working order, though the middle may be under water. We see one end in the historical record, and the other in the practice of the Baptist churches. Now will these two joyful doctors please to prove that this chain has been severed, and if so, when and where? Unless they can prove this they should not twist simple souls for believing that God has kept entire that which was perpetually under his eye.

John Newton Brown has written, that "the Baptists have no difficulty whatever in tracing up their principles and their churches to the Apostolic age;" and Drs. Ypeig and Demont have recorded, that "The Baptists may be considered as the only Christian community which has stood since the days of the Apostles; and as a Christian society which has preserved pure the doctrines of the Gospel through all ages." Let it be remembered too, that these latter witnesses are Paedobaptist doctors of the very highest celebrity and distinction, and I hope my brother Jeter will not think me unkind when I say, that I am as "glad to notice" that these eminent men testify to the unbroken succession of Baptist churches, as he can possibly be that brother "Shaver" repudiates the notion that the validity of baptism depends on an unbroken line of valid baptisms from the Apostles down to the present time." What though a thousand editors should "repudiate the notion?"—that does not change the fact itself, unless they can prove whereof they affirm. I have read something—perhaps not much—on this question, and have never found the man who can show the break in the chain.

I hold that it is the duty of every Baptist to treat the baptismal succession as complete until he has irrefragable evidence that it is not. Then let him correct it to the best of his knowledge. If I suspected that my baptism had not reached me in a direct, unbroken line from the Apostles, I would be content with it not for one hour. If it has not reached me thus, as long as I am ignorant of its irregularity, I am not responsible. But how strange it is that after all the talk of editors and others about the rupture of this succession, not one of them can show where it is. A defect in the Atlantic cable can be found, though miles from shore and an hundred fathoms under water, but this pretended break in the baptismal cable has been grappled for—well, for more than a thousand years, and yet it is undiscovered.

I am one of those who believe that Jesus Christ took care of his ordinance, and I think that our editors might afford to wait till our enemies prove, what they have for years been conceding without proof. I concede nothing.

A BAPTIST.

For the Biblical Recorder.

Where is "W. H. J.?"

Let us have another swing of his Damascus blade, on this question of the validity of Campbellite, and Paedobaptist immersions.

The *Herald*, pressed on every side by its correspondents and canvassers, gets off the following as the editor's latest and most matured views of this vexed question:

"We say, then, that we do not consider the qualifications of the administrator, in every case, essential to the valid administration of baptism. The ordinance is sometimes administered by Baptists without regular authority—sometimes by ministers who have been excluded from regular Baptist churches, but who have been sustained by minorities—sometimes by excluded Baptist ministers, in defiance of church authority—sometimes by Baptists who are proved to have been ungodly—sometimes by impostors claiming to be Baptist ministers—sometimes by Paedobaptist ministers—and sometimes by ministers of the disciples' churches, some of whom have been excommunicated from their churches. We put all these baptisms in the same category. They were irregular. The administrators were not authorized to baptize. They were accountable to God for their acts. If, however, the persons whom they baptized were believers, acted in good faith, in ignorance of the want of qualifications on the part of the administrators, and from love to Christ, we believe it was, in their particular case, a matter of obedience—the answer of a good conscience towards God—valid baptism—and should not be repeated."

The above views of Dr. Jeter win increased importance from the fact that they are also the views of his associate, Dr. Fuller; that they are conducting a paper which essays, if it does not claim to be the organ of Southern Baptists; and that they are both men of great influence and the special patrons of the *Seminary*

at Greenville, if not Trustees of the Institution.

Now, I would ask, granting that baptisms are administered as the editors say, does it follow, that a Baptist church might receive a Campbellite, without baptism, whom she knows to have been immersed "for the remission of sins;" in the Campbellite view of that sentence? Or does it follow that she may receive the work of a Paedobaptist whom she knows to be unbaptized, and to hold sprinkling and pouring as *equal* if not *superior* to immersion? Do North Carolina Baptists subscribe to this view of the case? 'Tis time we should know our men, our papers, and our Institutions.

But hear the Editors summing up: "We say, then, that if a person, who was baptized by a Paedobaptist, were to apply for admission to a Baptist church, and were satisfied that he was, at the time of his baptism, a believer—that he acted from love to Christ, and in obedience to his authority—we should favor his reception without baptizing him." Then a young convert may baptize, and the "Sisters of charity" may baptize for the Baptists. Or, if all depended on the belief or satisfaction of the candidate, a convert may boldly baptize himself. From such notions, I at least, hope to be delivered.

I am sure that in this the *Herald* does not represent the majority of Virginia Baptists, and sure, moreover, that if these sentiments shall be pressed much further, they will divide the denomination.

PAX.

DEAR RECORDER.—I have just returned from Mr. Moriah where I was called to baptize some believers. Bro. Purdy met me there; we found the minds of some poisoned on the subject of communion. Elder Purdy in a speech of one hour explained the matter clearly, showing the consistency of Baptists. Several joined the church.

Tuesday a large crowd assembled at the water. Bro. Purdy talked some three quarters of an hour on the mode of baptism, showing conclusively by all the Greek Lexicons, and the admissions of paedobaptist writers, that immersion is the scriptural, and was the primitive mode of baptism. I then led eight happy believers down into the water and buried them with Christ into the likeness of his death, and they came straightway out of the water rejoicing.

