BIBLICAL RECORDER.

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From China.

DEAR RECORDER.—The U. S. Mail, per P. M. S. S. Co., was received to day at noon. It was received on time, to a minnte. I received RECORDERS to the 15th April. The paper of March 29th, contains a letter written by me about the 10th of Feb. It has returned to me in less than four months. The world moves. We have to day received a telegram from Hongkong informing us that the sub-marine telegraph between that place and Singapore has been successfully laid, which was soon followed by a telegram from London of May 30th, informing us of the suppression of the rebellion in Paris, the burning of the Tuilleries, Louvre and Hotel de Ville, and the death of the Archbishop of Paris. This link completes the telegraphic communication between Shanghai and Raleigh, and all the world besides. A telegram of 10 words from Raleigh, would cost about 30 dollars in gold. *June 5th.* My work is progressing favorably, I have baptized one since I returned. Others expected soon. My congregations continue large—much larger than my house will seat. Yesterday the house was full, and as many as could look into the door stood on the verandah during the entire service. Those who could not get standing ground at the door, went away. Rev. Wong preached a good sermon, after which, I delivered my usual lecture to the church—on the 5th chapter of Matthew. My nightly lectures, in my study, to a class of six, promise to be a great success. The brethren are eager to learn; and I am happy to say, some of them, are quite as eager to make known to others what they learn in the lecture room. One of them, a Mr. See, is the most promising Chinese christian I have ever known. He loves prayer—he loves his Bible, he is overwhelmed with gratitude to God for his mercy in Christ Jesus. His speeches and prayers are full of unction and point. I think he will make a valuable assistant. Now that I have received a little money, I shall in a few weeks send him and his wife, and another brother and his wife, all members of my church to Kwung San, to commence a new interest. That city is some 40 miles from Shanghai. The expense will be $40 (Mexicans) for rent per annum, and $16 per month for two men and their families, say in all, including some trifling repairs, about $20 per month. Will the churches sustain me in attempting to enlarge on my work? Relying upon their support, I shall make the effort.

NEWS FROM COREA.

A few weeks ago Admiral Rodgers and the U. S. minister to China, Mr. Lowe, with the admiral's flag ship, the Colorado, and four other vessels proceeded to the coast of Corea to communicate, peaceably with the Corean Government, and if possible, enter into some arrangement by which the lives of foreigners cast upon that coast shall be preserved, &c. The vessels entered the river leading to the Capital Seoul, and came to anchor. They were visited by some Corean officials to whom the peaceable intention of the expedition was explained. They went away, apparently satisfied. They were told that a flotilla of small boats, would in a day or two, proceed to survey the river, and requested to give notice to the people of the friendly character of the expedition. On June 1st, the gunboats Palos and Manocacy and four armed steam-launches started up the river on a surveying cruise. When they reached the third fort, they were fired on simultaneously by about 70 pieces of artillery from both sides of a narrow river. The answer from the launches was quickly returned, with shell and grape. The Manocacy and Palos quickly joined with 8 inch shell, which silenced the forts in about 7 minutes. When the smoke cleared away there was not a man to be seen, where a few minutes before several thousand men were seen in front of and about the forts. It seems the Coreans had never had any experience with shell—guns that could shoot behind as well as in front of their works, and at the same time set their tents and huts on fire. Having vanquished the attacking force, the flotilla returned to the fleet with only one man slightly wounded. As the party had orders not to land—it is not known how many Coreans were killed. They are a cruel people. A few years ago they destroyed a vessel called the 'General Sherman,' and murdered all the crew (Americans). Also about the same time several Roman Catholic priests were murdered. The French went over with two or three vessels without shot, and after doing much damage, had to retire. Admiral Rodgers has sent to Shanghai for coal and supplies, and it is said preparing to teach that little "one-horse" Empire a lesson in humanity. It however, will cost many lives. If the country is opened, there will be a new missionary field.

The Coreans are neither Chinese nor Japanese. They are more like the latter. They read and write the Chinese character and the educated can speak and understand the Chinese Court dialect to some extent; but many who can read and write the Chinese, can speak only their own peculiar language. Who will volunteer for Corea? I predict that the country will be open before the man is ready to occupy it. Send forward the chapel funds as fast as possible, I am suffering for the want of it. All well, June 12th 1871.

Faithfully,
MATTHEW T. YATES.

For the Biblical Recorder.

A Little more about Teaching.

ADDRESSED TO PARENTS AND TEACHERS.

No 3.

The above is not a forced juxta-position, employers and employed, fathers and trainers of mind, manners and morals—of the flowers, the hopes of the country, and, therefore, its greatest benefactors, yea, in a great measure, its framers, for the family, and the nursery of childhood and knowledge, contain the germ, an embryo state; therefore they should work generously, kindly and trustfully together. Let each sustain the other. The one should teach reverence and obedience to parents, a filial, sacred awe of them; that they are in an important sense, the representatives of a Heavenly Father, who has commanded: Honor thy father and mother, that thy days may be long in the land; which is the first commandment with promise, and: Thou shalt rise up before the hoary head and honor the face of the old man. The other, should impress upon his children that the teacher is in his place, his representative, and by adjudication of the Courts, in loco parentis. Let the largest liberty, compatible with his responsibility, be allowed him. Let him and his charge be called off as seldom as possible, lest the continuity of thought, be broken, lest the "curriculum," the course of education be suspended, which, though sometimes unavoidable, is as much to be deprecated as interruption in the cultivation of a crop, to which the processes of education are most frequently and forcibly compared.

No one, who knows how much a sweet home sweetens tempers, will have any difficulty in comprehending that it is as much to the interest of patrons as of instructors that taste and liberality unite in the selection and furnishing of the *homes of the mind.* It is not without reason and motive that the Muses, who are personifications of the Arts and Sciences, and therefore of education, are said to have an eye for the fit and beautiful. They like hills, and the sound of murmuring and falling waters, the dogwood and the laurel, the sweet brier and the honeysuckle, and not corn, and still less weeds growing up to the schoolhouse door. But, as their allies, let the birch, willow and hickory grow in social proximity, for they are the honored handmaids of science. In England, the birch is classic, and many of her greatest men refer their greatness to its influence; the willow is an emblem of *weeping*; and Old Hickory is most highly honored in American Flora. Twice in our history it scourged our foes, and an infusion or rather affusion of young hickory is said by those who have tried it, to be good for chills and badness. Then, if the Pedagogue has a liking to these natural allies, these incentives to learning, (they are a great motive power) and the Muses do not object (for they contribute to the picturesque) let them be. The teacher, as well as the school children, likes to be petted a little; if therefore at any time he has a fancy, or a failing to splurge, to utter sesquipedalia verba—words of learned length and thundering sound—let him have his humor; it will do him good: it will repay you.

And now, brethren, hear a few words for yourselves especially. When you are despondent on account of your arduous and sometimes uncompassionated work; when your good is called evil; you feel unappreciated and (harder to bear,) that those for whom you have toiled by day and studied by night are ungrateful and perhaps hostile, what should be your solace? Should not all this newly awakened national interest in education, this eager pressing of youth to schools, colleges and universities be received as a recognition that your services are needed for reconstruction, that your precious charge and of course yourselves are looked upon as the hopes of the country? Should you not reflect that, whether admitted, or not, you fill one of the learned professions, that, if an employment is dignified in proportion to its intellectuality and utility, yours is among the most dignified? Should you not derive comfort from the reflection that you perform a work that cannot be appraised and paid for as commodities are weighed, measured and paid for? that your business often has the affinity and fate of those higher achievements of mind, those unrequited offerings of genius and philanthropy—of Dryden, of Johnson and of Milton, who received £15 for Paradise Lost? How can you expect a work to be fully appreciated and compensated, which like the Aloe, or century plant, does not yield its flowers and fruits, its full worth until after the lapse of many years? Men cannot easily, as in discount, tell the present worth of a future good; but it will surely come. History affords many affecting examples of pupils, now become distinguished rising up before their hoary headed instructors and blessing them.

Magnify your office, for its title is one of the most honored ever bestowed on man; eulogy can devise none higher to bestow on Prophet, Priest, Poet, Philosopher; even Christ allowed himself to be called teacher. W. H. O.

Lunenburg county Va.

For the Biblical Recorder.

Fogyism.

Fogyism is I believe, (though I can't find the word in *my* dictionary,) too strict adherence to the erroneous and antiquated notions and customs of our ancestors. There are many old men, whose fogyism causes them to oppose almost everything that has for its end reformation and improvement. Some of them are down on railroads, because the trains run over and kill their stock. They sit around their firesides and tell us of the halcyon days of ante-railroad times, when the farmer carried his produce to market many miles, in an ox-cart, perhaps, sold it and pocketed the money, not being troubled about railroad fare, freights, hotel bills, &c. Then our country was prosperous and happy—then peace and plenty crowned our efforts with success, and the cornucopia was suspended in the threshold of every homestead. But since steam locomotives have found a pathway, here and there, through our once quiet territory, swindlers, vagrants and villians travel through and often visit us when we certainly do not need them. How often it is the case that our good old fogy brethren get together and compare the happy days of yore, with the rush and action of the present. And instead of trying to keep pace with the march of improvement, they live in the rear, and are ever ready to cripple the efforts of those aspiring and energetic young men who labor to be among the foremost in the van. It would not be so bad did fogyism not operate so powerfully against education, and even the church itself. These fogies however, will educate their children so far, and no farther. As soon as they have learned "readin' and writin'," and have a tolerable knowledge of the "'rithmetic" their school days generally end. And in many cases their store of information is about as replete when they stop school as it gets to be, inasmuch as they, in imitation of their parents, never devote time to reading books and newspapers. They don't give their money to endow colleges—not they; but belabor the youth and young men who spend so much time and money at college, in quest of learning and influence. Better be at home ploughing. Make much more than to remain penned up within classic halls four or five years, and then come home with the swell-head—too proud to work. If you advocate the cause of education they are apt to point you to some educated knave, and use him in defense of their arguments: "Look at him what has he done for his country with all his education."

Many of this very class use all their influence against Sabbath schools. The children will romp and play on their way to and from the place of meeting. And the young gentlemen will steal a chance to gallant the girls—talk, laugh and have a nice time generally. Better by far stay at home and hear papa and his neighbor talk about brindled cows, spotted hogs, oppressive taxes, hard times and dry weather, and a famine as the necessary consequence. Instead of attending Sunday schools, with their families, and thus encourage their children to learn of, and early consecrate themselves to Jesus, they by action, plainly tell to the world that they are too old to go to Sunday school—too wise to sit at the feet of the great Teacher and learn the precious truths of the Bible. They know enough, and are not solicitous in regard to the proper training and instruction of their children. No doubt these will learn as much as papa has learned, and if they do, they can get through the world pretty well. He didn't know what a Sunday school was when he was a boy.

They don't believe in ministerial consecration. Preachers ought to work for a living like other men. True they are willing to pay them a 'pittance for every Saturday they lose from home for the sake of conference meeting. A man that is called to preach can plough all the week, and on Sunday preach an edifying sermon. Perhaps it is edifying to persons who have no desire for improvement. Don't have any use for fine churches. If men live in common dwellings, surely they can remain an hour every month or so in common church buildings to hear preaching. Talk to these people about the heathen, who are dying for the bread of eternal life, and they are ever ready as if the expression were always on tongue's end, to say "charity begins at home." You would expect them to be very charitable men, dispensing bounties and good things to all the needy in many miles of their respective places of abode. But when you get the truth of the matter, you find that with them, charity often stops as well as begins at home.

"If any provide not for his own house, he hath denied the faith and is worse than an infidel," is glibly quoted by many of our fogy brethren. Though they don't seem to see that there is much spiritual meaning in the passage. As soon as their families are well-provisioned with the good things of this life, they seem to be of opinion that enough has been received at their hands. It certainly means that men are to provide for the spiritual as well as the temporal welfare of their households. But they are out of it when it comes to praying with their families—sending their sons and daughters to good institutions of learning, where great advantages, both religious and intellectual are to be enjoyed, and teaching their children the duty of systematic benevolence. Grandfather didn't have daily worship in his family, and he reared useful men and women in his house. Uncle Peter didn't send his boys and girls to college, and there is cousin John and Susan who are as smart as can be. Uncle Joe didn't train his boys to give, give, and so now by taking care of what they make, they are becoming wealthy and influential citizens.

