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AGREEMENT WITH DR. HOOPER.

We are always gratified with an opportunity of expressing an agreement in our views with our old, much-beloved, and highly-honored friend, and brother, DR. HOOPER. This happiness we enjoy on the present occasion. We perfectly agree with Dr. Hooper, that Baptists are chargeable with inconsistency, while refusing to commune with Pedobaptists, at the Lord's table, in fraternizing with them, in the services of the pulpit. We are convinced that these two institutes, in regard to the necessary qualifications for their observance, stand upon the same footing; and that the same principle which will admit a person, as a minister, into the pulpit will admit him, as a communicant, to the Lord's table; and that the principle which will eject him from the table, will equally eject him from the pulpit. The two practices must stand or fall together. We are satisfied that Pedobaptists, in their discussion with Baptists, on this subject, have the full advantage of the *argumentum ad hominem*.

Baptists admit that the ministry, as an official, and authorized service, is, like all other ecclesiastical rights, derived from the Church. But they attempt to establish a distinction between the character of an authorized minister, and that in which they exchange pulpits with a Pedobaptist preacher. A distinction seemingly so factitious, and so at variance with what appears upon the face of the case, should be sustained by clear and indubitable testimony. We believe, on the contrary, that the attempt to prove this distinction is futile, sophistical, and self-contradictory.

The advocates of this position say, in its defense, that every believer has a right to preach; and that in this character, only, they admit Pedobaptists into their pulpit. Why then, do their churches assume judicial authority over the subject of ministerial eligibility? Why do they allow some to preach, and forbid others? Why would they hold a member to discipline, who should disregard their authority in this respect? What authority have they to deprive believers of a right which have received from Christ? or to restrict to some, what he has conferred upon all? Why do they interfere with a right which the KING of Zion has put beyond their control? If, too, they admit Pedobaptist ministers into their pulpit only in the character of believers, why do they not upon the same principles affiliate, in ministerial services with all believers, whether men or women either of their own churches, or others? They are certainly, either wrong in principle, or they need an important reformation in practice.

What, in the meantime, becomes of the distinction between the "ministry," and the "church?" or the "Elders," and the "brethren?" This distinction evidently implies that is manifest from the general tenor of the Scriptures—that the ministry is an INSTITUTION. But if all believers are preachers, this institution is subverted. There is no necessity, or indeed, in the nature of the case any possibility, of investing a particular class with a character which is common to all. The only official attribute which can distinguish a minister from any other believer is that of authority to administer the ordinances. Upon this supposition all the solemnities of the ordination service; the prayers and fasts of the church; the solemn examination of the candidate; respecting his piety, doctrine, and motives, in engaging in the work of the ministry; his solemn vows as in the presence of God, of fidelity to the responsibility he is assuming, all amount to nothing more than a pompous ceremonial, in which he is invested with authority to baptize and administer the Lord's supper! a thing which could be done equally well by the least worthy member of his church. Baptism, though confessedly a solemn and sacred ordinance, the Apostle regards as he does all ordinances—as so inconsiderable, compared with the ministry of the word, as to say, "Christ sent me to baptize, but to preach the gospel." Yet, while every believer is authorized to preach the gospel, and capable of course of discharging this solemn service, only to men of the Church, most distinguished for wisdom and godliness, authority can be confided to officiate in the administration of the ordinances. This authority is all that distinguishes them from the humblest member of the church. Thus, like sacramentarians, we exalt ordinances to a pre-eminence over the ministry of the word. While guarding the minor right with a vestal vigilance, we dispense the greater with an indiscriminate prodigality.

If, as Baptists say, they unite their own, and Pedobaptist ministers into their pulpit, in different characters, they ought not to designate them both by the same appellation. The word *preach*, is an ecclesiastical technicality, which signifies the official and specific services of the Christian ministry, in contradistinction from the general and natural duties, by which every Christian, should, according to his ability, promote the cause of Christ. To use this word in a different sense, and especially in one that confounds the very distinction it is intended to specify, is to disregard, equally, the laws of language, and of logic. Of this sophistry the case in question, is an example. When it is said that all believers have a right to preach, the affirmants evidently do not use the word in the same sense, as they do, in its application to authorized ministers. For they deny, that, in this sense, Pedobaptist ministers have a right to preach; or that they receive them, as having such a right. They must, therefore, use the word in a free and popular sense; inconsistent. However, with the vigor of logical discussion. What they mean is, that every believer has the right to promote, according to his ability, the cause of Christ. But the conclusion, from this premise,

that Pedobaptist ministers have a right to preach, is a manifest nonsequiter. They reason from one sense of the word *preach* in the premises, to another in the conclusion. Their argument is that every believer has a right to do what he can in promoting the gospel, and therefore every Pedobaptist minister has a right to assume the ministerial office. If, to free themselves from this sophism, they conform the sense of the word in the conclusion to that of the premises, they only prove the bold truism, that every Pedobaptist minister has a right to promote the gospel. But before this conclusion will avail them, they must, show that a right to promote the gospel, and a right to assume the ministerial office, are equivalent terms; or that the former general right includes a right to the latter specific services. This is the heavy onus, which they voluntarily take upon their shoulders, and under the weight of which we believe that they must inevitably sink.

We believe, therefore, that Baptists err in their fundamental position, (that every believer, has, in any proper sense, of the words, a right to preach. Such a mode of speaking is a confusion of language; and serves, instead of elucidating a subject, to involve it in the wishes of sophistry. It creates, and destroys a distinction with the same breath. We might as well say that every citizen of a State, has a right, upon the general principles of Ethical Jurisprudence to be the sheriff of a county, or the governor of the State. It is his duty to demean himself, in word and deed, as a good citizen, and to do what he can to promote the welfare of the State, but its special guardianship, with the authority which is necessary to this end, is committed by LAW to official hands; and it can come into no other hands, except by usurpation.