This makes nineteen additions to the church as the result of the protracted meeting. The church is greatly revived and encouraged. After the baptism on Tuesday morning the people repaired to the church. I preached from the great commission of Christ, Mark xvi: 15, 16, after which some fifteen persons presented themselves as anxious enquirers after salvation. After prayer and the singing of a good old hymn, we again took the parting hand. Thus closed another delightful, and I believe, profitable meeting. I have received and accepted a call to the pastorate of this church.

F. M. JORDAN.

For the Biblical Recorder.

DEAR BRO. MILLS:—I am glad that you are pursuing the proper course in regard to the Recorder. You visit Associations. Solomon says, "He that hath friends must show himself friendly." President Swain traveled over North Carolina; Phillips & Mitchell did the same. What was the result? 450 or 500 students! In 1827 Chapel Hill had not more than 37 scholars.

A man who does not visit the associations and shake hands with the brethren, can't get subscribers. Visits to associations are to an editor what guano or plaster Paris is to land. Visits are a great advantage to your health. The more healthy a man is, the better temper he has, and the less spleen there is in his paper.

PRAYER AND FASTING.

We had a meeting at Spring Creek meeting-house, Tennessee. At the prayer meeting Zech. x: 1 was read. Though fasting was not in the verse, a day of fasting and prayer was recommended for rain and for a revival. Tuesday was the day appointed. On Tuesday night rain fell, and at the night meeting there were five mourners.

YADKIN ASSOCIATION.

has some missionaries. They are doing a world of good. I hope the churches will pray fervently and give liberally to keep them in the field.

There is no telling how much good they are doing. I hope the association will not give aid and comfort to the Devil by stopping any of them.

I spent a night with a man this year who employed a man to teach his children at \$600 and board. Can't a whole association give twice as much for moral instruction as one man gives for mental instruction.

Two men last year gave a teacher \$1,000 to educate their children and a very few of their neighbor's children. How much more people will give for mental than moral instruction, yet our moral nature is the most important part of our being.

Can't a whole association give as much to State Missions as two men will give to a little neighborhood school?

E. DODSON.

Jackson, Tenn., Sept. 6, 1869.

have had some additions lately. On the first Sunday in August, eleven young persons were baptized at Moore's Creek. We have Sunday School every Sunday morning, and prayer meeting the same evening.

J. R. OLIVER.

Elder A. R. Pittman says: "I have conducted protracted meetings in two of the churches that I am supplying, namely: Ashpole and Big Branch, both in Robeson Co. At Ashpole I have baptized 52, the additions by restoration &c. amounting in all to 63. At Big Branch 61 were baptized and 14 restored, 2 awaiting the ordinance of baptism, total 77. I have baptized of the above 123 since the 20th of July last, and the good work still continues. Back Swamp, Hog Swamp and Piny Grove churches have all enjoyed refreshing seasons, having large additions."

I send you a club of 10 subscribers for the Recorder."

For the Recorder.

I closed a meeting last Sunday, 5th inst., which lasted nine days. The Lord greatly displayed his power in the conviction, and we hope, in the conversion of sinners. Bro. Gaultney was with us three days and nights and preached the word with power. Bro. L. Oxford was with us three days. He preached with his usual ease. Bro. James McNeil was with us until Monday evening. He preached with his usual zeal. Bro. Green was with us until Monday evening—preached once. Bro. Harvey West was with us Sunday night.

Bros. R. L. Steele and C. C. Poe were with us all the time and preached in their usual zeal and power.

Sunday morning, the 5th inst., Bro. Steele and I led eighteen down in the likeness of Jordan and buried them with Christ in baptism in the view of near a thousand spectators. Among those baptized were two men 55 and 60 years old, respectively. Unusual solemnity rested upon the entire congregation, and they all seemed to say, as they withdrew from the water, "It is the Lord's doing and it is marvelous in our eyes."

We hope that much and lasting good was done in the name of Christ. To him be all the glory. Sulphur Spring Church was constituted in October, 1867, upon 13 members, in the midst of a pestilence. It now numbers 71 members. Brethren, pray for us, that the Lord may continue to bless us.

I am yours in Christ,
W. A. POOL.
Sulphur Spring, Alexander Co., N. C.

Ballard's Bridge Church.

A wise and good man says: I have just received and read the communication from Ballard's Bridge church. My advice is not to publish, because

1. The news paper is not the proper place to discuss church difficulties.

2. If commenced, the discussion would be well-nigh endless.

3. The communication, though no doubt intended to be a fair statement of facts, is in some points at least, at variance with the evidence given before the committee and still in their possession.

4. You have not yet published anything for a party: the publication you made was simply a report of the proceedings of a public body.

If you have influence with any of the parties, advise the minority quietly to withdraw and organize a new church. This course will be the best for both parties and the difficulty will never be settled otherwise.

Elder J. D. Hut ham says:

"I take no paper but the Recorder. I do take that, and read it regularly. In every number I have found at least one article which more than repaid me the subscription price of the paper."

Though a Southern man, he has a Northern heart on this subject.—James B. Simmons, Cor. Sec. Baptist Home Mission Society, in *Watchman and Reflector*.

Now Doctor, "let us have peace." Surely you can raise money in the North without feeding the fires already burning even in Northern hearts against the South.

O let us not compare hears, lest all be found alike bad.