Can't teach these folks a word about farming. Wouldn't give a chew of tobacco for all the agricultural journals in the State. Follow in the old beaten track their "father's trod." Plant corn on the very days that grandpa did.

It is certainly a grand mistake for people of this enlightened day to imitate and cling to the customs of their fathers in every respect. This is a day of steam, an age of improvement. Times change and men should change with them. The works of the Devil are being brought to a stage of perfection. Everywhere his agents are on the alert with eyes wide open. The young are every day lured from the paths of innocence and happiness and entangled in the snares of vice. Hell is moving. Is the church to stand still? Are her influential and fogy members to operate by action against Sunday Schools—the very nursery of the church. Are they still to cling to their daily and tri-daily toddies, when young members are lead so much by their influence? Are they yet to persevere in the plea that ministers of the gospel are unworthy of their hire, and consequently compel them to plough, because *their* fathers in their comparatively benighted day did so? Are they to continue saying that uncomfortable and dilapidated houses are good enough for the people of God to worship in, simply because their grandparents worshipped in log school-houses? JUVENIS.

The Religion of the Indians.

William Nicholson, a Quaker, writing from Kansas gives his views of the religion of the Indians. We copy from the *Friends Review*:

The religious views of the different tribes of the Central Superintendency vary very much. Some of them have a considerable knowledge of Christianity, but very many of them are entirely ignorant of it. All of them, however, are believers in the Great Spirit, and in a future existence, either happy or the reverse. Their ideas of the nature of the Great Spirit are very vague. They consider sickness and misfortune as evidences of his displeasure, and at these times they frequently cut themselves, supposing their blood to be an acceptable sacrifice. Other modes of self-inflicted punishment are sometimes adopted as penance. In smoking, they frequently puff the first whiff upward, as an offering to the Great Spirit, and the next downward, for Mother Earth. Some of them have a sacrifice and feast of the first fruits; others have an annual sacrifice of a white dog, first slain and then consumed in the fire, around which they dance and say their prayers, believing that these are borne up by the smoke in an acceptable manner to the Great Spirit. They do not seem to understand that God is pure, merciful, just, and full of love and truth, hence their feeling of obligation to exercise purity, mercy, justice, love and truth seems to be very feeble. Godlinesss with them, as well as with us, means *being like God*; hence they think strength, and valor, and revenge are noble traits of character. Their ideas of the happy state are also vague. Its negative symbols are with them somewhat as they are with us, the *absence* of pain, sickness, sorrow, hunger, thirst, and death. But the *positive* symbols of purity, glory, gratitude, knowledge, etc., they do not seem to understand; for even to us these are matters of faith, so far as they exceed the degree to which we have attained in an experience of them.

The Indians believe, as we do, that the Great Spirit is pleased when his children manifest a disposition which is like his own, and their ideas of his requisitions will, of course, depend upon their ideas of him. His law is but a reflex of his own nature; hence I do not see any reason why the mono theism should stand in the way of their reception of Christ in his fullness, when the true nature of God is revealed to them. Such revelation of the character of God will necessarily lead them, as it does us, to compare themselves in nature and in conduct with him, and thus give them the knowledge of sin, both in its guilt and its power. They will find, as we do, their own helplessness and need when they attempt to conform themselves to God's law, and being taught the worthlessness of their old sacrifices in the revelation of God's love and mercy, which do not demand such penances, it seems to me that the door is wide open for them as much as for us, to flee for refuge to the hope that is set before them in the Gospel—which hope is Christ, the Atonement, the Saviour, the Mediator, the Redeemer, and also the High Priest, the Lord the Kind, the Friend, the Brother the All. And so far as I have had opportunity of becoming acquainted with Christian Indians, there are no Unitarians among them; and as often as I have listened to the earnest prayers and exhortation in their own native tongue, my heart has been made joyful in hearing the "name that is above every name" spoken in tones of tender affection and reverence.

The religious instruction of the wild tribes is peculiarly difficult on account of their wandering habits. It is impossible to secure regular attendance at school or upon religious exercises. Another influence of a powerfully adverse character is their experience with the Government and white men generally. It is perfectly natural and not at all unfair, to judge of the merits of a religious system by the character of those who represent it, and the Indians suppose that Christianity is the white man's religion, and that, therefore, it must be a very wicked system, and decidedly inferior to their own. It is useless to tell them that bad white men are not Christians; they will retort at once that all white men are alike, and this is very much the truth so far as their experience goes. Thus the great joy of the Indian chief may easily be accounted for, when, as the missionary was explaining the happiness of heaven and the kind of people who alone would be permitted to enter it, he laughed aloud. Upon being asked why he did so (as it seemed irreverent,) he replied that he was overjoyed at what the missionary had said, for if that was true there would be no white men in heaven, and the Indians would have some rest.

Again, the religious superstitions of these wild Indians are so interwoven with their daily life, being constantly called into play in their preparations for war and the chase, and in their operations for averting evil and invoking good, that another strong barrier is presented to the introduction of Christianity. Moreover, there is no *State* religion among them; the conversion of a chief does not involve the adoption by the whole tribe of the new religion, as is the case in some of the South Sea Islands where a nation has been born in a day, so far as nominal Christianity is concerned.

But with all these hindrances, the case is not hopeless. Whenever among these wild tribes a school can be opened, a few children will be induced to attend, and with proper assistance and encouragement, a few adults can be induced to quit their wandering life. As we lay hold of these, help them to houses, farms, stock, etc., preach the Gospel to them, and fortify them against the reproaches of their own people, their number will gradually increase; others will follow their example, and slowly, but surely, an influence will be felt upon the whole tribe which will prepare the way for a successful work of preaching the Word.

Annual Pastorates.

As we are approaching the season in which "pastoral calls" are made, we copy some sensible remarks from the *Baptist Quarterly*:

Very many of our churches are in the habit of calling pastors for a single year. The result is, both parties look forward to the close of the year with the feeling that the relation may at least then be dissolved. The church have voted to keep him one year, the subscription embraces that time, and the vote must be renewed when the time expires. If the minister has succeeded in pleasing all the people (a thing not very probable) he will get a unanimous call for another year; but if not, those who for some reason don't like him, and think a change desirable, will wait anxiously for the time to raise their hands against him. Of course a knowledge of this fact is enough to disturb any man of ordinary moral sensibilities. Under *the most favorable circumstances* he finds enough to discourage him; but he cannot consent to remain where the element of discontent has rendered itself thus prominent and decided. Had the call however, been extended with the understanding that it *was* for life, this annual opportunity for the overflow of spiritual bile would not have been so faithfully improved. In our opinions, it is just as impossible to avoid the instibility of the pastoral relation in connection with these annual calls and annual votings, as it would be to preserve the permanacy of the marriage relation if men and women were married for only one year. In many instances, at least, one or both of the parties would object to a renewal of the vows.

Not unfrequently a single sermon or a single Sabbath is enough, with no knowledge of the man except the paper credentials he brings, and which, under ordinary circumstances, can be easily obtained. The fact that he is smart, and promises to draw a crowd, at once decides the question of a call. Where a church by any means have knowledge of a man's antecedents, know him to have been upright and faithful, this may be safe: far safer to call him without a hearing than some men, simply on the ground of *Smartness* in the pulpit. There are bad men in the pulpit; men who have sown the seeds of alienation and discord in all the churches to which they have preached. Nor will they consent to leave the ministry while churches will employ them. Being dismissed by one church, they will knock at the door of another. Perhaps a church has been long destitute of a pastor, and for this reason, are quite ready to receive him. But a union thus formed cannot be permanent. Such a man will certainly repeat himself. It may not always be the duty of one church to reject a man because he is wanted by another; but no man should be received by a church, as its pastor, unless they have sufficient reason for beleiving that he is "a good minister of Christ." Nor should any church allow a bad man to disturb a sister church by bearing away good credentials officially signed. If the pastor of a church by any means prove himself unworthy of his position, simply to save themselves trouble they should not do the dishonest thing of giving papers which proclaim him worthy of implicit and universal confidence. This is an evil, and calls for a remedy. A man who lords it over God's heritage, whose daily deportment gives the lie to his profession and counteracts the influence of the pulpit; who cares more for money than for his study and the souls of men; who will urge his own peculiar views and measures to the disunion of the church, may succeed in some departments of life, but never as the pastor of a Christian church.

It is seldom that a pastor succeeds in pleasing in all respects all the members of the church. He may be a good man, a good pastor, and a good preacher, and yet not meet with universal favor. Because he is not eminently learned, nor brilliant, nor a profound thinker; because of some slight defect in his elocution, his voice, his manners, or for some other reason, he may not be acceptable to a few who assume to be competent judges, and must have a minister who adapts himself to their peculiar tastes. Hence they become restless, and are free to express the opinion that the time has come for a change. They may be persons of wealth and high social position, which of course adds very much to the discomfort of the pastor.

It is no easy thing for a man to stand in the pulpit, Sabbath after Sabbath, and preach to those who are disaffected with his labors, though the number may be small. And how often has one or more persons persistently annoyed a pastor until, for his own comfort he has been compelled to resign.

DEAR RECORDER.—Your readers generally, and especially those in the Eastern Association, will be pleased to hear what the Lord has done for Jacksonville. In a protracted meeting that commenced on the 15th of July and continued only six days, quite a number were converted and all christians present were made to rejoice. Even old gray headed christians told us that they never enjoyed a meeting so well. The song of all was

"Nearer, my God, to thee,
Nearer to thee;
E'n though it be a cross
That raiseth me."

My soul rejoiced to see young christians come up from the water, and clasping their friends in their arms, exclaiming, I never felt so happy in my life! Seventeen were added and the little church that numbered four, but four as pure as gold, on the 3rd Sabbath in February the time of my first visit, now numbers thirty-one. Elder John E. King, pastor of the 2nd Baptist church in Wilmington assisted. Brother King preached in this place about the close of the war; he has the unbounded confidence of the people, and his memory will be cherished among them.

B. G. COVINGTON.

For the Biblical Recorder.

To Dr. Wm. Hooper.

MY DEAR BROTHER:—I am afraid you are ready to conclude that I am insensible to your kindness, in the communication, which some time ago you addressed to me through the columns of the RECORDER. You will however think so no longer, when I assure you of the unabated, yea the increasing affection and veneration with which I cherish your memory, and the fondness with which I dwell upon the friendship with which you have been pleased to honor me—a friendship which has been to me a source of so much satisfaction, and has shed a fragrance on my pathway amid the trials and afflictions of life. I truly, sincerely, and earnestly love you. I have been waiting for a continuation of your article, which I understood you to intimate, in the conclusion of your communication, we might expect. This is the reason I have so long delayed such a notice of your favor as might serve to express my sense of your kindness, and reciprocate it in such manner as I might be able to do. Indeed, it *has been to me a matter of some surprise*, considering the pleasant acquaintance we have enjoyed with each other, that we have not collected and cherished it more than we have, by an epistolary correspondence. I have frequently thought of writing to you, sensible of the comfort and benefit I should derive from your correspondence; and I think I once heard you express a desire for a correspondence between us. But this is one of the many good things which the kind providence of God has brought within my reach, but of which, through my negligence and carelessness, I have failed to possess myself. It is a beautiful sentiment the Prophet expresses, when he says, "They that feared the Lord spake often one to an other." The fear of God, in its scriptural sense is a term of comprehensive import, holding an intimate alliance with all the elements of piety. It is indeed but another name for *godliness*. It is a principle pervading with its sanctifying power our whole moral nature—meliorating and fructifying our hard and stubborn hearts—melting away the frost of our selfishness, attuning again to harmony the shattered chords of the heart, and warming and dissolving the soul in a stream of social enjoyment. How different in this respect, is true, from false religion? False religion isolates men from one another, devoting *themselves to their own selfish ends*, or immuring themselves in the fanatical gloom of the anchorite; but the religion which is from God draws men together, unites them by the most endearing ligaments, and incorporates them into one blessed fraternity of light and love. Under its pressure men naturally tend to one another, all tending together to the great centre of life and light. It is the great law of spiritual gravitation.