The argument then, that every believer has a right to preach, is deceptive and false. Its fallacy consists in overlooking the distinction between a *general* and a *specific*, or a *moral* and an *instituted* right and in confounding, by expressing them both by the same term. The question in discussion is, *Are all who believe the gospel, preachers, in the sense of this word as used in the New Testament?* The argument of the affirmants is the same as if it were said, Voltaire preached infidelity, and the Apostle Paul preached the gospel, they were therefore, both preachers, in the same sense. It seems to us somewhat strange that the ambiguity of the word *preach* should so easily beguile sagacious minds into such a covert of sophistry.

But we believe that Baptists are not less unfortunate in the conclusion of their argument, than in its premises. Were we to grant that every believer has a right to preach, we should still maintain that in fraternizing with Pedobaptist preachers, in the services of the pulpit they do, in fact whatever may be their intention, receive them, not simply in the character of believers, but as authorized ministers of the gospel. For what is the property of an authorized ministry but its recognition by competent authority, as having the right to perform ministerial services? When we see the properties of a substance, we see the substance itself. If a stone should say, I profess solidity, and extension, but I disclaim the character of a material substance, the declaration would be of the same kind, as that a Pedobaptist preacher has a right to preach, but is not an authorized preacher. Authority is legal right; and he recognizes this right whether consistently or not who admits of its legitimate and functional exercise; and still more he who becomes himself a party to its execution. A disputant may disclaim what he pleases; and he will not be held responsible for an intention to do or say what he disclaims. But whether he does or says, what is alleged, must be determined by the enquiry, whether the act he does, possesses the elements which constitute and identify that, he is said to do. He may be allowed to disclaim the intentional commission of an act, or expression of a sentiment, but for what in fact he does, or says, he must be held responsible to the laws of language and logic. That Pedobaptist ministers have a right to preach, but that they are not authorized ministers, is a proposition, which seems to carry in itself its own refutation. We cannot see that it falls short of a plain and positive contradiction. How can a man be unauthorized to do, what he has a right to do? or how can he have a right to do, what he is unauthorized to do? We do not know what defines an authorized act, if it be not one which the agent has a right to do.

If it be said that Pedobaptist ministers though authorized to preach are not authorized by the Church, the affirmants shift their ground and give up their cause. For the very basis of their argument is, that Pedobaptist ministers are not authorized to preach. If, besides, their authority comes not from the church whence does it come? and what is its nature? Ecclesiastical rights cannot be derived from natural or moral law. Every government has its constitution; and that constitution is the source of its rights. Natural or moral rights are not cognizable in a church. They do not lie within its jurisdiction; and a church is no more concerned with their origin, or exercise, than with the rights of a Temperance Society. But the right to preach, is an ecclesiastical right. It must therefore be derived from an ecclesiastical source; that is from the church. If not from this source, it can be derived from none. It cannot exist. If therefore Pedobaptist ministers are not authorized to preach by the church, they are not authorized at all. They have therefore no more right to preach than to commune; and their right to these respective services must be determined by the same principle.

If moreover Pedobaptist ministers are not authorized by the Church to preach, are Baptist ministers authorized by the

Church to receive them as ministers? If they are, the Church authorizes her ministers to receive as preachers, those whom she does not authorize to preach. But this seems absurd; especially when we consider, that in positive institutions what is not authorized is forbidden. To cooperate, as a party, with another, in any act, involves, either, his authority to do such act, or our own guilt, as an accomplice, in doing what the principal himself is not authorized to do. Fraternization, is a fraternization in righteousness—which cannot be the character of an unauthorized act, or it is a fraternization in sin. Either one, or the other, that is righteousness, or sin, must necessarily be the consequence of an act of fraternization. There are only exceptions—or seeming exceptions, is to be found in such circumstances as create a moral necessity to depart from the letter of the law. But even in this case the subject is not entitled to the legal benefit of an act which he does not do. He is only excused by the Righteous Judge from responsibility, in relation to its observance. Indeed, there is no responsibility in the case; for in such cases the requirement of the law ceases. It is, in fact, our duty to depart from the law. For moral law prevails over such as is merely ceremonial or positive. But there can be no moral necessity to substitute an unauthorized institution, for one which is authorized; or for observing, as a service of God, what he has not appointed as such. For positive institutions do not originate from moral law, but from the will of God. The only necessity for observing them is, that they are of Divine appointment. Where no such appointment exists, no necessity can exist for the observance of a religious institute. The necessity, and the only necessity for observing a Christian ordinance, exists in its character, as a command of Christ. The necessity, is the necessity of obedience to Christ. It originates in the command, and with the command it terminates. They are contemporary, and co-extensive. But there can be no obedience, where there is no command. The necessity, in such a case is, not that we shall do, but that we shall not do. Obedience consists not in action, but in refraining from action. In doing what the Lord does not command, we do what he forbids. For, as in positive services, the law of God is our only rule, in doing what he does not command, we disobey him, as much as in refusing to do what he does command. In either case we substitute our own will for the will of God. If fraternizing then with Pedobaptist preachers, Baptists are either guilty, as accomplices, in the commission of an unauthorized act, or they receive them as authorized ministers. As we presume that they will not be willing to admit the former conclusion, they must, as their only alternative accept the latter.

(To be continued.)