H. H. H. MR. BIBLICAL RECORDER, you laughed before you got out of the woods in poking fun at our little burg about "cock-fighting." We are assured (and it is a fact) that the moral city of Raleigh, on Sunday last, was the scene of a number of horse-races—genuine horse racing with some of your gentry, being the order of the evening on the day in question. Take back all you have said, and preach a moral lesson to the denizens of your own burg.

We are not now defending "cock-fighting," brother Mills—we intend in the future to "cuss" everything of that nature that offers to come here—but we only want you to "point a moral."—*Roanoke News*.

Well, after diligent inquiry we are not able to obtain any information in regard to the horse-race. If such a race was run, it was not announced in the papers, nor posted in public places. Can the *News* say the same for the Weldon cockfights?

For the Biblical Recorder.

The Southern Baptist Theological Seminary.

May I once more say a few words about our money matters.

On the five hundred dollar bonds given at Baltimore in May, 1868, and at other places and periods prior to May, 1869, the first instalment of one hundred dollars was due on the first of last November. Some have paid this. Will those who have not paid forward their money at once? The Seminary is still considerably in debt and one twenty-five hundred dollars must be paid on the 1st of October.

The second instalment of the above mentioned bonds and the first of those given at the Marion Convention, last May, and since that meeting are due on the first of next November, this instalment having also one hundred dollars. We are trusting the brethren that these be punctually met. If not, we shall be in great straits.

There are smaller bonds on which one or more payments are due, each payment being one fifth of the whole bond. Those given before May, 1868, have been due (if not paid) since May of this or previous years. Those given since then have been due since last November, or will fall due the next November. If all now due us were paid, the debt would be cancelled. Will not each one do his share toward that end?

Money may be sent in drafts on New York or Post Office order.

J. P. BOYCE.
Greenville Seminary, Sept. 15, 1869.

Ten days ago there were 48 students at the Greenville Seminary. We are glad to hear that Mr. A. F. Redd, a clear-headed teacher and scholar, formerly connected with Mr. Horner's excellent school in Oxford, has gone to pursue his studies in our popular school of the prophets.

At the close of a meeting of seven days continuance, held with the Ash Camp church, in Virginia, the Rev. Cornelius Tyree officiating as preacher, the pastor baptized 23 white and 9 colored converts.

SECURING AN INVITATION.—The great drought in Virginia has been felt even in the land of Goshen. The following extract is from the *Herald's* report of the Goshen Association:

"As no church had applied for the next meeting of the body, C. R. Dickinson, H. D. Ragland and J. G. Hester were appointed to confer with the delegates present, and, if possible, secure an invitation. The committee subsequently reported, asking for more time."

Dr. C. R. Dickinson, in behalf of the committee appointed to secure an invitation for holding the next meeting, reported that the committee had done its best, but had failed of securing an invitation. The delegates were unwilling to take the responsibility of extending an invitation."

Dr. W. F. Broadus would have the Association meet at Fredericksburg, on the condition that the delegates would provide for their horses."

Bro. Haley knew of at least three churches which would like to have the Association.

Bro. J. A. Gordon moved that the moderator and clerk be a committee to confer with the churches in regard to a place to hold the next session, and report the result in the *Herald*.

Bro. Allen said the Association had power to go to any church, without an invitation, and he was in favor of deciding where it would be best to hold the meeting, and to go right there, whether invited or not.

Bro. J. A. Gordon did not see where the Association got so much power from. Bro. Allen's position looked very much like "letting it or not, let it be decided by you resolve to come to Meiborn, and find the house locked, what then would you do?"

Bro. Allen, without rising: "Well, sir, we would go into the woods, and each one entertain himself."

Bro. Haley said: "Appoint a church, and if it decline to entertain us, we can meet somewhere else."

Bro. Kregel said: If you will take any of my churches, you will be entertained, but I do not feel authorized to invite you."

The moderator said: "Brethren, do let the same committee which has had charge to this matter arrange it."

Dr. C. R. Dickinson hoped that the moderator and clerk would be required to do this. Their official position will enable them to exert a greater influence."

Bro. L. W. Allen—Well, let us convert ourselves into a "surprise party," and drop in at some church, next September, and let Dr. W. C. Stout believe that, after this, invitations would pour in."

The Association finally appointed C. R. Dickinson, H. D. Ragland and E. P. Hawkins a committee to receive proposals from churches willing to entertain the body at its next session.

Once when Father Taylor, the Boston preacher, preaching to his audience of seamen, found himself entangled suddenly in a thicket of accumulated clauses, he extricated himself by the exclamation: "I have lost the track of the nominative case; but, my brethren, one thing I know—I am bound for the kingdom of Heaven."

The venerable Dr. Lyman Beecher once offered a prayer to this effect, "Grant, O Lord, that we may not think contemptuously of our rulers, and furthermore, grant, we beseech Thee, that they may not act so that we can not help it!"

"What! at your studies, Phocion?"

"Yes," was the reply, "I am trying to shorten what I have to say to the Athenians."

O! that modern speakers would catch the spirit of the ancient orator, and try to shorten what they have to say! Hon. Mr. A. stope the business of the Senate by a tedious harangue. Rev. Mr. B. preaches an *everlasting* sermon, even on an August day. Brother C. compels the Evangelical Convention to listen to an almost endless exhortation. Mr. D., who wishes to make only "a few remarks," takes half an hour to utter them. Dr. E., who is the first of four "distinguished orators" at the Society's anniversary, thoughtfully takes the time allotted to all.—*Melodist*.

Dr. Bernhardt is still uniting science and art in his wonderful eye-helping glasses. Those having defective eyes should see him before he leaves.