The language of the prophet is as sound in philosophy as it is excellent in sentiment. We naturally speak of what we love and we naturally speak '*to one another*' of what is a subject of mutual interest and affection. The language of the Psalmist beautifully exemplifies this principle of holy sympathy, "Come and hear," he says, "all ye that fear God, and I will declare unto you what he has done for my soul."

"Blessed," says holy David, "is the man whose delight is in the law of the Lord; and in his law doth he meditate day and night." "Blessed," again he says; "is the people that know the joyful sound; they shall walk O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." This blessedness the pious company experience who meet in the offices of a holy fellowship, to mingle together their joys and their *sorrows*. They are a happy people: for piety is ever its own reward. 'Wisdom's ways are ways of pleasantness, and all her paths are peace.' 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' How often, as they think of the Lord, and talk of his goodness, do the hearts of his people, like an unsealed vessel, containing a precious unguent, break into the sacred and odorous effusion, "How good and how pleasant it is for brethren to dwell together in unity." While engaged in holy converse with one another, with happy surprise they exclaim, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" In these sacred scenes an atmosphere is created in which God comes down to dwell. For God is love; and he that dwelleth in love dwelleth in God, and God in him." Often when the humble and heaven-seeking saints are assembled in their prayer-meetings, or when even "two or three" are met together to "speak to one another" of the Lord, and to "think upon his name," does the heavenly guest, ere they are aware, manifest his presence and his grace, so that in the admiration and joy of their hearts, they cry "Surely the Lord is in this place and I knew it not." In such communion with God and his people we feel a conviction, such as no mere argument can supply of the power and reality of the gospel, and learn to say with Moses, "It is no vain thing because it is" our "life."

Thus in the engagements of social piety, as "heart answereth to heart" in the utterance of their precious experiences of the grace of Jesus Christ, the saints "walk with God," and in the dews of his grace and the beams of his righteousness are *maturing for his everlasting* presence and enjoyment in heaven. Amid these scenes, fragrant with the odors of heaven, and perfumed with the breath of the Lord, they learn to lift their eyes from 'the things which are seen and temporal,' and fix their steady and happy view upon the blessed realities "which are unseen and eternal."

We feel no difficulty in understanding what is the subject of their conversation. When God descends from heaven to earth it is not, we know, to attend upon the assemblies of the great, the wise and the powerful of this world. He does not come to listen to the discussions of the Academy, or to the counsels, or to the eloquence which fill the earth with their renown. No, he bends with paternal solicitude and affection over a group perhaps in a hovel, of praying men and women. His ear is listening to gather the articulations of piety, the accents of prayer, the tones of repentance, and the songs of praise. These are odors of earth which regale the heart of the blessed God, and which draw him from the glory of heaven to the abodes of mortal piety. "Thus saith the high and lofty One that inhabiteth eternity whose name is Holy, I dwell in the *high and holy place, with him also that* is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

We might indeed be sure from the interesting fact that "God hearkened and heard" the conversation of this faithful few, that however humble their character or condition, their discourse contained something essentially good, and such as, in its influence naturally assimulated them to "the Divine nature." When *God* is the listener we may be sure something is said which is worthy to be heard and remembered, and it is when his people 'speak of the glory of his kingdom' and talk of his power," when they *tell of his goodness and grace*, when they utter their heartfelt thanks for his benefits and mercies, when they rejoice over the trophies of his grace, that his ear is interested, and his heart engaged in the subject of their conversation. What a value does this consideration impart to religious conversation! How sacred is the atmosphere of piety! How redolent of heaven to the spot where meet the saints to enter into audience with God, to bathe their souls in the streams of his grace, and to offer up themselves a sacrifice acceptable to God, because perfumed and consecrated by the blood of his Son!

Your kind letter, and the friendly overture it implies, in inviting my correspondence together with a recollection of the pleasant interviews we have enjoyed in times that are gone, have guided my pen in the course of remark I have persued. The pleasure however, which we feel, in a recollection of departed joys, partakes, I must acknowledge, somewhat of a sepulchral nature, there is about it an oder of the grave. But in the pleasures of christian friendship, the light of hope mingles with the darkness of the tomb. As we believe that our friends who sleep in Jesus will soon arise, more beautiful and glorious from having passed through the dark labaratory of the tomb, more vital, from having tasted of death, so do we rejoice that the pleasures of sacred friendship can never die. They are as immortal as that God is, whose bosom of love they have their source. They leave *behind them a hallowed fragrance*. There is a perfume in their sepulchre, which is the pledge of a speedy resurrection. Though age and affliction may, in some degree impair the vivacity of *our* enjoyment, they cannot destroy its life or its essential excellence. Like the decaying rose, it loses its freshness and bloom, only to acquire a more sanative fragrance and virtue. It scents more of that happy clime which is exhaling from this world whatever it possesses of purity, is enriching itself with the spoils of earth, and extracting from every substance, whatever is coarse, deleterious, or malign, in a word every element of mortal imperfection, is attracting to itself its essential excellence and beauty *as precious materials*, to perfume and adorn the eternal mansion preparing for the reception of the Lamb, and his bride. In the progress of age, of trial and of death, we lose but the exuviæ of *our joys*. By these different processes the hand of God is disengaging the happiness of his people from incidental, defective, foreign, and noxious combinations, that by union with him, its natural and proper element, it may attain to its full development of excellence and power. *What a view does this consideration afford us of the blessedness of heaven.* The glorified saints dropping the husk and refuse of their being, liberated from every element, whether natural or *moral of Adamic imperfection*, unite upon a principle of natural affinity, in perfect and immutable purity with the eternal and uncreated source of their life, their happiness, and their salvation. In heaven, the essential excellence which the saints possess on earth, freed from all its detreiorating accompaniments, like a generous plant rejoicing in its native soil and air, displays itself at once, in the beauty and fragrance of an eternal bloom, and the riches of its imperishable fruits. What a happiness would it be to see Abraham and Moses, Paul and David—yea, to see those too, we have known and loved, purified from all the dregs of mortality, in the full development and display of those precious graces, which, even on earth, existed in them, as the core and germ of their present immortality and glory. Some there are, my dear brother, whom we should be happy to see, even as we knew and loved them on earth. O, how much greater will be our happiness to meet them as we shall see them in heaven.

You see I am letting my pen run *ad libitum*. But I am writing to you, and what I write is intended as an affusion of the heart: as such you will accept it. Some necessary restraint upon my pen requires, however, that I shall reserve for another paper, a more particular answer to your letter. Yours in much affection,

W. H. JORDAN.

Wadesboro, July 13th, 1871.

THE
BIBLICAL RECORDER,
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and
GENERAL INTELLIGENCE.

J. H. MILLS, J. C. HIDEN, Editors.

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Salutatory.

In entering upon the duties of Associate Editor of this paper, the undersigned has no promises to make as to his manner of conducting his department of the RECORDER. He intends to be guided by the light which he has, and which he shall be able to obtain in the future, as that future shall develop itself. Promises made to-day might seriously hamper his independence to-morrow, and he means, as far as possible to keep his pen free.

As the RECORDER is devoted to "Religion, Literature and General Intelligence," he will feel at liberty to discuss any subject in this large and varied field; but as the paper is the recognized organ of the Baptist denomination of North Carolina, he feels it his duty, as it will be his privilege, to do all that may fairly be done to propagate the truth as taught by Baptists.

He hopes to be able to keep clear of useless controversy on minor matters, and he has no desire to use bitter words towards those who may oppose the views which he advocates. While he fully believes that *truth is catholic and nature one*, he is no less clearly convinced that the various degrees of *light* and of *heat*, with which men approach the truth, and the vast and varied range of circumstances surrounding different investigators will commonly account for the wide differences of opinion which prevail among men.

We do not believe that Paul meant to encourage angry contention when he wrote, "Without controversy great is the mystery of godliness," nor do we believe that he meant to discourage legitimate argument in giving the precept, "If it be possible, as much as lieth in you, live peaceably with all men." Angry dispute is one thing; courteous argument quite another. Thus while we have no fondness for the one, we have no desire to shirk the other, *provided*, the matter in hand be one which is worth arguing about, and in which argument is likely to accomplish something.

We have no confession of faith to make to the public. We hope to be guided by what we conceive to be the teachings of God's word; but we do not promise to conform to any human standard of interpretation, nor to any iron-clad rules of any school whatever. At the same time we have reason to believe that our general views of the teachings of the New Testament, and what is commonly called systematic theology do not vary materially from those commonly held and taught by the great body of Baptist preachers in the country.

The responsibility of a conscientious editor is confessedly great, and we have no disposition to diminish or to shirk it. But whether a man really incurs any additional responsibility by undertaking *any* work, is a question rather more difficult of solution than is commonly supposed, and involves subordinate questions which are too frequently overlooked. Does a man escape the responsibility of a christian by refusing to be a christian? Responsibilities may be *ignored;* but can they be escaped?

An opportunity is presented to a christian man to enter upon a career involving large responsibility, and at the same time offering a large field for usefulness. He feels that he can considerably enlarge his usefulness by embracing the opportunity. But the responsibility deters him, and he declines. Has he really escaped any responsibility? We think not. He has shirked it. All men are responsible to God for a proper use of *all* their powers; and he who refuses to enter upon a work which he is able to perform should be careful to discern how far he is responsible for *refusing to assume responsibility.*

Of course it will be too much to assume that the views expressed in our articles should always coïncide with those of the proprietor and senior editor of the RECORDER; and therefore, whenever it is considered needful, the initial letter of the surname of the Associate will accompany his articles. This however will not always indicate a difference of opinion between the editors; but will sometimes be resorted to for other reasons.

We are not aware that it is either necessary or desirable that the views of the editors should always coïncide; but however desirable it might appear, it is very certain that, in this particular case, it is perfectly wild to expect it. We believe, nevertheless, that in the main objects and aims of the paper, as well as its general conduct, there will be sufficient unity of opinion for all practical purposes.

J. C. HIDEN.

Wake Forest Catalogue.

Let us deliberately examine the new catalogue of Wake Forest College.

THE TRUSTEES.

The charter provides for 40 trustees. The catalogue names 42. We suggest the propriety of returning to the old plan of electing such only as have been recommended by the Convention. Twenty of the Trustees are ministers, seven are lawyers and two are teachers. The need of men practically acquainted with teaching has often been manifest in the meetings of the board. Our University has 20 judges and one teacher on its board of Trustees. Comment is needless. The Wake Forest Trustees hold the College real estate, 292 shares of Raleigh and Gaston R. R. stock, and individual bonds. They elect the members of the Faculty and are responsible to the public for the character and conduct of the institution. Some of them should therefore attend the examinations and report their impressions at the annual meetings. Otherwise they can not assure the public that the members of the faculty discharge their duties efficiently and faithfully.

THE ALUMNI.

The Alumni number 140. The name of Samuel Wait Brewer is omitted in the catalogue. Ministers number 42 teachers 35, ministers and teachers 9, lawyers 17, physicians 13 and farmers 19. The last man upon the roll is Dr. Yates of China, who is perhaps the first of all in other respects. The Alumni meet once a year to appoint committees who never report, and to elect a speaker for the next year. We suggest that hereafter the Alumni appoint committees to report on

1. College text-books.
2. The College curriculum.
3. The best methods of instruction.
4. The progress of the sciences.
5. Suggestions of improvements.

These reports should be read in public to aid the trustees in the proper discharge of their difficult duties.

(To be continued.)

Sour Cream.