(From the Chicago Tribune.)
MAN AS A PROCESSIONIST.

The wits are not all dead yet. But wit is not the only recommendation of the following article. It is full of a kind of wisdom which frequently goes along with the highest style of wit and indeed makes an important part of it.—H.

The tendency of men to herd themselves into processions is one of the mysteries of human nature, which is only equalled by the tendency of those who are not in the herd to stand in the broiling sun and admire the others. Why this should be so, what peculiar satisfaction the man in the procession derives from it, and what object he has in view, are problems yet to be solved; and yet it is probably the height of the ambition of every average man to see the day when he shall go in a procession; happy if he can march on foot; doubly happy if he can carry the Star Spangled Banner or some other banner bearing a strange device; thrice happy if he may ride a horse, terrify the women and children with the caracoling of his fiery charger, and shout hoarsely at his division of the procession. All of this is more remarkable from the fact the procession is but a child's sport with the difference, that the paper hats have been changed for beavers with feathers in them, the lath swords for steel ones, the tin pan and whistle for the drum and fife, the red-flannel stripe and bit of ribbon for a variegated uniform bespangled with jewels and gaudy with tinsel, and the stick which the leader straddled so gracefully for a live horse, which the leader nine times out of ten straddles ungracefully.

The effect of the procession upon the individual hardly has a parallel among natural phenomena. Your butcher or your shoemaker may be, and probably is, a very ordinary man; not blessed with wealth or beauty; having no soul-cravings or yearning desires for the good, the true and the beautiful; the owner of a brood of rather dirty and promiscuous children with an intellect capable of the scientific carving of a sheep or skillful cobbling of a boot. There is nothing majestic or awful about it. You would not invite him to your soiree as a paragon. Indeed in his morning call at your house your servant receives him, and they gossip together in a friendly way. But once array your butcher in a plug hat and white apron; throw an emblazoned crimson scarf about his muscular shoulders; put a boiled shirt on him and stick a rose in his button hole; hang two or three tinsel crosses and other ornaments on his manly breast, and, if he be a large butcher, let him carry a banner stuck in a pouch, looking as if it were rooted in his ample corpus, and he becomes a metamorphosed into another creature. As he marches along in his stately manner, keeping time, time, time, in a sort of Tonic rhythm to the timbulation of the band, he is an awful and majestic being, who towers above you as you stand upon the curbstone, and looks

down upon you as one of the *sans culottes*. Yesterday he would have taken off his hat to you; to-day, if he sees you at all, he only sees you as an atom; one of a thousand admiring him as a magnificent being, only equalled by a royal potentate and possibly surpassed by a sultan in the grandeur of his bearing and the gorgeousness of his apparel. As you retire to your chamber at night with the confused pictures of flags, banners, crosses, swords, aprons, horse-collars, trombones, and guns fitting before you, the vision of this majestic creature appears looming up like Mount Blanc among lesser hills. You regret now that only yesterday you vexed his great soul with complaints about tough beef; that you had threatened to discharge this awe-inspiring creature and employ another. You regret your dullness in not recognizing the possibilities lying dormant in him, and you mentally resolve to make your respects to him, the Thrice Illustrious Prince, or Most Eminent Grand Seigneur, or High and Top Lofty Baron, commanding the Most Stunning Knights of Pythagoras, and request the pleasure of eating tough steak hereafter.

There is one man in the procession, however, who does not possess these attributes. He is the last man. It is sad that there must be a last man in a procession; but it must always be so until some one is discovered of making up the procession in a circle and then giving it motion like a rotary shell, turning its own axis and going straight ahead also. This last man is a weary, worn, pathetic creature, who looks as if life was a burden to him. He is a rusty, seedy, biped, without any good clothes. No stars blaze on his breast. No banner shields him from the fiery sun. His ear never hears the inspiring notes of the band. He catches all the dust of the procession. By-standers rush in front of him with impunity. He has no prident all. There is no pomp about him—no majesty of mind. He always looks sick, tired, dishevelled, and forlorn. Small boys jeer at him. Bus drivers contemptuously order him out of the way. Reckless young men make desperate efforts to drive over him. He gets mixed up among the news boys, bootblacks, yellow dogs, advertising wagons, fan sellers, drays, and frantic women rushing after erratic children, and loses the procession; and by the time he regains it he is a poor, harassed, dejected man and brother, and an object of universal pity. The chances are that if he does not go off with sun-stroke, or get run over by an ice-cart and have to be taken home in an express-wagon, he will, as the result of his pathetic situation, get drunk with remarkable dispatch before sunset. So long as there must be a last man in every procession there should be some compensation. He should be made attractive. Let him be handsomely decorated and caparisoned. Let him have on two aprons. Let him carry a banner and have an American flag in his hat. Let him also have a drawn sword with which to keep off the small boys and yellow dogs, and thus the last man in the procession will cease to be the most wretched object in existence.

UNITY AMONG BAPTISTS.

A perfect unity of sentiment in all things cannot be expected. Some will be Arminians and some Calvinists. But as to the great points of difference which distinguish us from others we are a unit now. We have in all ages and every where agreed on the questions. What is a church? What are its ordinances and officers? and who are its subjects for these ordinances? Our church government is the same in every church. Having nothing but the Bible to guide us, this union of sentiment is remarkable.

And there is not much difference among us about the work that is to be done. Indeed our educational and missionary interests are doing more than any other power can do to strengthen our union. Every man feels that these works and these interests are his. Not long since, there appeared an article in the RECORDER written by Bro. Haynes Lennon and endorsed by Dr. Richard, recommending a convention of Moderators and Clerks of all the Associations as a means of union. But this will not do. We are not going to unite on any new nor any set of men. One will be for Paul and another for Apollos. It is true we have our Pritchard and our Hiden, our Wingate and our Hufham and others who are exerting a mighty influence for good. But their influence ought to be extended and will be, as our people become better acquainted with them. We will unite on objects and principles, but not on men.