UNMARRIED MISSIONARIES.—There is a movement among English Baptists, Dr. Underhill and Lardels being leaders, to send out unencumbered missionaries to dive into the depths of heathenism, and go everywhere preaching the gospel. Some of the English Missionaries in India look upon the movement as more visionary than practical.

For the Biblical Recorder.
[CONTINUED FROM PAGE 1.]
A PASTOR'S COURTSHIPS.

CHAPTER XXVIII.

A HELPER.

Mid doubts and fears and hesitation,
How good a guiding friend,
To rid the heart of perturbation,
With words that courage lend.

Having passed several sleepless nights with deliberations, and sighs and soliloquies, as to which of the two young ladies named in the last chapter he ought to address, Mr. Clark at length decided on proposing to Miss Fiquet. Miss Jones was younger and fairer, but she might not be so well adapted to the position and duties of a pastor's wife. Besides his suit for Miss Jessie might not be successful, while from Arinthia he had no reason to fear a refusal. He would keep on the safe side, so that his official duties might not be disturbed by the perplexities of a protracted and uncertain courtship. He deemed it best also to conduct this delicate matter with as much secrecy as possible, so that all preliminary arrangements might be disposed of before the gossips could be apprised of his designs; for since it was an affair of his own heart, neither the church nor the public had any business with it.

While he was musing on the best method of disclosing his purpose to his intended, who should rap at his door but Mrs. Sallie Meddler. On admitting her unattended, he could not help asking himself mentally: "What does the crone want with me?"

Mrs. Meddler was a widow who had passed the corner of fifty years, and had for some time past, as she avowed, (though some doubted the truth of the assertion), abandoned the idea of again entering the bonds of wedlock. She had an inquisitive mind, but a very insinuating and benevolent nature. She was particularly serviceable in the business of match-making, and could bring young people together by the most ingenious management. All the information she needed was that a young lady had complimented the manly presence of this or that young gentleman; or that the young gentleman would visit the young lady if the way could be opened, and in the shortest possible period, she would have them *vis à vis*.

By improvising a "sociable," or a "soiree," or a family concert, or a parlor dance, her labor of love was accomplished. It ought to be stated, however, in justice to Mrs. Meddler, that she was in principle opposed to christians having dancing at their houses, but if a match depended upon a dance, though in her own parlor, she thought that the end justified the means. Mrs. Meddler was a remarkable woman and an excellent christian in her views of christianity. Her religion was entirely orthodox, and practically of that liberal, flexible kind, that adapts itself to circumstances. She believed in being serious in serious places, and cheerful, lively, and even gay when the circumstances of a festive occasion demanded an out-gush of hilarity. Hence she might be seen weeping in the sick chamber of distress, or at the coffin of a deceased neighbor, as if her heart would break. Or she would sing and talk to enquirers with the zeal of an apostle; and on baptismal occasions, no one was more ready to help prepare candidates than sister Meddler.

And on the other hand, she was regarded as a first-rate manager at tableaux, wedding balls, or promiscuous parties, omnium gathernum—that take in the odds and ends of a neighborhood or a village. She knew all about every body, and everything within the range of her acquaintance. Consequently, no body of her years could surpass her in getting up a party. Some of her neighbors were wont to say, that if she would put in motion the same machinery, the same zeal, and the same activity in getting up prayer-meetings, that she did in originating parties, her church would always have a revival. She despised the doctrine of the Romish church, which requires the celibacy of their priests and clergy; and she had somehow imbibed the impression, that none but a married man, ought to be the pastor of a church. It was under the influence of this sentiment, that she made her visit to Mr. Clark's study.

As soon as she was comfortably seated, and had glanced round the room to see if there might be a listener near, she began thus:

"My dear pastor, I hope you will not think me obtrusive in calling so early this morning, or in calling at all, but—"

"Not at all, Mrs. Meddler. I believe you are a member of my church, or congregation and it ought to give me pleasure to receive those who attend on my ministry."

"Well, I ought to be a member of the church; at least my name is on the church register, and I had hoped that you would remember me, though I am an unworthy christian, I must confess."

"I am very glad, then, to greet you as a sister, though I did not at

first recognize you, but I remember your name very well. I hope you are in good health and spirits, my sister."

"Well, as I was going on to say, there has been a matter bearing on my mind for more than a week, which I thought you ought to know."

"Very well, sister Meddler, I can by any suggestion remove your burden, I shall be happy to do it. You know a pastor should be always ready to assist and comfort the sheep of his flock."

"Oh yes, I need comfort, the Lord knows I do; but I'm not here on my own account," (and a pale blush swept over her features), "but what I have to say concerns you and the church."

"O very well, I shall be more than pleased if you can suggest any thing by which our church may be improved. I have myself been thinking of some reforms. The singing might be better, the Sunday school enlarged, and what would you think of a female prayer meeting about once a week, at one of your houses?"

"Well, such a meeting might do, if we were all prepared for it; but I'm afraid it would be poor praying unless we had a good leader," and she was just about to say that, for such a meeting there ought to be a pastor's wife, when she was seized with a spell of coughing.

Mr. Clark reached her a glass of water, and as soon as she could breathe freely, remarked,

"You know, sister Meddler, the ladies are believed to have a good talent for talking on almost any subject, and I should think that they might soon acquire the habit of prayer. Indeed, I am ready to believe that you could conduct such a meeting yourself, sister Meddler," smiling at the widow.