The Good Shepherd was soon to leave the sheep in the care of earthly shepherds, and very tenderly charged Peter to feed his lambs, to feed his sheep—to feed and guide carefully the young and old christians. What a noble text for a searching sermon on the duties and influence of the ministry! But the *Advocate* gives the cream of a sermon preached from this text by a Methodist minister in this city. Instead of the rich cream of the gospel, we find the cream of sectarian sourness. Perhaps there are some Baptist parents who neglect the proper training of their children, perhaps some Sunday schools fail to give due heed to the study of the Bible, perhaps some ministers are unfaithful to their churches, but are not Methodists equally guilty? Baptists do not perform any extra-Scriptural ceremonies over their children, and Methodists do not claim that such ceremonies make their children any better. Why then should a Methodist minister, preaching from such a text, on Sunday morning, to his own congregation, attack the Baptists with a gall-tipped tongue? Why should he draw upon his imagination for unjust testimony against his neighbors? But here is the cream. We say it is sour, and the Baptists are slandered. Let the candid reader judge:

> Suppose a man who owns a hundred sheep should tell his servant to go and put his sheep in the fold. The cold march-wind is blowing, the rain is falling and freezing—go John and put the sheep in the fold, out of this bad weather. The servant departs—after a while the owner of the sheep goes out to see if John has obeyed the command, and lo! and behold, John has procured a great thorn bush, and with this he is beating and slashing the ground and keeping all the lambs out in the cold! The master is angry, and says: 'John what are you doing there? The lambs are the very ones I desire to have sheltered from this stormy weather. The old sheep can stand the rain better than the lambs. What do you mean by your stupid, reckless course? John answers: you said put the sheep up out of the cold, but you did not say anything about putting up the lambs. Thus the Baptists act, Christ says: 'go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost.' But as he does not mention infants specially, Baptist ministers stand at the church door with a great big ugly theological thorn-brush and drive the children away! Wonder if there are no lambs in the flock—no children in the nation. This is not the way the apostles understood Jesus Christ, especially after being particularly instructed to 'feed the lambs!'

> The church was founded in the Abrahamic covenant.—*Advocate.*

What church? Here is the covenant: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. xii: 1-3.

It includes

1. Earthly possessions.
2. Numerous offspring.
3. Divine protection.
4. A prediction of the coming of Christ.

So there was a church foretold, but not "founded" in the Abrahamic covenant.

> "The word church is not in the Old Testament." Then what? Why, the Jews had no church. That is grand, gloomy, and peculiar, as the Irish orator would say. Grand, in sectarian ignoring of Bible history; gloomy, as to the salvation of patriarchs and prophets; and *very peculiar* to the Baptist church.—*Advocate.*

"Grand in sectarian ignoring of Bible history!" What means this blast of the trumpet? Where is any Bible history of a church before Christ? But you suppose the existence of a church to secure the salvation of the patriarchs, and intimate that salvation is dependent on church-membership. Well, you have already said the church was founded in the Abrahamic covenant. So you must believe that Noah, the preacher of righteousness, was lost. Now, you see, you are mashed in your own dead-fall. "Very peculiar as to the Baptists." Yes, the Baptists are a peculiar people and we hope they will remain so.

> And you say there was no church until the incarnation of Christ? That is just what your language means.—*Advocate.*

And we meant just what our language means.

> St. Stephen ought to have read the RECORDER before he said of Moses: "This is he that was in the church in the *wilderness*."—*Advocate.*

And the word "church," in that place, means *assembly*, and has no allusion to an organized church. But if you insist, we will admit for sake of argument, that it was a Methodist church, for the members worshipped a golden calf and all but two "fell from grace" before they reached the promised land.

> Was there a church in the wilderness? Certainly. The Tabernacle was there, consecrated to the worship of God. But the RECORDER had not read, perhaps, this passage in Acts, vii: 45. Nor those numerous passages in the Old Testament, where it is clearly implied that the church of God was thronged with true worshippers. Such as, Come let us go up to the *house* of *God*." 'Israel arose and went up to the house of God." "The glory of the Lord filled the house of God."—*Advocate.*

You said the church was founded in the Abrahamic covenant and now come down 500 years and declare there was a church because Moses built a "Tabernacle!" Was the Tabernacle a part of the church? Then the church did not exist till the tabernacle was built. We have read the Scriptures to which you allude, without confounding "*the house of God*" with the *church*. We have not mistaken lumber, nor brick, nor stone, for a church; though it is well known that Solomon built a temple for worship, and the Jews had synagogues.

> Suppose the word *church* is not in the Old Testament, the *thing signified* is there under another name.—*Advocate.*

Then why dont you find it and settle this controversy?

> "*The congregation of saints* in the Old Testament, expresses the same idea as that of church in the New Testament.—*Advocate.*

But you say all the Israëlites were members of the Jewish church. What about *Saint* Shimei, or would you prefer to say, "brother Shimei."

The Scribes and Pharisees were members of what you call the church. John called them "a generation of vipers," a brood of snakes. The Savior called them "hypocrites." Peter charged that they crucified Christ. "Saint" Barabbas! Umph! Such saints, such a church!

> "The Jews had a divinely organized church, as a means of procuring and sustaining spiritual life."

Here is Romish heresy in a Methodist paper—putting the church in the place of Christ.

> "This church was existing in the time of our Savior, who recognized it."—*Advocate.*

He did no such thing. He repudiated it on every opportunity. "Except ye repent ye shall all likewise perish." Repent or perish. The Jews were sinners, as we Gentiles now are, till they accepted God's mercy.

Prophets and Apostles Eclipsed.

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Daniel ii: 44.

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*, in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. Eph ii.

According to the *Advocate*, Daniel *foretold* what had already happened nearly 1400 years before he was born, and Paul was entirely mistaken about the foundation of the church. What wonderful progress mankind is making!

Plato and his Republic.

It is very singular, even among men of educated minds, his Republic should be so little understood. To an ordinary greek scholar, the task [illegible] reading the entire works of Plato would not be a difficult one. No writer so commends himself to the common sense of his readers. No author has so well appreciated the dialectical analysis of words, in the discovery of truth, Some of his most profound moral discussions are based upon the distinctions of terms, pronounced by superficial critics, synonymous. His works abound in golden truths, and we commend to our young ministers their study. Let modern science alone, if need be, and get in close contact and close converse with the worlds master mind. His Republic is no Utopian scheme of civil polity, but a description of the city of the Soul; and it is strange that this mistake should be made, after the key he has himself given (Lib. ii. page 59.) The difficulty in this kind of writing is to preserve a proper consistency between the literal and allegorical sense, so as not wholly to sacrifice the former, although ever to be subordinate to the latter. He sometimes fails in this. Hurried on by the literal he often loses sight of the allegorical sense. This no doubt is the reason why so many have blundered in his interpretation. He represents the soul of man under the figure of a state, without due attention to the properties of the outward plan; hence many absurdities in describing its different powers and offices. To regard this as his main idea, and to blame those defects, arising from the effort to accommodate the outward to the allegorical sense, is almost as wise as it would be, to institute a grave criticism upon the inconsistencies in the geography and municipal polity of Bunyan's Town of Man-soul.

LAUL.

SHALL WE HAVE A STATE UNIVERSITY?—While your correspondents are dissusing the character of the appointments in State Universities, the recent action of the Board of Regents of the University of Alabama may be of some interst. In that state the Methodists claim 70,000 communicants, the Baptists 70,000, Presbyterians 8,000, and Episcopalians 3,00.

According to the appointments just made by the Board, the Episcopalians have in the reorganization of the Faculty, six professors, the Methodists two, Baptists none, Presbyterians none. Is all this accidental?

A. EPTIST.

Was Baptism Substituted for Circumcision.

I think not, for the following reasons:

1st. Because the Bible does not teach it.

Many writers have affirmed that baptism was substituted for circumcision, but not one of them has given a passage of Scripture that can really be said to prove it. Richard Watson, a Methodist writer, in his Theological Institutes, page 630, says: "As it has been established, that baptism was put by our Lord himself and his apostles in the room of circumcision as an initiatory rite into the covenant of grace." I would respectfully ask to see the chapter and verse where "our Lord" ever said one word on the subject. "Our Lord" never spoke of circumcision but once, John. vii: 22-23. "Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day." Not one word here in connection with baptism, not one word here about *abolishing* circumcision *at all*, much less putting baptism in its place, but rather the approval of its continuance. There is not one word here about "initiatory rite into the covenant of grace." It is evident "our Lord" never spoke of circumcision in connection with baptism during his ministry. 'Our Lord' never used the word *covenant* any where, or in any connection. "The covenant of grace," is an expression that never dropped from his lips, and how could Mr. Watson, with the New Testament in his hands, *make this assertion*? Was he not wise above that which was written? Mr. Watson is certainly mistaken in his assertion and all pædobaptist writers and preachers should be careful how they reiterate the same doctrine.

The apostles did frequently speak of baptism, circumcision and grace, but never of "*the covenant of grace.*" This expression "*covenant of grace*" has been manufactured by the advocates of infant baptism to serve a purpose. The apostles were as silent on this substitution of baptism for circumcision as was "our Lord" himself. If "our Lord" had intended to put baptism in the place of circumcision, it is reasonable that he would have given his great commision somewhat thus: "Go ye therefore and teach all nations baptizing them (*in the room of circumcision*) in the name of the Father &c. But it is not there or elsewhere. It is mentioned in the 15th of Acts, that the Apostles and Elders and the whole church at Jerusalem held a council to determine whether or not circumcision should be imposed upon Gentile believers. They had a full discussion of the subject and wrote a letter back by Paul and Barnabas to the Gentiles of Antioch and Syria and Cilicia, and neither in the discussion nor in the letter, do we find a hint or expression conveying the idea that baptism was put in the room of circumcision—a silence that is exceeding strange, if the apostles understood this substitution as the pædobaptist writers affirm that they did. The baptists are on the negative of the question and the pædobaptist are on the affirmative side, and it is their duty to give us and the world not *guess and inference*, but plain positive teaching of Christ and his apostles showing when, where, and how this change was made. Circumcision was a positive command, baptism was a positive command, and nothing less than a positive command will suffice to put the first out and the latter to occupy its place.

In my next I shall endeavor to show that circumcision with christian Jews was never abolished.

J. S. PUREFOY.

No Restriction.

The Southern Baptist Convention at St. Louis adopted a report saying:

> This Convention desires neither to establish a general publication department of its own, nor to identify itself with any such interest now existing, but wishes its Sunday School Board to confine itself strictly to Sunday School work, and earnestly requests all the Sunday schools and Sunday school workers within its territorial limits to co-operate in this work with the Sunday School Board of this Convention.

This is the document which some interpret to abolish the publication department of the Sunday School Board. It prohibits a "general publication department" which the Board never proposed, and confines the publication of the Board to Sunday school literature. This is what the language means, and we are glad to learn, that Dr. Teasdale so construes it.

The Removal of the Seminary.

Dr. Manly states, in the *Working Christian*, that,

1. Furman University owed the Seminary more than it could pay.

2. The Seminary was bound to refund to the University in case of removal from the state, all it had ever received therefrom.

3. The $100,000 pledged by South Carolina to the Seminary was not all collected, and some of that which was collected was lost by the Confederacy.

The parties now agree to relinquish all these claims. Dr. Manly says:

> This leaves the parties all free to do what is best for their several interest, and for the cause at large.
>
> The University gains by being freed from a large debt with a considerable accumulation of interest. The Seminary looses nothing by relinquishing it; because it can as easily collect the amount for its uses, as the University could collect it, to pay the Seminary. The State loses nothing, for the Seminary can still remain in Greenville, if it is best that it should; and if it is not best on the whole that it should be here, it can do as good work for South Carolina student at some other point, and ought not to be hindered from being just where it can best promote the interests of the cause at large.
>
> Thus, whichever way the matter is viewed, it seems to be a convenient and practical adjustment of what might have proven a source of embarrassment. accordingly, the plan was adopted unanimously, I believe, by all the parties concerned.
>
> Now the question is open for fair and unincumbred investigation. Where should the Seminary be located, so as best to serve the interests of the Baptist churches of the South?
>
> Greenville has advantages, obvious and important. It is in a healthful country, where living is cheap, has good water and air, good society, and a prevailing Baptist influence in the region around. It is now accessible by railroad from Columbia, and soon will be connected by the Air line Railroad with Atlanta and Charlotte. The Seminary has acquired buildings adequate for present necessities worth much more than they cost. The location has become known to the public and the Inststution has attained a remarkable degree of success at this point.
>
> On the other hand, since this location was selected, the West has received immense development, and is destined to rally greater progress and it is desirable to have the Seminary as near as practicable to the centre of supply and of demand, At the same time, the casualities of war and political contingencies have greatly depressed South Carolina, so that if it were a new question, this would scarcely be chosen as the seat of a common institution for the whole South.
>
> The Seminary is practically without endowment. Its current expenses for the last five years have been supplied by current collections, and the income has been uncertain intermitting and not as abundant as was needed. This cramps very much the institution and all connected with it. An endowment is indispensable, It cannot be raised in South Carolina. This is clear. Can it be raised elsewhere, the institution remaining here? Or must it remove nearer to the region where the money must be obtained? This is the question.
>
> B. MANLY, JR.