The Episcopalians may endow their Bishop and unite on him, but the Baptists will take Christ as their head and the Bible as their guide; and being impelled by love, will unite on the principles that are therein inculcated. But we are divided about doing our work, for some do all and others do none. Now the question is, how are we to unite in this important point? Not through Moderators and Clerks of Associations, nor alone through agencies, but the preachers must instruct the people and give them an opportunity to help. We have lost one object which would have done much to unite us in work. I allude to church extension. This would soon have been felt in every neighborhood. It would have been something which all could see. Now, since we are united about what ought to be done, let us unite in the doing of it.

B. G. COVINGTON.

How many ask the world what they shall do with Jesus, instead of listening to God's messages, and following the dictates of their consciences! They ask, and vacillate to their own destruction.

JOSH BILLINGS IN ENGLISH.

The discovery has been made by *The Spectator* (London) that "Josh Billings" has written things that translate into excellent English, the wit of which is not helped but is rather obscured by his cacography. One of our own contributors, a year or two ago, called attention to the same fact. We doubt whether Billings is justly ranked as an imitator of Artemus Ward, who seems to be thought by English critics, ignorant of Major Jack Downing, to have been the originator of "dialect" literature. But *The Spectator's* estimate of him is flatteringly high.—*Examiner and Chronicle*.

Artemus Ward made his bad spelling funny—the absolute difference between the method of conjugating one expected and the method he tried, exciting of itself the sense of incongruity, which is the first cause of laughter; but his imitators have lost his art, such as it was, almost or quite completely. The person who calls himself "Josh Billings" has entirely. . . . What the object of this spelling can be, we are utterly unable to discover. It is not comic, as Artemus Ward's often was. It is not intended to express any dialect, as Leland's was; or if it is, it does not succeed. It is not phonetic; it is not ingenious; it is, in fact, a motiveless absurdity, all the more to be condemned because such wit as "Josh Billings" possesses is entirely of the suballusive kind, which is so seldom liked except among the educated. The real man is not "Josh Billings," but to compare small things with great, an American Montaigne. This sentence, for instance, "We have made justice a luxury of civilization," is essentially of the Sydney-Smith type, and is not made more subtle, but only unintelligible, by ridiculous spelling. It would be hardly possible to express the truth that civilization has secured justice, but has not secured it to the poor, in a terser or more biting form, but its pitiness is just of the kind which a reader capable of spelling "is" as "iz," would never comprehend, any more than he would this curious and quite true observation in natural history, "Monkeys never grow any older in expression. A young monkey looks exactly like his grandpa melted up and born again;" or this, "No man can be a healthy jester unless he has been nursed at the breast of wisdom," a sentence which contains the whole difference between the humor of a man like Sydney Smith or Charles Lamb, and the humor of Mr. Lear. Where, again, is the sense, not to say the taste or the propriety, of misspelling a fine sentence like this?—"Humor must fall out of a man's mouth like music out of a bobolink," which is intelligible only to those to whom bad spelling, and especially artificial bad spelling, is a mere cause of disgust. There is a world of wisdom in the saying, "It is easier to be a harmless dove than a decent serpent"—that is, to be a man constitutionally outside temptation, than a man who, keenly feeling temptation, yet resists; but in what way is the wisdom flavored by spelling a dove a "dny"? The bitter, worldly experience of this remark, which Rochefoucauld might have made, and Prosper Merimee would have written to Flaubert, if he had thought of it, is utterly lost in a cloud of bad spelling:—"Some men marry to get rid of themselves, and find that the game is one that two can play at, and neither win." All the following are suggestive shrewdness, much better than Franklin's, whose "Poor Richard" Americans are so inclined to praise; but they are not the more biting, or the more popular, or even the more racy of the soil, for being injured by a farcical spelling:—"Time is money, and many people pay their debts with it." Ignorance is the wet-nurse of prejudice.

"Wit without sense is a razor without a handle."

"Half the discomfort of life is the result of getting tired of ourselves."

"Benevolence is the cream on the milk of human kindness."

"People of good-sense are those whose opinions agree with ours."

"Face all things; even Adversity is polite to a man's face."

"Passion always lowers a great man, but sometimes elevates a little one."

"Style is everything for a sinner, and a little of it will not hurt a saint."

"Men now-a-days are divided into slow Christians and wide-awake sinners."

"There are people who expect to escape hell because of the crowd going there."

"Most people are like eggs, too full of themselves to hold anything else."

Even when the sayings contain an element of grotesquerie, they are improved by ordinary phrasing:—"It is little trouble to a graven image to be patient, even in fly-time."

"Old age increases us in wisdom—and in rheumatism."

"A mile is a bad pun on a horse."

"Health is a loan at call."

"What is a serial. I am glad of it."

"Manner is a great deal more attractive than matter—especially in a monkey."

"Adversity to a man is like training to a pugilist. It reduces him to his fighting weight."

"Pleasure is like treacle. Too much of it spoils the taste for everything."

"Necessity is the mother of invention, but Patent Right is the father."

"Did you ever hear a very rich man sing?"

"Beware of the man with half-shut eyes. He's not dreaming."

"Man was built after all other things had been made and pronounced good. If not, he would have insisted on giving his orders as to the rest of the job."