The way was again open, and she would be careful not to be cheated out of her errand this time by a cough, so she replied seriously:

"Ah! Brother Clark, we need a pastor's wife for such a position as that, and if you will not be offended, I can inform you that members of our church think their pastor ought to look out for himself a pious young sister to become his wife," gasping for breath at the close of this momentous speech, and reaching for the water.

The word *young* relieved the preacher of all fear that the speaker herself would be an applicant for his hand, and after a pause he remarked solemnly:

"Why, sister Meddler, can it be possible that the members of our little church are perplexing themselves with trifles of that character," rising and striding across the room, but immediately resuming his seat.

The widow having breathed in an extra amount of courage now that the ice was broken, replied energetically,

"Why to be sure, it is possible. We all feel a deep interest in this matter. Why should we not?"

"Well," responded the pastor, in an under tone, "I think you might be much better employed; don't you think so, too, sister Meddler?"

"Possibly we might be," replied the shrewd widow, "and if the subject is distasteful to you, I will say no more, though I do not see why it should be," gazing him with a wrinkled smile upon her lips.

"It is a strange business you have come on, truly, but since you have introduced it, let me ask, what put it into your heads so soon? I have been with you but a few months, and have as yet but few acquaintances among the ladies."

"You do not need many acquaintances if you can fancy her whom the church—or rather, the most judicious members of it—would select as a suitable companion for you."

"The church select? Is it customary in America for churches to select wives for their pastors when the latter are of age and might choose for themselves?"

"Of course not, but if you would hear my whole story, I'm sure you would not be offended," said the wily widow, "but if you wish me to desist, I'll say no more."

"Proceed, madam," said Mr. Clark, "I will hear the whole of your story, now that I have listened to a part of it."

"I am sure," said the artful widow, "if you knew whom the brethren have set their hearts upon as a suitable companion for you, or for any pastor, you would not object," and passed as if fearing to say more.

Mr. Clark became suddenly seized with his old complaint (an affection of the heart) as this last sentence fell upon his ears, and with a curious desire to know who this selected damsel might be, remarked carelessly:

"This taking a wife by proxy is quite a common occurrence in some countries, and as I have heard of no law in America to compel a man to wed whom others than himself have selected, I shall be willing at least to hear the name of the young lady you have in your mind, if you are at liberty to pronounce it."

"I am at liberty to give her name, but if I suspected that it would give you pain, it would most

certainly refrain from doing so, for I do assure you, my dear pastor, I would not offend you for the world."

"Oh! as to giving offence you may make yourself easy on that point; for if it is ordained that she is to become my wife, I must learn her name some day, and I believe I would rather hear it now."

"She is a number-one Christian, and a young lady of whom a prophet might be proud; but you are so indifferent on the subject, that to divulge her name might compromise her character, and I must say or do nothing to wound her feelings. Besides, I have no authority from her to make her even the subject of conversation, and if she knew that I have said what I have, she would never forgive me. I want you distinctly to understand, therefore, that I have only introduced this matter to you on a hint from several good brethren, but I can not now give her name, except on your word of honor that you will not refer to me as your informer."

The reader may well believe that the young pastor was by this time, not only curious, but intensely anxious to learn the name of a fair lady who was worthy to be the wife of a prophet, and suspecting that Arinthia Fiquet must be the person alluded to, smilingly inquired:

"Do I know her? Do I see her every day? In plain words, do I reside in the house with her?"

"No," said the widow, "you do not, but I hope you may live in the house with her at some future day. I know whom you allude to. She is as would make you an admirable wife, and the church would be satisfied with her, but they prefer the other."

It now flashed into the pastor's mind that the name which his visitor was reluctant to divulge, except on the condition of secrecy, could be no other than Miss Jessie Cornelia Jones, and he banteringly said,

"Will you give me her name if I turn Yankee and guess it?"

"I will tell you without guessing on the condition mentioned, and not if you should guess it, without that condition," she answered positively.

"Then I comply with your terms. Now let me have the name."

"Her name is Jessie Cornelia Jones, and a prettier, more amiable, and better disposed young lady is not to be found in our church," adding a nod of the head by way of emphasis.

"Ah! indeed," said Mr. Clark, "But you know, Sister Meddler, our church is very small."

"Well, sir, I believe I might have said in the city, but I always like to speak within bounds."

"The crimson was deepening in the young pastor's cheeks, as he remarked hurriedly:

"And do I understand you to say that she would be the choice of the church if I were to address her?"

"She would be, sir, in preference to any other person."

"But suppose, sister, she should say no, my. What then?"

"Why then you'd have to sigh and bear it, as many a good minister has had to do before you, but there is no danger of that, I imagine."

"I have had sighing enough in the course of my brief ministerial career," said Mr. Clark to himself, but resumed his discourse with the widow by asking,

"What makes you so confident of my success?"

"It is because I've often heard her say that she meant to marry a preacher if she could find one, and I am sure from the high opinion I have several times heard her express of you, that you have only to ask to be accepted."

"Ah! sister Meddler, this is no uncommon thing for girls to talk after that fashion, when they don't mean the half of what they say, and if you can give me no better hope than that, I shall be afraid to venture."

"Well, sir, you'll have to venture more or less, if you ever get a wife; for I presume you'd not be likely to fancy a lady who would court you; but I am as certain that she would favor your suit as I can be of anything that has not actually transpired. But I have told you enough and now bid you a good morning," and Mrs. Meddler hobbled out of the room.