For the Biblical Recorder.

To Dr. Hooper, Elders Rowe and Gold.

DEAR BRETHREN:—By permission of Brother Mills, I wish, in all kindness, to ask you a few questions, which I hope you will do me the kindness to answer through the RECORDER. I am a North Carolinian, by birth, and I still feel identified with you in sympathy; yet God has cast my lot with the people of Missouri, and in his Providence has placed me in this great field of labor and responsibility, in this growing city, representing all nations and creeds, where, as a pastor, I must of necessity, meet and contend with all shades of infidelity, and every form of ism and false teaching that man or Satan can invent to destroy the soul and dishonor God. I desire to present God's truth to the people in its simplicity and purity. To do this, I need more light on some things which you say are plain to you, or plainly taught in the Bible. In the RECORDER of June, 28th, in Dr. Hooper's reply to Elder Rowe, I find the following quotation; made from Elder Rowe's reply to Dr. Hooper's reply to Elder Gold: "That the scriptures plainly teach that God did, before the foundation of the world, secure a remnant of mankind by absolutely choosing them in Christ, that they should be to the praise of the glory of his grace," which quotation is very strangely endorsed by Dr. Hooper. All this may be plain to you who have light, but it is all dark to me. Dr. Hooper says of the above, "I entirely accord." I do not know, but I suppose Dr. Hooper and Elder Rowe had reference, in the quotation just referred to, to Ephesians i: 4. This may plainly teach the foregoing doctrine to the mind of Dr. Hooper and Elder Rowe, but to my mind it is not so plain. Will Dr. Hooper or Elder Rowe tell us whether the personal pronouns "us" and "we" in the 4th verse and "ye" and "you" in the 13th verse are the same and represent the same individuals and characters? Does Dr. Hooper see, in this chapter, any distinction which Paul makes between the office of the apostles and ministers of Jesus, and those who believed through their preaching? Compare Eph. i: 4 with i: 13. Of whom do Dr. Hooper and Elder Rowe speak when they say "remnant of mankind?" Do they mean the apostles only, or, all believers in Christ, in all ages and countries, or do they mean the remnant, to whom Paul had reference in Romans, ix: 27? Brethren as this is plain to you, please explain it to us. You say the Scriptures plainly teach that God did "before the foundation of the world," secure a remnant of mankind by "absolutely choosing them in Christ, &c.

Mr Webster says "absolute" means "complete, finished, perfect," "freed or loosed from any limitation or condition," "positive, clear, certain &c., &c." Absolutely, then, means in an absolute, independent manner, wholly, positively. Will Dr. Hooper and Elder Rowe tell us that God's choice of a remnant of mankind secured to that remnant, salvation, perfect and complete, before the foundation of the world, and independent of the world, and independent of the death and blood of Jesus and the sealing of the Holy Spirit of promise? Eph. ix: 13. Is it possible that the salvation of any portion of the fallen race can be secured independent of the sacrifices of Christ? Will Dr. Hooper tell us that a sinner can be saved without and independent of the sealing influence of the Holy Spirit of promise? and will the Holy Spirit seal the pardon of any sinner before and independent of his believing? Dear Brethren, this may be all plain to you; make it so to us. Are any saved before sealed? are any sealed without faith and repentance? Now, it seems to us that if the salvation of the elect was secured before the foundation of the world, and their salvation absolute, it would be a complete, perfect and finished salvation, by appointment, and without the death of Christ. We have been taught to think that that which is complete needs nothing more. It may be that we are looking at things dimly, while it is all plain to you. Elder Gold says, in his reply to Dr. Hooper, Sept. 28th 1870: "The Lord redeemed his church with the precious blood of Christ, as of a lamb slain, from before the foundation of the world." I presume Elder Rowe and Dr. Hooper will endorse Elder Gold in the above assertion. Elder Gold makes great pretensions to believe, do and teach nothing but what he finds in the Bible. I would ask Elder Gold where and in what version of the Bible he finds any such Scripture. Elder Gold must have a new Bible. John says "the Lamb slain from the foundation of the world." King James, A. C. version. Elder Gold says "from before" the foundation. (See Rom. xiii: 8.) How if Elder Gold is right and Christ was slain or as slain from before the foundation of the world, will you tell us how long before the foundation of the world. This may be plain to you, not so to us.

Please tell also, was Christ's death necessary, before the foundation of the world, and if so, for whom was it necessary? We can not see the necessity unless man was a lost and unholy being before he had a being, or before his creation. Will Dr. Hooper or Elder Rowe or Gold tell us that man was lost and unholy, "absolutely," before his creation in the garden. If he was not, then why claim it. If he was, then he was unholy by appointment, before the foundation of the world.

Not plain to us. If God's appointment or decree made man unholy before the foundation of the world, then an unholy being by appointment, must have been made holy only by creation, independent of the death of Christ; for in the creation man was made in the image of God. and it seemed to us that if the remnant was absolutely saved then all others were absolutely lost before the foundation of the world. Then the fall did not effect the damnation, or rather their damnation was complete without it.

I have great confidence in Dr. Hooper, and am confident he will not treat my enquiries with indifference. I believe salvation is wholly of grace and not of works, lest any man should boast. But I am unable to see much grace applied in the salvation of the elect, nor much grace rejected in the damnation of the impenitent as to my mind, it destroys God's plan of salvation, through grace and mercy of Christ Jesus in the application of his precious blood to the soul of the repenting and believing sinner. O, for more light!

L. M. BERRY.

Chillicothe, Mo., July, 23rd 1871.

A FAMILY FOR CHRIST.—Brother A. Corn, returning from a visit to the Cherokees in North Carolina, says: "I have just returned home from Buffalo, where I trust I am raising up a great family for Christ. This is the strongest church among the Eastern Cherokees. Here we have the Wolf as pastor of the flock; the great Owl as interpreter of the word, and the Bear with the Bible as a guide in doing the work of an Evangelist, and a little (child) Corn to feed them. Does not this look like the fulfillment of prophesy? A key to the above. Woh-yoh-nectah, or Young Wolf, is pastor; Oo-coo-coo, or great Owl, is my interpreter, and Yone Conohut, or Long Bear, as Evangelist. and A. Corn to feed them. They have two successful Sabbath-schools among them, and also among the white churches Sabbath-schools is the order of the day. May I hope to share in the prayers of the Board in behalf of this mission!
—*H. & F. Journal.*

YADKIN BAPTIST ASSOCIATION will meet with Society Church, 14 miles Northeast of Statesville, on Friday Sept. 1st. We hope to see the editor of the RECORDER, and many others from abroad there Visitors will find conveyances at Statesville on the arrival of the train Friday morning, which will take them to the Association and back free of charge, by notifying immediately J. B. Holman, Cool Springs, or the writer at Statesville. We hope to get many such notices.

J. B. MARSH.

Yadkin Association Sunday School Convention, will hold its next session in connection with the Association, at Society church. We desire full reports and a good representation from all the Sunday Schools of the Association.

J. B. MARSH.
Corresponding Secretary.

The church in Columbus, Ga., declined to receive Dr. Skinner's resignation, which was offered because a change of residence seemed to be necessary for Mrs Skinner's health. It is hoped some suburban location may promote her restoration, and that the pastorate may be permanent.

Strossmayer on Infallibility.

We copy some extracts from a speech made in the Œcumenical council by Bishop Strossmayer:

> Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testament, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff, who presides there, is truly the successor of St. Peter, Vicar of Jesus Christ, and infallible doctor of the Church.
>
> I have, then opened these sacred pages. Well! shall I dare to say it? I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find no question in the Apostolic days of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet who did not then exist.
>
> Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the Apostles, his fellow-workers.
>
> Neither in the writings of St. Paul, St. John, or St. James have I found a trace or germ of the Papal power. St. Luke, the historian of the missionary labors of the Apostels, is silent on this all-important point.
>
> The silence of these holy men, whose writings make part of the canon of the divinely inspired Scriptures, has appeared to me burdensome and impossible if Peter had been Pope, and as unjustifiable as if Thiers, writing the history of Napoleon Bonaparte, had omitted the title of Emperor.
>
> If the Apostle had been what we proclaim him to be—that is, the Vicar of Jesus Christ on the earth, he surely would have known it; if he had known it, how is it that not once did he act as Pope? He might have done it on the Day of Pentecost, when he pronounced his first sermon, and he did not do it; at the Council of Jerusalem, and he did not do it; at Antioch, and he did not do it; neither in the two letters directed to the Church. Can you imagine such a Pope, my venerable brethren, if St. Peter had been the Pope?
>
> Now, if you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now, I ask whoever has a head to think, and a mind to reflect, are these two suppositions possible?

The Rest of Faith.

This is the title of Elder A. B. Earle's new book, a neat little volume of 96 pages. We find it merely an enlargement of the last chapter of "Bringing in Sheaves."

We believe in and heartily desire growth in grace and increase of faith, but have never found any Bible authority for "sanctification" as the Methodists call it, nor for "rest of faith," as Elder Earle terms it. Those conversations in heaven which he relates, those scenes in heaven which he paints, and foretastes of heaven which he enjoys, seem to us to be not heavenly-mindedness, but a species of spiritual castle-building essentially different from anything found in the Scriptures. Abraham, Job, Moses, David, Solomon, Jeremiah, John the Baptist, and the Apostles experienced just such joys and sorrows as are now felt by devout christian people. Had there been "a second conversion," "a higher christian life," a "perfect love" a "sanctification" or a "rest of faith," the Savior, and the Apostles would surely have revealed it.

HOME & HEALTH.—A valuable family monthly. Price $1 50. Address W. R. De Puy & Brother New York.

THE ECLECTIC MEDICAL JOURNAL for July and August, published in the interest of the Eclectic Medical College of Philadelphia, gives illustrations of remarkable cures performed by the faculty of that institution. The cure of cancers is a specialtiy. Price $1. Address John Buchanan M. D. Philadelphia, Pa.

The University Monthly for June and July contains some good educational reading.

Address Uni. Pub. Co., New-York.

Herald of Health for July, an instructive monthly. Price $2. Address Wood & Holbrook, New York.

History and Work of the Baptist Theological Union. We thank Dr. Bailey for a copy of this pamphlet containing 30 pages of instructive reading. We are glad to see our institutions recognize the propriety of laying all facts connected with their work fully before the people.

FORD'S CHRISTIAN REPOSITORY.—This is a monthly religious magazine, of 75 pages, edited by Dr. and Mrs. Ford, two of the foremost workers and thinkers in our denomination! It merits a large success. Price $2.50. Address Ford's Christian Repository, St. Louis, Mo.

KIND WORDS.—*Another Sunday School hymn and tune book* published by the Sunday School Board of the Southern, Baptist Convention. Single copy 30 cts., per dozen $3,50, 100 copies $ 25

There is a rage for new Sunday School song-books and this is decidedly superior to many now in use. Try it. Address Rev. T. C. Teasdale D. D. Memphis Tenn.

Dr. Pritchard expects to preach in Oxford next Monday night, and be at Flat River Association on Tuesday; and going thence to preach in Roxboro on Thursday night and reach Yanceyville on Friday.

The Methodists have built 90 houses of worship in Maryland during the last five years.

The *Methodist* says every department of New York city government is headed by, or is under the control of, an Irish Catholic, with the exception of the Mayor's office.

The Treasurers of the Boards are both absent from their homes. And hence no acknowledgments this week. Elder Hiden has sent his individual subscription of $50, and the same has been paid to Elder Hufham.

RALEIGH, N. C.

August 2nd, 1871.

Dr. Wingate has been busy for a few days sending catalogues to a number of brethren in various parts of the state. Some will receive two and three, and others half a dozen, which have been enclosed to their address. They will take the hint, and circulate these catalogues to advantage. Let the number of students be doubled by the opening of the next session. The young men are in the country who ought to be at college. Let it be borne in mind that a good education can be secured *at very low rates.*

Malted Rye Whiskey, Bumgardner's Rye Whiskey, Hanger's Rye Whiskey, and many other favorite brands, together with a large stock of Rectified Whiskey, which we offer cheap to the trade.
GEO. I. HERRING & CO.