"Mice fatten slow in a church. They can't live on religion, any more than ministers can."

"Fashion cheats the eccentric with the claptrap of freedom, and makes them

serve her in the habiliments of the harlequin."

"There are farmers so full of science that they won't set a gate-post till they have had the earth under the gate-post analyzed."

"When lambs get through being lambs they become sheep. This takes the sentiment out of them."

LIGHTNING RODS.

Many losses by lightning have occurred of late, and the *Tribune*, in referring to these, gives some facts of general and scientific interest:

In Germany there are insurance companies that provide especially against loss by lightning, and the testimony of their collected data is conclusively in favor of the protection afforded by lightning-rods. One of the most remarkable results of their investigations, backed by an abundant compilation of instances, is that the frequency of damage by fire is materially lessened by the presence of any non-inflammable material to receive the first onset of the stroke. The lightning seems to lose, in the instant of striking, its power to inflame; or rather, it expends this power on the point first struck, and in its subsequent course it rarely sets fire even to most inflammable roofs and buildings. The denser the body first struck and the greater its conductive capacity, the more is the lightning robbed of its power to inflame; and thus a mere iron knob on the highest part of a building has served for the protection of an exceedingly combustible roof.

But perhaps the most valuable information on this subject was collated by the English Association of Telegraph Engineers. After long and disastrous experience in the frequency with which telegraph-poles were struck by lightning, the English companies adopted measures that resulted in perfect security from this kind of damage to their property. To each pole they have attached a No. 8 wire, running from the upper end to the ground. They state that it is chiefly necessary that these conductors should be continuous; that there should be no joint unless well soldered; and chain-link rods, braided wire rope, and tubing, are not so efficacious as the simple No. 8 wire. The Secretary of the Association referred to, Mr. Preece, has suggested further points of importance in attaching lightning-rods to dwellings. The underground connection, where practicable, should be made with some large mass of metal, such as gas or water-pipes; or else with deep, solid earth. It is evident that the latter requisite can usually be best attained out of cities, by carrying the rod underground to a suitable distance from the building, into the earth that is permanently computed by natural moisture. Each conductor, if there be more than one, should have a separate ground connection; but they should also be connected together, and with a metal roof or any other mass of metal in their neighborhood. There should be no points or acute angles in the conductor; the straighter it is the better, as electricity will follow the line of least resistance and greatest directness. Insulation, with such a conductor, is regarded as unnecessary.

Among other instructive suggestions from this source is the estimate that the area protected by the conductor is equal to its height above the ground; that the upper part of the rod should terminate in a gilded or polished point; and that lightning-conductors require periodical examination to keep them in good order. It is stated as an established fact that a chimney with a thick layer of soot and an ascending current of hot air is an excellent conductor—that is, if you want the lightning brought into the house. With facts like the foregoing before us it is not difficult to understand the occasion of the recent disaster at Weehawken, where the ascending column of vapor from the oil-tanks probably served as a conductor, and the oil struck, before the fluid reached the iron of the tank, burst into destructive flame.

AS REGARDS EATING.

The idea of getting up from the table hungry is unnatural and absurd and hurtful—quite as much so as getting up in the morning before your sleep is out, on the mischievous principle that "early to rise makes a man healthy, wealthy, and wise."

Early rising in civilized society always tends to shorten life. Early rising of it self never did any good. Many a farmer's boy has been made an invalid for life by being made to get up at daylight, before his sleep was out. Many a young girl has been stunted in body and mind and constitution by being made to get up before the system has had its full rest. All who are growing, all who work hard, and all weakly persons should not get up until they feel as if they would be more comfortable to get up than to remain in bed; that is the only true measure of sufficiency of rest and sleep. Any one who gets up in the morning feeling as if he "would give anything in the world" to remain in bed a while longer, does violence to his own nature, and will always suffer from it—not immediately, it may be, but certainly in later years, by accumulative ill-effects of the most unwise practice. In any given case, the person who gets up in the morning before he is fully rested, will lack just that much of the energy requisite for the day's pursuit.

As a people, we do not get enough sleep, we do not get enough rest, we will not take time for these things; hence our nervousness, our instability, our hasty temper, and the premature giving out of the stamina of life. Half of us are old at three-score, the very time a man ought to be in his mental, moral, and physical prime. Half of our wives, especially in

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the farming districts, day long before their time, because they do not get rest and sleep proportioned to their labor. Nine times out of ten it would be better for all parties if the farmer should get up and light the fires and prepare breakfast for his wife, she coming directly from her toilet to the breakfast table, because it almost always happens that she has to remain up to set things right long after the husband has gone to bed, when really he has nothing to do after supper but to go to bed. This is a monstrously cruel imposition on wives and mothers.—*Hall's Journal of Health*.

MEDICINE TREE.

The peculiar value of the *Eucalyptus globulus* medicine-tree or fever-tree, has already been described in the RECORDER, and it now appears that there is a virtue in this tree that rivals that possessed by the Peruvian bark. The oil of the *Eucalyptus* has been proved to possess the same antiseptic action as quinine, and it is said will, in like manner, prevent decomposition in albuminous solutions or blood, while it hinders alcoholic fermentations even more than quinine. *Eucalyptol*, the name of this new reagent, as stated in the medical report from which we quote, depresses the temperature of the healthy even more than quinine, effecting the same result in fever as well as in health. Like quinine, it also hinders oxidation in protoplasm, and large doses are very beneficial in febrile diseases of the respiratory organs, especially whooping-cough.

"STUNDISTS."