CHAPTER XXIX.

THE PROPOSAL.

With fluttering heart and stilled sighs, the pastor bends his anxious eyes on her fair form who has his own, and makes his love and purpose known.

Mr. Clark began to visit Miss Jones more frequently than had been his custom, and on the first convenient opportunity explained his intentions, and proposed marriage. Miss Jessie replied with child-like simplicity, that she could not decide on so important a matter without first consulting her brothers. This response, though it did not in the least commit the young lady to Mr. Clark, was construed by him as highly encouraging, and he returned to his lodgings with a light heart, and an imagination busy with building castles in the air. That night he dreamed of green lawns, and flowery meads, and

bright-eyed maidens, and of "the ten virgins who trimmed their lamps and went out to meet the bride-groom." He saw the beauty and force of the parable as it had never appeared to him before, and he regarded the existing commentaries on the passage, as tame and insipid.

These dream-land ecstasies were at length dispersed by the touch of a hand upon his shoulder, while a voice purred softly,

"Mista Clark! it time for breakfast."

"Who calls me?" rubbing his eyes, and turning his head towards the speaker. "Ah! is that you, Maria? What's wanting?"

"Breakfast over long time ago," said the servant, with a broad grin under her nose.

"What I did you say that breakfast is over?" with a stare of doubt at the domestic.

"No, breakfast time over, but Missus keep it a waiten for you."

"Very well, tell her I will be down in a few minutes," and the servant left.

"This out-does the Jews," muttered the delated sleeper to himself, "but I wish they had let me alone with my dreams, for it may be that they afforded me more happiness than any love-reality, which I may hereafter experience, can."

Having wiped the mist out of his eyes, they met the morning sunlight at an angle of forty-five degrees, streaming full into his face. Springing from his couch, he set about making his toilet with as much care and order as the hurry of the case permitted, and soon entered the breakfast room with a countenance glowing with an expression of mingled confusion and delight.

"I certainly owe you an apology, Mrs. Fiquet," he stammered out, "but you know, madam, how to make allowances for lazy preachers. Yet, I should have no cause for complaint if you were to apply the remedy of my good mother for this kind of indolence, which would be to send me away without my breakfast," smiling through his blushes.

"O no, sir," replied his kind hostess, "I could not think of exercising the authority of a mother, besides, we see no sin in a little slumber-indulgence," smiling.

Annie was struck with the unusual buoyancy of his spirits, as well as the rhapsodic fluency of his conversation, and she resolved on making a colloquial experiment to find out, if possible, the cause of this extraordinary animation. So she began thus:

"You were late in finding your lodgings last night, Mr. Clark, and that perhaps accounts for your tardy movements this morning; but I think we have a right to inquire, at least slightly, into the causes of these late hours, lest our pastor should be seduced into bad habits," smiling shrewdly.

"O certainly, Miss Annie, I will explain it all. I called at a friend's house last night, and having fallen into a lively *toto-a-toto* with the family, time—and you know he tarries for no one—flew on unperceived by me, till, much to my surprise, I can assure you, it was nearly midnight."

"Was it at the house of one of our neighbors that you were so agreeably entertained?" inquired Arinthia, carelessly.

"Yes, Miss, though not at one of our nearest neighbors."

"I presume you do not object to say, (for you must know that we women have a great curiosity to satisfy,) at whose house you were thus detained till midnight," peering inquiringly into his eyes.

"Not at all, Miss Arinthia, not in the least: it was at the residence of the Messrs. Jones."

A sudden flush swept over Miss Arinthia's countenance, while at the same instant the signal was answered on the ruddy cheeks of Mr. Clark. These changes of color did not escape the quick glances of Miss Annie, and she treasured up the remembrance of them in her inquisitive little heart. She suspected that the roseate tinges on her sister's features were but the signs of emotions in her heart that had been awakened by the frequent attentions of Mr. Clark, and she was now almost sure that his affections had been allured in another direction. To relieve Arinthia from the embarrassment of continuing a colloquy which might betray the chagrin of disappointed love, she instantly interposed, with an arch smile in her countenance,

"And Miss Jessie was at home, of course?"

"She was, Miss Annie," the facial color deepening as he said this.

"And as beautiful and interesting as ever, I have no doubt, or time though he waits for no one would scarcely have been in such haste to call the hour of midnight," with a cackling laugh.

"She is always interesting, and she was certainly not less so on last evening than on former occasions when I met with her."

"By which you would, as I suspect, have us to understand, that she was more interesting to you than at any former period," with a roguish snapping of the eye-lids.

"I would not exactly say that, but that she was quite as interest-

ing as she has usually been, I have to doubt," with an emphatic look at Annie.

"Did she express herself very pleasantly on any new topic of inquiry, and with a voice and manner that were peculiarly attractive?" gazing cunningly into his eyes, as if she meant to interpret their lustre into meaning.

"Well now, really, Miss Annie, I do not perceive the precise scope and drift of your interrogations—but—but, I only designed saying, that Miss Jessie had lost none of her charms, and that on last evening she displayed them to better advantage than ever before, in my presence. Is this satisfactory?"

"Entirely satisfactory," sir, as to the fact stated, and now if I only knew whether this new *ex* of her beauty was the original quality of the object, or excited mainly in the heart of the observer, I think that my curiosity would be about satisfied," titling through her teeth.