The foregoing is the closing paragraph of an advertisement found in a prominent religious paper. Of course it was a "Hardshell" paper. No, it was a Missionory Baptist paper, advertising "rectified Whiskey cheap!" Not long since we saw the name of a Baptist subscribed to an advertisement of "Nick-Williams' Whiskey." We hunted him up and offered to publish the advertisement free for the privilege of a few comments. He didn't think it would pay. But Mr. Herring, who (we judge from his advertisement) makes no pretension to religion, finds that it pays to advertise cheap whiskey in a religious paper. Some of our readers sometimes taste the "unclean thing," but it had not occurred to us to tell them where to buy "cheap whiskey."

LOWRY & CO.—Many have inquired why the people of Robeson do not employ bloodhounds to catch the outlaws. One reason is they have not the hounds, and know not where to get them. And if they had the hounds, one outlaw could climb a tree and shoot a whole pack. Bloodhounds were effective against unarmed, runaway slaves, but with out-laws armed with six-shooters the case is different. The *Robesonian*, explaining the disadvantages under which the people of Robeson labor, says:

> The character of the outlaws, the physical nature of the country in which they pursue their career; their experience as woodsmen and dexterity in the use of arms, together with the general terror which their unexampled boldness and long impunity have inspired in all classes of our citizens—especially in our old men, and women and children—these are some of the causes which have protected them and enabled them to evade capture, and there is no reason to doubt that the same causes, operating under similar circumstances, would be followed by the same results anywhere in North Carolina or elsewhere.

Mr T. H. Hill has become associate editor of the *Friend of Temperance* and promises a vigorous campaign against drunkard-makers. Amen! We are tired of the public ridicule of helpless victims, and sick of profound salāms before those who lead frail humanity into temptation. The man who swears to the good moral character of a dram-seller, or sells him the license to retail ruin to his brethren, the man who rots his golden fruit and runs the poison through the worm of the still, the man who stations his bottle where his fellowmen are obliged to pass, and hides behind a screen his traps to ensnare his fellowmen, may go to the church and pray, 'Lead us not into temptation;' but we have more sympathy with poor Henry Wall when he lies drunk and sings:

"I never should have thought
That I would be brought
To this poor dejected state;
It was brandy rum and gin
That led me into sin
And to wretchedness so great."

Raleigh, during July, paid $1465,10 for city government.

Defaulters owe $2812,34 and stall-renters $239,53.

We omitted last week a part of Philo's article because he attacked his opponent by name without signing his own name. It is a law of journalism (or certainly ought to be) that the parties to a controversy should stand on equal footing.

The best watermelon we have seen this year was received as a present from Capt. J. F. Marsh, of Fayetteville.

We enjoyed the Methodist Sunday school concert at Tucker Hall on last Wednesday night. The music was good. That temperance speech by a young lady (she was just talking) was very good. Prominence was very properly given to the illustration of those dangers to which the young are specially exposed. The school is superintended by a live Young teacher.

If there is any food superior to Oldham's Pearl Hominy, advertised in this paper, we have never been able to find it. Just try a barrel.

Gov. Caldwell, went to Lumberton and by his advice, Col. Howell has called out the 58th Regiment between 21 and 40 years of age, to assemble in Lumberton next Saturday for war against the Lowry gang.

There ought to be more margin on this paper, but the mills which supplied us are undergoing repairs. We hope to have the proper size hereafter.

The Convention.

The great political agony will end to-morrow, and the people decide whether we shall prepare another constitution. Careful examination of the list of candidates shows that if the Convention shall be called, it will combine more ability than was ever before assembled in the state. Whether the wise will exert a controlling influence, can not be foretold. Will the President allow the convention to assemble? The influence of the federal goverment has been thrown against the call of a convention; but the President in accepting his nomination to the Presidency declared that he had no policy of his own to enforce against the will of the people. He can not therefore consistently interfere.

"DIX HILL HOSPITAL."—We have been to the Lunatic Asylum, have viewed the beautiful lawn in front and magnificent landscapes which surround it, have seen most of the 240 lunatics, their cool rooms and clean beds, the machinery for warming, cooking, washing, putting out fire &c., have walked through the enormous garden, tasted the juicy grapes and luscious pears! We have examined the improvements which Dr. Grissom has introduced; and have looked at the reports from which any citizen may learn what was done with every dollar spent on the Institution, and even which lunatic mashed a tin cup. Every officer and attendant was pleasant and polite. Who can blame a man for going deranged? But we advise all to make sure of admission before they begin to cut their capers, else they may go to jail in stead of "Dix Hill Hospital."

I made one attempt to preach a funeral myself, but I was so much in the dark that I determined never to try any more.—*Elder J. S. Dameron, in Zion's Landmark.*

On the day of Pentecost, Peter preached a funeral sermon on the death of our Lord Jesus Christ, and the Holy Spirit came down with great power.

Two bags of smoking tobacco are on our table and smokers pronounce the article excellent. One of them was put up by Mr. D. S. Osborn and the other by R. C. Cox, both of Oxford. Without giving an opinion on the use of tobacco, we are safe in saying that Mr. Osborn and Mr. Cox will furnish a good article at a reasonable price.

We have received from various members of the Clinch Valley Association, of Virginia, certificates of the high esteem in which Elder Thomas Rees is held. Some of them we have published; but we can not publish any more unless there shall appear some reason for their publication. Elder Rees may be a man of "great eloquence, power, beauty and acceptability," but it does not follow that the RECORDER should be filled with certificates thereof.

INK WASTED.—Several ready made editorials have reached this office asking permission to puff certain periodicals. If they are as prosperous as they claim to be, let them pay for advertisements.

On the first of August Gen. Horace Capron goes to Japan to introduce new Seeds and farming implements and Frederick Watts of Pa. succeeds him as commissioner of Agriculture.

FEMALE KU KLUX IN INDIANA.—In Staunton, Clay county, Indiana, a hen belonging to a Mrs. Fisher laid an egg in a neighbor's barn. She demanded it, and the other woman refused to yield it. A fight then ensued in which the sons of the parties joined. Mrs Fisher's son whipped his male opponent, and then held the latter's mother while Mrs Fisher broke her back with a club. She cannot survive.

A WASHINGTON DISPATCH says that a prominent government official recently wrote to a friend in New York, inquiring as to the position financially and otherwise, of a certain resident of that city. He received the following reply:

"I am happy to inform you that Mr.——stands at the very top of respectability here. He owns a fast horse, a New York Judge, and intends to steal the first railroad he sees lying around loose."

The Parisian youth sell teeth of the dead Communists as curiosities. Twenty-four sets of Dombrowski's have already been disposed of, and there was a brisk trade in Cluseret's until it was found that he was not dead.

"MARRY me, my dear girl, and you will have seen the end of trouble." "Which end, sir?"

NEWS FOR THE GIRLS.—As strange as it may appear, there is a great dispropotion between the number of the sexes in our village—the male largely predominating. Our young gentlemen who desire to get married are forced from necessity to leave home.—*Battleboro Advance.*

DEAR RECORDER.—I saw in the RECORDER a man signing his name A. B. Alderman who wishes to know something about brother J. W. Potter. I would say that I have known brother Potter for about fifteen years, and know during my long acquantance with him, he has acted the part of a christian gentleman. So popular at home in Snow Hill, that when he came home from a tour of preaching in Cape Fear and Cedar Creek associations, the Church at Snow Hill, gave him a call to the pastoral care of their Church. That shows how he stands in Snow Hill, where he has been living for the past thirty years; and that is not all, he has certificates from four Methodist Ministers, the Rev. W. H. Cunninggim, T. P. Ricard, S. W. Ormond, B. S. Hardy, all of which give him as high recommendation, as any preacher in the world need desire, and I am astonished at A. B. A. and I would ask brother A. B. Alderman if he thinks he has treated brother Potter, as one christian minister should treat another. Would he like for a brother to doubt his veracity. The church at Snow Hill has called for his ordination at the Association at Mosley Hall.
W. R. CROOM, Church clerk.
Snow Hill, N. C. July 28th 1871.

LONDON, July 28th.—Carmaguin, one of the Philipine Islands, has been abandoned by 26,000 inhabitants, in consequence of an earthquake, sinking the land and engulphing a hundred and fifty persons, followed by a volcano, firing the woods. Carmaguin produced one tenth of the whole manilla hemp crop.

TO BRIER CREEK ASSOCIATION.—*Dear Brethren*:—Owing to ministerial duties, I have not, and can not visit all the churches, this associational year, as I desired to do; therefore, I do request those of you who have not yet taken collection for missions, to please do so in the month of August.
ENOCH N. GWYN,
Ch'm'n. of Mission Board.

The Board of missions, of the Brier Creek Association, are to convene in Olin, on the first day of September, 1871, at 10 o'clock A. M. The Ministers and Deacons of said association, are requested to be present.
E. N. GWYN,
Ch'm'n. of Board of Missions.

Correspondence.

John Murrell. Change made.
V. N. Seawell. Paper regularly sent.
T. J. Memory. Have not the numbers wanted.

N. H. Shipley,	No. 50	Vol. 36
W. T. Bryan,	50	36
Rev. J. W. Hall,	50	36
Mrs. M. Horton,	50	36
Mrs. C. T. Caffey,	50	36
Rev D. C. Harmon,	50	36
W. H. Brown,	50	36
Prof. Mills,	50	36
Mrs M. Miller,	No. 50	Vol. 36
H. W. Loyd,	50	36
W. H. Loyd,	50	36
D. M. Sykes,	50	36
W. L. Cates,	50	36
Anderson Cates,	50	36
Samuel Stubbins,	50	36
Wm. Cheek,	50	36
Mrs. M. Jones,	50	36
James Crawford,	50	36
Col. S. S. Biddle,	50	36

F. B. Flake. Change made.
J. W. Dowd. Change made.
James Harrison. Papers regularly sent.

Several. In the paper of July 12th we stated that the next paper would be published on the 26th, passing over one week, as we always do at the close of a volume. It is therefore useless to write for the paper of week before last.

Griffin & Hoffman. No paper published that week.

Prof. Owen. Papers regularly sent.

MARRIED:

On Tuesday 25th July, at the residence of the bride's father, Henry Bryan, Esq., by Rev. Thos. R. Owen, A. H. A. Williams, Esq., of Battleboro, to Miss Sue A. Bryan of Edgecombe.

DIED:

Died at her residence in Yadkin county on the 31 of July, Mrs. Margret A. Glenn, wife of Tyre Glenn, aged 56 years.

She was a pious woman and consistent member of Union Hill church.

MRS. TABITHA MORGAN.

This aged and devoted servant of the Lord, departed this life on the 4th July, in Granville Co. N. C., in 76th year of her age. She died in the full triumphs of a living faith in the crucified Redeemer. She "came to the grave in full age, like as a shock of corn cometh in its season." She was truly a mother in Israel. She was long known and highly esteemed for her christian virtues and deep toned piety. About forty years ago, she embraced the religion of Jesus and promptly united with the church at Grassy Creek of which she continued a consistent and active member till her death. Amid all the vicissitudes and trials of a long life. She exhibited in an eminent degree, the beauty and excellency of the religion of Christ which she professed. She was so humble, and so submissive to the will of God; being deeply sensible of her own unworthiness and dependence, she reposed with unreserved confidence, all her hopes on the merits of a crucified Savior. She gloried only in the cross.

Sister Morgan possessed strong feelings, a warm and glowing heart. These qualities of soul were sanctified by divine grace. She loved the Savior supremely, and all who bore his image with the strongest affection, and sympathizing with all, she rejoiced with the rejoicing and wept with the weeping.

Many years ago, Mrs. M. lost her husband, devolving upon her the cares of a family and the rearing of a number of children. She was an affectionate and devoted mother, but in all her toils and solicitude for the welfare and happiness of her children, their spiritual interests were unspeakably more dear to her than any worldly acquisition. Nor were her efforts in vain. The Lord heard her prayers and crowned her labors with his blessing in the conversion of her children.

She loved her children, but she loved God more. When during the late war three of her sons fell, she submitted to the heavy blow without a murmur. In all her afflictions and bereavements, her sorrows were unmixed with complainings. In the death of Sister M., the church sustains a great loss. She loved the church, she loved the gospel and she loved to unite with the people of God in prayer and praise. She is gone from us, but her example still lives, and though she is dead, it yet speaks. The body of this righteous woman was committed to the tomb, to sleep in Jesus till the resurrection morn, but the soul had taken its flight, and entered the realms of light, where sorrow and death never come.—She has gone to that Jesus whom she so much loved. Why should we mourn the loss of one whose life was so pure and whose death was so happy. "Blessed are the dead who die in the Lord."
R. I. DEVIN.