We mentioned, some time since, that this name is given to Baptists in Russia. But it is not given to them alone. In the southern part of the Empire there are several hundred thousand pious Germans, who stand aloof from the Established Church, and the name is applied indifferently to all these, whether they are Baptist or Pedobaptists. It is derived from the German word, *stunde*, hour,—that is, the hour of prayer, or the hour for the prayer meeting. The meaning of the name, therefore, is, *the people of the prayer meeting*. We like it. We like, at least, the qualities and customs which induced men to employ it, as a designation for our brethren abroad. And we would like exceedingly to know that all Baptists at home were entitled to bear the name. Oh, if we were, through our whole membership, without exception, people of the prayer meeting! Reader, ought you not to be a *Stundist*? Will you not?—*Index*.

COMET.

Mr. S. Norman Lockyer examined Coggia's comet through the twenty-five-inch telescope at Mr. Newhall's observatory, and communicated an account of his observation to the London Times. He wrote: "Perhaps I can give the best idea of the appearance by asking the reader to imagine a lady's fan opened out (160 deg.) until each side is a prolongation of the other. An object resembling this is the first thing that strikes the eye, and the nucleus, marvelously small and definite, is situated a little to the right of the pin of the fan—not exactly, that is, at the point held in the hand. The nucleus is, of course, brighter than the fan. . . . Still referring to the fan, imagine a circle to be struck from the left-hand corner with the right-hand corner as a centre, and make the arc a little longer than that of the fan. Do the same with the right-hand corner. Then with a gentle curve connected the end of each arc with a point in the arc of the fan half-way between the centre and the nearest corner. If these complicated operations have been properly performed, the reader will have superadded to the fan two ear-like things, one on each side. Such ears are to be observed in the comet, and they at times are but little dimmer than the fan. At first it looked as if these ears were the parts of the head furthest from the nucleus along the comet's axis, but careful scrutiny revealed still the advance a cloudy mass, the outer surface of which was regularly curved, convex side outward, while the contour of the inner surface exactly fitted the outer outline of the ears and the intervening depression. . . . Any great change in one ear was counter-balanced by a change of an opposite character in the other; so that when one ear thinned or elongated, the other widened; when one was dim, the other was bright; when one was more 'pecked' than usual, the other at times appeared to lie more along the curve of the fan and to form part of it."

A newspaper correspondent who accompanied Donaldson, the aeronaut, in a recent balloon trip, over New York and New Jersey, has given a vivid account of his experience, in which occurs the following: "Far below, passing rapidly over rivers and across green fields and woodlands, was a distinct and beautiful shadow of the balloon, and while it seemed to us that we were suspended motionless in mid air, this shadow afforded complete and gratifying evidence of the rate at which we were sailing along. As the balloon crossed the Midland Railway a train went by, seeming to be crawling along at a fly's pace. The balloon had ascended, and the altitude was 2,250 feet, but the whistle of the engine, as it blew a shrill salute, came up clear and distinct, and the passengers could be seen waving hats and handkerchiefs from the windows of the cars. Shortly afterward loud cheering was heard, but nobody could be seen below."

How fickle are they who make the popular current instead of truth their principle of action, crying out at one time, Hosanna to the Son of David! and at another, Crucify him!

BIBLICAL RECORDER.

A. F. REDD, Editor.

WEDNESDAY,Aug. 12, 1874.

Rev. J. C. Hiden is our Agent in Wilmington, N. C. He is authorized to contract for advertisements for the BIBLICAL RECORDER, and receipt for monies for the same. We have a very large circulation in the country tributary to Wilmington, and more than one hundred copies go weekly to that city.

MINISTERS OF THE GOSPEL supplied with the BIBLICAL RECORDER at \$2.00 per annum.

EVERY BAPTIST MINISTER in the State is an authorized Agent for the RECORDER.

BIBLE REVISION.

Our King James version is so fortified in the affections of christians by tender associations, by reverence for the word of God, which has been transferred to this version, and by its intrinsic merits that any revision is apt to be looked upon with suspicion, if not with dissap probation. Then the exaggerated estimate of the changes that a revision would make has excited not a little prejudice against it.

Notwithstanding the unfavorable auspices under which the common version was published not one of the emendations, and they are counted by thousands, suggested, will mutilate any fundamental doctrine of the Bible. But in the matter of a message from God, every thing that will enable us better to understand the message is transcendently important.

Two elements enter into a revision of the Bible: A determination of the text of the original languages, which is done by MSS (manuscripts, written on tanned skins), the oldest—about 300 years after Christ,—of which was discovered by Tischendorf in a conventum Mt. Sinai and hence called Codex Sinaiticus; by versions (translations of the MSS,) and by quotations from the MSS, in the various ancient writings that have come down to us. After the text is determined then the translator has to do his work.

When our common version was made, Text Criticism, which has for its object the ascertaining of the true reading of the original scriptures, although a comparatively old science, was practically in its infancy. Since that time, the very best MSS, (as we have already mentioned) and several other very valuable ones have been discovered. Most of the most important MSS have been carefully read and to-day Text criticism is an important progressing science, which engages the attention of some of the most sagacious minds of christendom. There are some versions in our King James version that could not bear the light of modern Text criticism. We must cut the acquaintance entirety of Acts 8: 37, of Acts 9: 6, of 1 John 5: 7—a few others would be added to these, and we would be compelled to treat with coldness some other familiar passages. The English reader will find much assistance on the subject of spurious passages in the translation of the American Bible Union, which we may say, in passing, our most learned ministers highly commend as a book deserving to be in the hands of every reader of the Bible. Now that the text of the versions is fixed with more accuracy, than formerly and as our knowledge of their languages is increased we are prepared to use them much more efficiently than the translators of our Bible did.