"Ah! there, Miss Annie my philosophy fails me, and I think we may safely leave the decision of that question to those psychologists and metaphysicians who are more expert in tracing effects to causes, or in assigning reasons for natural phenomena, than I can ever hope to be," expelling an involuntary sigh at the closing cadence of his voice.

Miss Annie was about to respond to this rather lame evasion of her well put innuendo, but her mother perceived that Mr. Clark's countenance was veiled in deep crimson, and fearing that this dialogue had become irksome, if not embarrassing to her boarder, addressed Annie thus:

"My dear daughter, are you not too persistently inquisitive this morning? The form of your questions would seem to insinuate that our good pastor is peculiarly interested in our lovely Miss Jones. Even if this were so, he would scarcely be pleased with your catechetical curiosity."

"My dear Madam," quickly interrupted Mr. Clark, "there is not the slightest offence, let me assure you. Miss Annie and myself are accustomed to this *façon de parler*, as your countrymen would say, and that no harm will come of it, you may feel entirely satisfied."

This was uttered with such a flow of good humor, that the whole family group perceived that he was not only not offended, but rather pleased with Miss Annie's quizzical questions; and but for the tell tale blushes which still lingered under his eyes, there would have been no reason to suspect that he was any better pleased with Miss Jones than with any other young lady of his acquaintance.

Annie had not yet found an opportunity of responding to her mother's interrogative reproof, and wishing to have a closing word for Mr. Clark, she filled the first hiatus in the conversation by saying,

"There is no danger, Mother, of my offending Mr. Clark, for he well knows that I am only settling up some old scores for his compliments to myself—and—well, no matter whom. Perhaps he has been in the country long enough to 're-know' whom, as it is said we Southerners say. At all events, he understands whom and what I mean."

This little speech excited the risibles of her mother and sister, and the young pastor joined in the laugh with unrestrained freedom; for it was the first convenient retreat from a contest out of which he was sure he could only come second best, and hence he remarked,

"Well, Miss Annie, suppose 'we play quits,' for the present, and be a little blind to each other's short comings in future?"

"I make no objection to a truce, having no desire to tease or worry my pastor; and since he has moved into a glass house himself, he will not be likely to fling stones at his neighbors."

This was a home thrust, to which the vanquished preacher deemed it best not to reply; but he endeavored to break the force of it, by increasing slightly the fulness of a forced laugh that was struggling over his tongue. He could have held his own very successfully if there had been no uncertainty as to the result of Miss Jessie's conference with her brothers, but while his suit was in doubt, he could neither deny having made overtures to her, nor confess to any engagement that might be made null and void by the dissent of a brother.

That the brothers would consent to the match, or if they should object, that Miss Jones would manage to conciliate them, he entertained scarcely a doubt. Still, they might interpose an insuperable barrier, and hence he was compelled to endure Miss Annie's artful hits, either *sub silentio*, or evade them as best he could.

It now occurred that he had taken but one cup of coffee, and Arinthia, whose office it was to serve it out, had for some unexplained reason fallen into a deep reverie, and forgotten to ask him to send up his cup. Hence as if suddenly remembering the important omission, he handed it forward with,

"I will thank Miss Arinthia to fill this cup again. I have either had but one, or else I am fonder of coffee this morning than I have usually been."

"Please excuse my negligence, Mr. Clark. I have been so much amused by the quaint questions of Annie, and the adroit answers they called out, that I have forgotten, as I now perceive, my table duties."

"You are entirely excusable, Miss Arinthia. I was myself in doubt as to whether I had not had my allowance, but I believe that this is only my second cup."

"I trust," responded Arinthia, "that you do not regard yourself as limited to any particular quantity."

"Certainly not, except only that quantity which I have long since prescribed for myself."

Breakfast over, Mr. Clark withdrew to his study, there before attending to any professional preparations, to reflect on the nature and tendency of the table talk in which he had taken such a conspicuous part. Two things were evident to his mind. Firstly, that the two girls, if not the mother also, suspected that he was suing for the hand of Miss Jessie Jones; and secondly that Miss Arinthia was troubled on account of it. Now it was possible through the gossiping of match-makers, coupled with his frequent civilities in escorting her to meetings for worship, and occasionally social gatherings, that she had inferred an intention on his part to address her. And such indeed might have been the issue of things, but for the visit and revelation of Mrs. Meddler; for Miss Arinthia was for several reasons a great favorite of his. But that view of the case must now be abandoned, and the pastor was alarmed! He saw that he was treading on quick-sands—yes, worse still: he was between two fires, either of which might scorch his reputation, and if blended into a united flame by the officious conduct of tale-bearers and news-mongers, it would virtually consume him, or at any rate, destroy his usefulness in that place forever.

Thus forewarned, he resolved to be forearmed. He would deport himself with becoming gravity and studied circumspection in his necessary intercourse with his people. Especially would he avoid a playful familiarity in the presence of ladies, and repel as gently as might be expedient, any attempt to joke with or tease him about his lady-love. Mr. Clark felt strong in these resolutions, and fancied that he had not protected with a double guard every weak point of his character. How futile were his strong purposes, and how verdant his knowledge in affairs of the heart, may appear hereafter.

The ladies lingered about the breakfast table, and resumed their eating, (as ladies sometimes do, after gentlemen have retired), for the two girls had scarcely tasted food in his presence that morning. Even Mrs. Fiquet, though wanted elsewhere for various household duties, must tarry awhile to chat with her daughters in reference to Mr. Clark.