At the residence of Dr. Serwell in Duplin, on the 19th inst. of brain fever Asia Elvina daughter of David H. and Asia F. Williams, and grand daughter of the late Richard Coldwell of Sampson, aged about 18 years.

Her untimely end is universally mourned as none knew her but to love her and though from home, her couch was moistened by tears of a dear Mother, brother and sisters and many relatives and friends.

Baltimore Market.

REPORTED BY
R. J. BIGGS.
WITH
BROWN, GRAVES & CO.
COMMISSION MERCHANTS.
24 Commerce Street

Apples, dried,	3 to 7
green,	2 50 to 5 00
Bacon,	7½ to 18
Bagging, per lb.,	16 to 24½
Beans.	1 25 to 2 25
Beeswax,	32 to 35
Blackberries,	10 to 12
Butter,	15 to 30
Cotton, ord'nary,	14¾ to 15¼
good "	17½ to 18
low middling,	19 to 19½
Middling,	20 to 20⅞
Coffee,	15 to 20
Corn, white,	75 to 80
" Yellow,	69 to 70
" Mixed,	69 to 70
Eggs,	17 to 18
Feathers,	35 to 75
Flaxseed,	1 85 to 1 90
Flour, fine, per bbl.,	4 75 to 5 25
" super,	5 75 to 6 50
" extra,	6 75 to 9 00
" family,	7 50 to 9 50
Ginseng,	60 to 85
Hay, per cwt,	1 to 1 10
Hides, green,	10 to 12
" dry,	17 to 20
Lard,	13 to 16
Leather, Hemlock,	31 to 42
Molasses,	30 to 75
Peas, per bush.	1 25 to 1 75
Peanuts,	1 25 to 2 50
Rags, mixed.	4 to 5
" white cotton,	7 to 7½
Rye,	65 to 75
Sugar—Brown,	11 to 14
Refined,	14 to 15
Tallow,	8 to 9
Wheat,	125 to 1 80
Wool, washed per lb.,	64 to 68
unwashed,	44 to 48

Wilmington Market.

REPORTED BY
OLDHAM & CUMMING.
COMMISSION MERCHANT

Apples, green, per bbl	1 50 to 2 00
dried,	4 to 7
Bacon, N. C.,	14 to 15
Beef, per hundred,	7 00 to 9 00
Beeswax,	33
Butter,	25 to 30
Candles, Tallow,	16 to 18
Sperm,	50 to 55
Paraphine,	50 to 55
Cheese,	16 to 20
Chickens,	30 to 35
Coffee, Rio,	17½ to 20
" Laguira,	18 to 20
" Java,	25 to 30
Corn,	90 to 1 00
Cotton,	17½ to 18
Eggs,	14 to 15
Flour,	6 to $11
Gunny Cloth,	25 to 28
Hay,	1 25 to 1 50
Hides, green,	8 to 10
" dry,	16 to 17
Lard,	15 to 20
Lime,	1 40 to 1 60
Meal,	1 10 to 1 15
Molasses,	25 to 60
Mullets, per bbl.,	5 25 to 6 00
Nails,	5 00 5 25
Oats, per bush,	75 to 80
Peas,	1 15 to 1 25
Peanuts,	2 75 to 3 00
Potatoes, sweet,	1 00 to 1 50
" Irish, per bbl,	3 75 to 5 00
Rice,	9½ to 11
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That we must *commence*, and no ladies would sing:
So long at our studies, and poring on Greek,
And grammar, and Latin, and learning to speak,
And not in return for our trouble and pains.
Not a quaver to have of their musical strains,
Was hard in extreme—and I'm sorry to find,
No reason as yet for their malice assigned.
Though tutored by "Dick" [who is music's delight,
They have not a single idea of right,
Or else I presume they had surely bestowed
Some little notice on my elegant ode;
The poet, poor fellow, no doubt had his share
Of trouble and thinking, his lines to prepare,
And then to neglect them and fall in a pet,
Was such an affront as I'll never forget.
Hereafter *commencing* to punish the sex,
With Latin and logic their noddles I'll vex,
In dark metaphysics I'll rattle away,
Nor shall they be wise for all I may say;
No witty orations shall tempt them to smile
No Lambertson's speech their tedium beguile;
No Brodie shall come with his kind farewell,
Their virtues, their praises, their beauty to tell,
But send them away just as dull as they came;
And year after year it shall still be the same,
Till each cruel creature relents and agrees,
To cry out—"Dear Fellow, we'l sing when you please." PAUL.

* * *

DEAR RECORDER.—It was my privilege on last Saturday, 22nd instant, by invitation, to be present at Olive's Chapel church, to participate in a Sabbath School celebration. At 9 o'clock the roads leading to the church were crowded with buggies, carriages and wagons, freighted with lovely forms, bright eyes and anxious hearts, making their way through clouds of dust to the place of meeting, the air being cool and pleasant. At half past 10, A. M. a procession was formed in the grove in front of the church consisting of the schools from Meritt's Chapel, Collin's Grove, Olive's Chapel and two or three others, the names not reccollected. There were upwards of four hundred superintendants teachers and scholars in procession After marching through the pleasant grove and around the meeting house at 11 A. M. the whole procession was pleasantly seated in the church and such a sea of lovely faces, it has not been the privilege of the writer to behold for many a day if ever. The house was filled to its utmost capacity, and many were unable to obtain entrance. The exercises were opened by singing

"Savior like a shepherd lead us."

Brief address by bro. D. T. Johnson. Rev. E. Fahrington addressed the assembly on the subject of the mind, the importance of education, the best means for the accomplishment of which, is to induce the mind to think. Elder J. M. Holleman also made a brief, but very appropriate address. An intermission of one hour was given for dinner, which was really sumptuous, in which all were invited to participate.

After recess the crowd was again called together by singing,

"Let me go where saints are going."

After, which brief, but interesting and appropriate remarks were made by bro. Henry W. Norris, Rev. J. C. Wilson and a few very brief remarks by the writer, and the exercise closed by singing,

"When shall we meet again."

Doxology.

'Praise God from whom all blessings flow.'

Benediction by Elder Wilson.

The singing, last but not least, though conducted by your unworthy correspondent was judged by those who listened, and were competent to judge, to be delightful. The opening of the exercises, the interim between the addresses, and the close was occupied by singing some beautiful Sabbath school songs or hymns, in which we were inexpressibly delighted.

The whole proceedings were quiet and orderly, not an occurrence happened calculated to mar in the slighest degree, the joy of the occasion. Olive's Chapel Sabbath School deserves and she enjoys, the name of being the banner sabbath school of this region.

We took no notes, therefore we have to write entirely from memory, hence we have given you a very brief and imperfect sketch of the proceedings. Hopeing that all inaccuracies will be excused.

D. B. HOLLAND.

* * *

Dr. John D. Woods, of the Scooba Spectator took charge of Mr, Stevens, of the Columbus *Index*, and assumed the responsibility of getting that young gentleman to Winona, on the occasion of the Press Convention there. Aware of the importance of his charge, the doctor tells how he got him to Jackson. One adventure he thus describes: 'Like most editors, Stevens' baggage consisted of one extra shirt, and that one a blue *checked* one. The baggage man accosted Stevens with: 'Any baggage, sir?'

"S.—'Yes sir.'

"B. M. 'Let me see the checks.'

"Stevens cautiously unraveled the bundle, and holding up his shirt, asked the fellow if he could see the checks. An umph! *in basso continuendo*, and the expressman was gone."

An exchange remarks that "many a child sings 'I want to be an angel,' who would be more satisfactory if he wanted to be a good boy."

THE FARM.

We take pleasure in acknowledging the receipt of a copy of Dickson's Practical Farming from Mr. J. H. Ennis, of the N. C. Book-Store. We are very glad indeed of the introduction of this work among North Carolina farmers, and are much gratified to learn from Mr. Ennis, that it is his intention to keep on hand all of the leading agricultural works, so that farmers visiting, or having correspondence with Raleigh, may obtain any book that they desire. Such a house, at the Capital of this State is much needed, and we are sure that Mr. Ennis will fill a want which has been seriously felt by intelligent farmers. All professions have their libraries and yet how few farmers avail themselves of the practical experience of our leading mind. Indeed few of our farmers have any works on the important science of agriculture.

It seems to be taken for granted, that no agricultural principles are of universal application, and that as a consequence each farmer must of necessity learn from actual experience, whatever may be needful for him under the surrounding circumstances or rather that success is contingent upon good luck, or upon hard work and favorable seasons. There is much truth in the latter assertion as hard labor cannot be dispensed with, and favorable seasons exert a powerful influence, but still labor may be misdirected, and the effects of unfavorable seasons, may to a considerable extent be counteracted. To these two points Mr. Dickson directs special attention, and if his success is what it has been represented to be, his "Practical Farming," will be worth to any intelligent planter many times the price paid for it. We have read the book with deep interest, and have found his views sound and practical. He has no theories which he has not tested by practical operations and seems to have "no axe to grind" as he withholds nothing from the public. We feel sure that no one who shall purchase this book will regret it. Of course every intelligent farmer will modify the rules laid down according to circumstances. To illustrate, corn may be planted thicker in this climate, than in Georgia. Again we cannot cultivate as much land to the horse or mule upon our rocky hills, as can be cultivated upon a level surface.

We are alsoforced to wait longer for the soil to dry upon red, stiff land, than upon light sandy soils, and hence, more time is lost by the plows and of course allowance must be made for losses from this source in pitching the crop. We have also to use smaller plows upon broken than smooth land. Instead therefore, of cultivating 50 or 60 acres to the mule, most of our farmers find 30 acres a full crop. We nevertheless heartily command this book to reading farmers, as being the best treatise upon *practical farming* with which we have met. It will amply repay a careful perusal.

* * *

From Canada.

BELLEVILLE, ONT., July 4, 1871.

MR. EDITOR:—During the last months I have had but little time for letter writing. I suppose you are aware that the American Association of Medical Superintendents of Insane Asylums, met in Toronto early in June. This Association is composed of the Superintendents of Insane Asylums in the United States and Dominion of Canada, and the subjects discussed doubtless will result in much good on both sides. I was glad to hear many compliments, from men of eminent ability in the profession paid to our friend, Dr Grissom, who represented North Carolina in this body of Philanthropists. From what I know personally of him I was prepared to see him take the position his talents deserve, but I was happy to observe that strangers found out and appreciated his worth. I hope that the Dr. was pleased with his visit to this country as well as with the people with whom he had occasion to mingle as the officials of government of this province. Mr. Langmuir, the inspector of asylums, prisons &c., who has immediate supervision of all the charitable and Penal Institutions of the Province was unremitting in his efforts to make the visit of these gentlemen pleasent and agreeable, and besides this, they received many acts of courtesy from personal friends.

After the adjournment of the Association in Toronto some of the members visited the Institution for the Deaf and Dumb at Belleville and spent two days. They were treated in the most hospitable manner by our friend, Dr. Palmer, and the citizens of Belleville generally. From Belleville I accompanied the party to Montreal, the first day we had a delightful ride down the beautiful bay of Quinte, in the steamer "Rochester," to the ancient city of Kingston, which is situated at the head of the thousand Islands of River St. Lawrence. It is one of the oldest towns in Canada, having been settled nearly a century ago. Here we visited the Rockwood Insane Asylums, which is principally occupied by criminal lunatics. Also the provincial Penitentiary with its large workshops and machinery. We saw every thing there manufactured from a nail up to a piano, and if you could see the machinery for manufacturing shoes, you wont wonder if you order a pair of boots you should receive them in the course of an hour. I was surprised to see so many sons of Erin here. But we are told that laws of England are administered impartially. High or low, white or colored, all the same; but the Warden told me further.—You in the United States let run the big rogues and call them smart besides, and the little ones you hang because they are fools. Here a law can be broken, but never can be bent. I had to admit this argument, but thought here as elsewhere, civilization as well as laws are often causes of crimes, and there is room left to prevent them as well as to redeem offenders in other ways, than the present Penitentiary system.