The modern translator's advantages are just as great as those of the modern critic. The study of Comparative Philology which has substituted facts for Webster's wild guesses in Etymological helps us wonderfully. The grammar of the New Testament has been completely revolutionized within this century. In Acts ii:47, the Lord did not add to the church such as should be saved but those that were being saved. The publican (Luke 18: 14) does not hide himself in the indefiniteness of Lord be merciful to me a sinner, but his pungent convictions make him cry out, Lord be merciful to me the sinner (the great sinner)—his attention for the moment is fixed on his own great sinfulness.

The recent explorations and excavations in the East are enlarging our knowledge of ancient geography and ancient customs. We know more about the trees, the animals and metals of the Bible than did the King James translators. The rose of Sharon (Can. ii: 1) is certainly not our rose, as the original denotes a bulbous rooted plant: it is probably the beautiful and fragrant narcissus. It is now generally admitted that Jonah's "gourd" is the castor oil plant. When we read steel in our version, we must understand copper.

Then think how much more intelligible to the average Bible reader a translation abreast with modern scholarship would be if expressed in modern English. This translation will make the Psalmist, in Psalm iv: 2, say, as he meant to say, lying, not leasing; neither will it let him say, in Psalm 119: 147, "I prevented the dawning of the-morning," but so intent on his devotions was he that he said I anticipated the dawning of the morning. In view of these considerations, a committee, including some of the best scholars in Europe and America, under the auspices of the Church of England, are now preparing a revision, but it is thought that their work will be cramped by too much conservatism. But, in the meantime, let us make use of the translation of the American Bible Union, which is so cheap as to be accessible to all.

MEETING AT DURHAM.

For more than a week this meeting has been going on with increasingly encouraging results. The pastor Rev. F. M. Jordan has had the assistance of Reverends J. B. Richardson, C. Durham and J. L. Vernon. It has been carried through a week of intense political excitement, with apparently little abatement of interest from this cause. Up to Sunday there had been about forty conversions, including several of the "solid business men" of the place, and indeed, we are informed that most of the conversions are from grown persons. More than forty are now deeply interested. We trust that we shall receive a full account of this interesting meeting, before our next issue. The rapid growth of Durham makes it an important centre to occupy.

WAS BUNYAN A PLAGIARIST?

The Catholic Review of Brooklyn unable to believe that any thing good can come out of Protestantism, and perhaps not a little gored by the honors that the highest of the high of his near kinsmen of the church of England lately heaped upon the heretical tinker, has adopted as certainly true, the story, that John Bunyan plagiarized the "Pilgrims Progress" from a writing of a preceding century. Here is what it says:

"Mr. W. I. Stracey published a letter in the John Bull on the 26th of June in which he showed that the original of the 'Pilgrim's Progress' was a Catholic work of the fifteenth century, the author of which was Guillaume de Gualleville, and that 'beyond his own ignorant interpolations, Bunyan had nothing to do with it. It is well known that the 'Holy War' and other later productions of Bunyan's pen are invariably inferior to that on which his fame has so long rested. At least one copy of the original from which he plagiarized has been in New York within the last three years, and is, possibly, here still."

The New York Methodist gives us the reply of the Guardian (London) of June the 24th, which was called forth by the article in John Bull.

"I enclose an extract from The Works of John Bunyan, a George Oliver Esq., with reference to the authorship of the Pilgrim's Progress, on which some doubt was cast by your correspondent, Mr. Stracey."

"Before entering upon an analysis of De Gualleville's pilgrimages, we must notice a most slanderous, unmerciful report, made by some Roman Catholic in the organ of that body, the Freeman's Journal, September, 1859, that Bunyan, in writing his Pilgrim's Progress, had copied the narrative of which, with Guillaume de Gualleville, and that this was proved by a reprint of the Pilgrimage of the Saint, by Miss Cant. I obtained Miss Cant's reprints, and found them need rate, but absurd. There is not one sentence in this book similar to Bunyan's, and yet the English writer who has done it, has not only copied the words, but the very words of the original copy."—Vol. III., p. 11 Ed. 1862.

"My analysis (of The Pilgrimage of the Saint) is drawn from a careful perusal of the original edition, by Caxton, compared with the numerous editions in 1470. The result is to establish honest John's originality, and to excite great surprise at so unfounded an accusation."

Put along side of the above the testimony of John Bunyan, who was transparently honest, he says in reference to the work:

"Manner and matter, too, was all mine own. Nor was it unto any mortal man's. Nor did I ever write it. Nor did I ever say it. By books, by wits, by tongues, by hand or pen. Add five words to it, or write half a line thereof. The whole and every writ is mine."

FREEDMEN'S SCHOOLS.

It has been proposed to transfer the institutions now under the charge of the American Baptist Home Mission Board, to local Boards of Trustees. Pertinent to this subject, a correspondent of the Examiner and Chronicle has these sensible remarks:

"Where the colored people of the South may be in fifty or a hundred years, I do not know. What they are now, we do know; and we are trying to save them from the abyss of ignorance and superstition. They are wholly unfit to manage theological institutions. If at any time within the lifetime of the present generation, these Institutes should be passed over into the hands of trustees, a majority of whom are, and can possibly be, colored men or adventurers from the North who share their prejudices or wish to gain their favor, then there will be no security that all this expense and labor, these buildings and endowments, will be thrown away. The prospect, colored professors, superficial teaching, possibly heresy, superstition, political propensities, are among the evils likely to ensue. It seems to me indispensable, that if this trust is to be surrendered at all, it should be understood that it shall only be surrendered (in each case) to a Board of Trustees of whom a large majority must be, not only regular Baptists, but educated ministers and reputable laymen from the white Baptist Church of the neighborhood or elsewhere; and also that such Boards shall not be close corporations, self-perpetuating, but elected from time to time, either by the Home Mission Society or by the General Association of Ministers, or by responsible members of the Society. For instance, when the time comes for the Richmond Institute to have its own separate Board, and 'swing loose from the Home Mission Society,' why should not arrangements be made that the Educational Commission, the noble General Association of Virginia, and some responsible body of the best colored men—say the Alumni of the Institute itself—should each choose, at stated intervals, one-third of the trustees?"