"Sister," said Annie to Arinthia, "I am sure in my mind, that Mr. Clark either has courted or is about to address Jessie Jones."

"You are sure, Annie?—why how can you be sure of it?"

"Well, I meant to say, that my convictions on the subject have the force of certainty."

"Indeed! Tell us then on what facts or information, or appearances, is your conviction founded?"

"On his disconcerted manner, and the evasive answers he gave to inquiries awhile ago, around this very table."

"We should not be in haste, sister, to base an opinion on so slender a foundation, for some men will blush from sheer diffidence, the moment you tease them about a young lady; and others will evade and equivocate merely to make the questioner, if it be a lady, believe that the thing charged upon them is really true."

"Very true, sister; all very true, as I readily grant, but Mr. Clark has a nobler nature than that. Even if his profession did not forbid it, he could not, if tempted to it, indulge in vain trifling. That is my estimate of his moral character, however I may marvel at his judgment in selecting Jessie Jones for his wife. The fact is, as I most surely believe, others have had a hand in getting up this match."

"Why daughter," interrupted her mother, "you talk as if you certainly knew that our pastor and Miss Jessie were already engaged to be married."

"They may not be fully engaged as yet, but that he has addressed her or intends doing it, is to my mind as clear as day-light."

Arinthia had listened with nervous interest to Annie's unqualified assertion. She had herself begun to fear that Mr. Clark's heart was or soon might be committed to Miss Jones, but had striven to suppress her concern in regard to it. She therefore after a brief and thoughtful pause, remarked with seeming indifference,

"Well, sister, Miss Jessie Jones may make an excellent wife for our pastor, and I hope we shall honor

her as such," with a feeble smile on her lips, which appeared to be more forced than voluntary.

"I should not desire to see her in that position," replied Annie quickly. "Nor should I, as I must confess," added Mrs. Fiquet, "though an amiable and a very sweet girl."

"She is shallow, mother," replied Annie with a pout of derision on her lips.

"Well no, my daughter, you express yourself too strongly. Jessie may not have a brilliant mind, but she is a young woman of excellent sense. While her mental furniture is not displayed to advantage at a first interview, she yet belongs to that class of persons who win on your judgment and esteem as you learn more of their interior qualities, so that you both respect and love them."

"She may be smart, mother," said Annie rather pettishly, "but I have never seen much evidence of it."

"Do not judge her too hastily, Annie child, and you may perhaps see cause to modify your opinion."

The truth was Miss Annie had schooled herself into the belief that no young lady of her acquaintance was as suitable to become her pastor's wife as her own sister, Arinthia, and she could not indulge with patience even the thought of a rival. She was even more sensitive on this point than Arinthia herself, and had neither the art nor the courage to conceal her chagrin in view of a probable disappointment.

"Lame!" exclaimed Mrs. Fiquet, holding up her watch, "it is nine o'clock, and I have not sent to market! Let us dismiss this subject for the present at least, and attend to our domestic duties," hastily leaving the room.

All rose as if to obey the matronly mandate, but Annie was bent on an enterprise of her own, the seeds of which had already germinated in her heart; and she secretly resolved to know more of this suspected courtship before night. Hence as soon as she could conveniently leave, she flung a calash upon her head, threw a thin scarf about her shoulders, (for it was cool), and hastened to the widow Lookabout, who lived next door neighbor to the Messrs. Jones.

The name of this lady happened to be indicative of her character. Nothing escaped her notice. She was a physiognomist of rare acuteness, and particularly skilled in discerning the reciprocal attraction of the sexes, by the cast and changes of the human countenance. Nor was this wholly a gift of natural intuition, but it was in part acquired and perfected by observation and study. The widow was in the habit of keeping her eyes open, no matter where she was going or what doing, so that she readily saw everything that occurred in the neighborhood; and it was this talent for minute and extensive observation, no doubt, that gave rise to the unkind remarks of some, that she saw some things which were invisible to other human eyes. But this was a slander. She was an honorable widow, and was altogether incapable of saying that she saw what she had not seen, or heard what she had not.

She had, however, a remarkable talent for nosing out secrets, and generally kept herself well informed of the rise, progress, and probable result of every pending courtship within the range of her acquaintanceship, so that she could predict to a day—some said an hour—the time of a wedding consummation.

She was always busy, if not with her own affairs, about those of some one in the neighborhood. She was here, there, and everywhere in such rapid succession, that many regarded her as endowed with the attribute of ubiquity. Others accounted for her activity by the fact (as they said) she belonged to the family of "gadders" of whom an inspired apostle once spake in no very flattering terms. But Mrs. Lookabout, being a "strong minded," independent woman, and a widow withal, cared no more for the opinions of unmarried apostles, than she did for those of Rev. widowers or supernumerary bachelors.

She was young, not pretty, but personable—had a little property, and made no objection to the special instruction of the Apostle Paul concerning young widows—that is, that they marry; provided however, that they could find an opportunity. She was a candidate for hymeneal honors, and did not care who knew it. Hence also she naturally felt a deep interest in all love enterprises, and the prospect of a conjugal alliance in her neighborhood, excited her curiosity (some said her anxiety) to the very highest pitch. From the hour that the day for a wedding was announced, she was about; going, going, going, to this house, and that place, and the other family, talking incessantly, and always, and everywhere, about the wedding.

A son of Erin, while hunting for rabbits, came across a