I was forcibly reminded of Victor Hugo's Les Miserables, and thought he studied nature very well. Our time was pleasantly passed in Kingston.

Next morning early we left Kingston by the Royal line of steamers for Montreal; of Kingston and other places, we pass on our way down the river, time and space forbid me to say much, and besides language fails me to do justice to the subject. You have often seen descriptions of these places by tourists, and I hope ere long you will take a trip down the St. Lawrence and see what is worth seeing.

For myself I will say, it has always been a passion with me to imitate and love nature, but after seeing how grand and sublime nature is in this section, I feel that my efforts will be weak indeed to come up to this standard. In the passage down the river I felt sometimes bewildered with the ever varying beauties of scenery. I thought many times of Schiller's poem of the "Sybille," where he attempts to describe a place similar to the Rapids of the St. Lawrence; but there, in all the grandeur and sublimity of nature could be seen the tints of the rainbow, the emblem of love and peace amid the dashing of the water, and we all felt "nearer to God" as we saw him in his beautiful works—I cant find language to describe my feelings. Come and see and feel for yourself—I remained in Montreal several days and saw many objects of interest; but shall I bring before you the ever varying succession of enlivening scenes that opened to my view. The Victoria bridge over which the Grand trunk railway crosses the river, or tubelar iron bridge, the finest in the world, upwards of 9000 feet in length.

The lovely views in and about the city—the grandeur and sublimity of the mountian view, the magnificient churches and public buildings, the stately business houses, the finished architectural and industrial monuments of old England, besides the strange impressions produced by Canadean life and manners. I must defer a discription of these until we meet.

After parting from the pleasant party of old and new friends, I returned to Belleville. In thinking (of the different institutions visited) could but contrast the management, with the course pursued in most states of the Union.

Here all penal and charitable institutions are under the supervision of an inspector, who reports directly to the government. His office is a permanent one, and is subject to no political influence. Is not this better than the supervision of boards of managers, who change with every turn of the political wheel. But enough on this subject.

During the past two weeks the public schools of the Province of high and low grade have closed their session for the summer vacation. In most instances examinations were to be held, which were largely attended by the people, who feel a great interest in the education of the rising generation, as they see it is the great corner stone of their liberty and prosperity. If we had incouraged in the South a system of sound practical education we should not have had so much trouble in the past. From what I can learn, they have an excellent school system in this Province, second to none in America.

Yesterday was Dominion day, which is observed as a general holiday, similar to the 4th of July in the United States, this is celebrated as the natal day of the new Dominion of Canada, which came into existence four years ago. I attended a pic nic of the St. Andrews Society at Masseauga Point about five miles below Belleville, this is a benevolence Society composed of Scotchmen. England is represented by the St George's Society, and Ireland by the Irish Protestant and other societies, in this way the different nationalities band together in one common brotherhood, and see that those who have come from the "old country," to the Dominion shall never want attention in sickness or trouble. A noble work truly.

From what I have observed the Canadians have no desire for annexation to the United States. They live happy and contented and besides the country is prosperous, and they have their own chosen form of government.

In the papers we see that there is still trouble in our good, old state. When will politicians cease to make strife. Be sure as long as this lasts, the South leans on a broken reed, if she expects labor or capital to come from another section. There are many things I would like to write about but this letter is already too long. H. A. ENGELHARDT.

* * *

COUNTERFEITS.—1. New Orleans Molasses, made of the salts of iron or tin; also golden syrup made of starch and dilute suphuric acid.

A solution of ferrocyanid of potassium will turn the former blue, and common ink balls (nut galls) will turn the latter black. Test before you buy.

2. Foreign imported and expensive wines are made of High-Point black berries, and doctored in various ways.

3. Fish offal and sand make cheap guanos, which commands a high price; better buy the fish offal on our own rivers and haul sand from our own branches.

* * *

BAD FIX FOR A LOVER.—The Wytheville, Va., *Dispatch* relates the following:

"Not far from us a young lady attempted to leave the parental mansion at dead of night, by lowering herself from her chamber by means of a pulley and a rope fastened to the window. She had just reached the ground, where her lover awaited her, when her enraged sire appeared, seized the young man, fastened the hook to his pants, and raised him skywards, leaving him dangling in the air until morning. The elopement is postponded indefinitely."

Dr. Buchsel, the clergyman of a small German village says: 'A heavy countryman was accustomed to enter he church with regularity, compose himself in a comfortable seat, and go to sleep for the whole of the service. In order to break the countryman of this ill-mannered habit, I gave a lad a penny to sit beside the slumberer, and, by continually twitching at his garments, keep him awake. The plan for the first Sunday answered so admirably that on the next I offered a similar bibe for a like service. The conscienous lad refused the offer, saying that the man had already given him twice the sum to allow him a quiet rest'

A Chicago merchant is credited with a homely expression which, if true, speaks well for the good sense of the Chicagoans, and in a measure explains the vigorous growth of the city. A Philadelphian is represented as commending a friend to the aforesaid merchant, closing his endorsement as follows: 'He comes from a very good family; both his father and grandfather were prominent men in the East." The merchant responded: "Were they? That is good, but it is of no account with us here. There is less daddyism in Chicago than in any other place in the United States."

N. C. Associations for 1871.

Beulah, August 11th, at Yanceyville, in Caswell county.

Black Mountain, Sept. 22nd, at Turkey Cove, in McDowell County 14 miles North of Marion.

Brier Creek, September 23rd, at Swan Creek, in Yadkin county.

Broad River, Sept. 8th, at Philadelphia, S. C.

Cape Fear, October 20th, at Porter Swamp, in Columbus County.

Cedar Creek, Oct. 12th at White Oak, Sampson Co.

Central Sept. 19th, at New Bethel, in Wake County.

Eastern, October 3d, at New Hope in Sampson county.

Flat River, August 8th, at Mt. Zion, in Granville county.

French Broad, on August 25th, at Little Ivey in Madison Co.

Green River, September 30th, at Rutherfordton. in Rutherford county.

King's Mountain, September 22d, Bethel, in Iredell county.

Liberty, August 26th, at New Friendship, in Forsythe county.

Mt. Zion, Sept. 22nd, at Mt. Pisgah, Chatham Co.

New Found on August 11th at Spring Creek.

Pee Dee, Oct 13th, at Piny Grove.

Raleigh, Oct. 12th, at Hephzibah Wake Co.

Roan Mountain, Sept 8th, Grassy Creek, in Mitchell County.

Rocky River, Nov. 22nd, at Mt. Olive in Stanly county.

Salem, September 2d, at Liberty, in Henderson county.

Sandy Creek, Sept. 27th, at Bethany, Chatham Co.

Tar River, September 28th, at Haywood's, in Franklin county.

Transylvania, October 6th, at Refuge, in Henderson County.

Tuckasiege, August 18th, at Cartoogechage in Macon County, 8 miles West of Franklin.

United Baptist, August 17th, at Taylorsville, Alexander Co.

Valley River, September 3d, Brush Creek Church Macon County, 16 miles N. W. of Eranklin.

Yadkin, Sept. 1st, at Society, Iredell county.

COLORED.

Cedar Grove, August 17th, at Milton, in Caswell county.

Eastern, October 6th, at Sladesville in Hyde county.

Wake, November 29th, at Louisburg, in Franklin county.

Flat River Association will meet with Mt. Zion Church 11 miles North West of Oxford, on Tuesday the 8th of August, and will close its session on Thursday Evening. On the morning of Friday, the 11th, the Beulah Association will meet with the church in Yanceyville. These places are about 40 miles apart and the roads are stony and hilly, but the trip can be made with a good horse.

The brethren and churches of the Liberty Association, will please keep in mind that the Sabbath school Convention meets in junction with said association in August next. We hope that all the schools will be represented. Let us know, Brethren, what we are doing for the Children. It will encourge them and us too.

J. B RICHARDSON,
President of S. S. Convention
High Point, N. C.

NORTH CAROLINA RAILROAD.

OFFICE N. C. R. R. COMPANY.
Company Shops, June 3d, 1871.

On and after Sunday, June 4th. 1871, trains will be run over this road in accordance with the following time table:

Mail Train—Going West.

Leaves Goldsboro	3.00 p. m.
" Raleigh	7.40 "
" Hillsboro'	10.09 "
" Co. Shops	12.02 a. m.
" Greensboro'	1.35 "
" Salisbury,	4.37 "
Arrives at Charlotte	7.15 "

Mail Train—Going East.

Leave Charlotte,	3.10 p. m.
" Salisbury	5.30 "
" Greensboro'	8.35 "
" Com. Shops,	10.14 "
" Hillsboro'	11 37 "
" Raleigh	2.40 a. m.
Arrives at Goldsboro	7.20 "

Express—Going West.

Leaves Raleigh	8 45 a. m.
" Hillsboro	11.10 "
" Co. Shops	12.50 p. m.
" Greensboro	2.20 "
" Salisbury	5.25 "
Arrives at Charlotte	8 00 "

Express—Going East.

Leaves Charlotte	5.35 A. M.
" Salisbury	8.23 "
" Greensboro	11 13 "
" Co. Shops	1.05 P. M.
" Hillsboro	2.33 "
Arrives at Raleigh	5.05 "

Raleigh & Gaston Rail Road.

Daily mail trains leave Raleigh at 8.40 A. M.; Mill Brook, 9.01; Huntsville, 9.15; Forestville, 9.32; Franklinton, 10.17; Kittrell's, 10.48; Henderson, 11.18; Junction, 11.53; Ridgway, 12.03; Warrenton, 12.25 P. M.; Macon, 12.39; Brown's 12.56; Littleton, 1.13; Summit, 1.34; Gaston, 1.47 and reached Weldon at 2.30.

Daily Mail Trains leave Weldon at 10.15 A. M.; Gaston, 11; Summit, 11.11; Littleton, 11.32; Brown's, 11.50; Macon, 12.08 P. M.; Warrenton, 12.25; Ridgeway, 12.43; Junction, 12.54; Henderson, 1.50; Kittrells', 2.19; Franklinton, 2.54; Forestville, 3.36; Huntsville, 3.54; Mill Brook, 4.09; Raleigh, 4.30. Distance 97 miles. Mail trains pass each other at Warrenton.

Daily Through Freight Trains leave Raleigh at 1.30 P. M., and arrive in Weldon at 12 P. M.

Same leave Weldon at 9.45 P. M., and arrive in Raleigh at 8.15 A.M. These trains pass each other at Forestville.

Daily Local Freight Trains leave Raleigh at 5.45 A. M, and arrive in Weldon at 6 P. M.

Same leave Weldon at 4.30 A. M., and arrive in Raleigh at 5.00 P. M. 20 minutes for dinner at Henderson.

A. B. ANDREWS, Superintendent.
15-

Spring Trade of 1871.

A FEW DAYS HAVE PASSED.

AND we are now prepared to exhibit the best Stock of Ladies Spring Dress Goods which it has been our good fortune to have ever purchased.

We have intentionally delayed making purceases of our richest Dress Goods, some eight or ten days, for the purpose of selecting *new fresh Styles and Designs*, which we were advised were then crossing the Ocean and an inspection of our Stock will convince all that no such Styles and original Designs are presented elsewhere. And as times are exceedingly hard and money scarce "our prices shall be low"

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Irish and Japanese Poplins.
Diagonal Pasha Cloths for Costumes.
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Double fac'd Alpaca.
Bombazines, and Bombazine Cloths.
Summer Delaines and Tamise Cloths.
Iron Granadine (Black.)
Genappin (Black.)
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34-

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Empire Sewing Machine Co.,	3,560
Finkle & Lyon Manufacturing Co.,	2,420
Parham Sewing Machine Co.,	1,766
Wilson Sewing Machine Co.,	500
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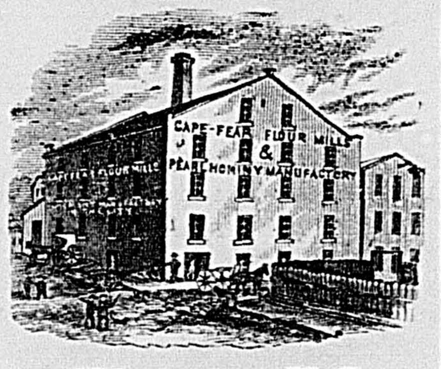
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