Of course this is merely a suggestion, as to details. But the general principle seems to me self evidently required by the necessities of the case. Who will contribute for buildings and endowments, if there is fear that the Home Missionary will commit the same mistake that the General Association has made in placing political power in the Freedmen's hands without discrimination or preparation: the results of which appear in the horrible misrule of South Carolina and other States?"

BAPTIST ITEMS.

Rev. J. Pike Powers accepts the position of State Superintendent of Baptist Sunday schools in Kentucky.

The Agricultural and Mechanical College, Auburn, Ala., conferred the title, D. D., on Rev. D. W. Gwin, pastor of the First Baptist church, Montgomery.

The elegant and costly new house of worship of the Broadway Baptist church, Louisville, Ky., has been condemned as unsafe, and it to be largely rebuilt at an expense of \$20,000.

Rev. J. L. Doyen, recently baptized at Yokohama, in Japan, has connected himself with our missionary force in that empire. He will be remembered as an esteemed laborer in California, in connection with the Episcopal church.

Rev. J. A. Broadus, D. D., passed through our city last Friday, on his way to his home, Greenville, S. C. He reports the labors of Rev. Dr. Boyce and himself in Kentucky, to secure a permanent endowment for the Southern Baptist Theological Seminary, as fairly successful under all the circumstances of the case.—Index.

THAT BLACK-GUM RAIL.

A prominent minister recently told a story of a farmer who hired an Irishman to mail his rails and told him to begin at the head of a ravine, and take the timber as it came. On the evening of the first day the farmer asked the Irishman how many rails were ready. The Irishman answered, "none." The farmer was amazed, but inquired what kind of a rail it was that had employed him for a whole day. The answer was simply, "black-gum." The farmer then commended his faithful laborer and paid him liberal wages. "Fabula docet." This story reminds me of Wake Forest College. Two dozen years ago, people blamed the College for its "Yankee President." Next they objected to a Bachelor President. Then came the war and the College unfortunately suspended operations. Then a part of the endowment was invested in Confederate bonds. This was supposed to be a wise investment, but it proved to be a ruinous loss. At the end of the war, the Trustees started, instead a College, only a private preparatory school. The preparatory school still fetters the feet of the College and prevents it from stepping upward in its grade of scholarship. But the College was opened and organized, and then endowment was sadly needed. Elder R. B. Jones a man of clear head, pious heart, and incisive tongue, was employed as agent. Every where the people said: "Brother Jones, negroes are free, Confederate money is spoiled, the South is ruined, and we can't endow a College." The Lord, in love and mercy, took his faithful servant home. Elder R. B. Overby was his successor. He preached some very able sermons stirring addresses, and delivered many soul stirring addresses on education. He sometimes made encouraging collections, but the toil and worry of such a work told on his health, and he returned to the pastorate. Then came Elder John Mitchell, a man with out family, and without infirmity; a man who, like charity, "beareth all things, believeth all things, hopeth all things," "Charity never faileth," but Elder Mitchell failed to endow the College, though he did well in some places. At Fayetteville, we resolved in Convention assembled, to endow the College. Eloquent speeches were made. The wind-work was begun, no collection was made. The melon was not ripe. The next May the same thing was repeated at Chowan Association. We had a Central Committee, two agents, and an army of canvassers. Beautiful speeches—no collections. Some even proposed to defer collections till money became plentiful, still a small sum was contributed, and many pledges were given.

It has even become fashionable to make pledges and hide them in such a labyrinth of ifs that Dædalus himself never could have found them. Now Wake Forest College has survived all these things and is still doing the work of an efficient and successful College, sending out every year a number of strong men fitted for the work of useful life. Though the Baptists often boast of their numbers and strength, Wake Forest College is the only College of any kind or grade belonging to the Baptists of North Carolina. I do not allude to school property owned by individuals, and rented to Baptist teachers, because these buildings often are used for generally well directed and more profitable uses. Denominations and communities ought to own church property and school property. A teacher has no more business to own a school-house, than a preacher has to own a meeting-house. Still it would be better to sell all the Colleges and churches to teachers and preachers than let the children grow up in ignorance and vice. But Wake Forest has mated enough of black-gum rails. The venerable institution is worthy of better treatment than it is now receiving. The Baptists are abundantly able to endow it, and at the same time open, to the young, academies and female colleges in different parts of the State where they are so much needed. Besides this, they are able to found, in Raleigh, a great University, with departments of law, medicine and theology. Will they see and seize the present opportunity and rise to their great responsibility? If not, let them at least cease to injure their only College by the absurd agitation of its removal.

J. H. MILLS.

BAPTIST TENETS.

Perhaps it is in a large degree to the Sabbath School that we are indebted for the great number of Baptists in our State. We do believe the Sabbath School is the great feeder of the church, and therefore we think our Sunday Schools should be made as instructive and improving to the young, as possible. For this reason we advocate, giving the children papers in all our schools—papers that teach the way of salvation and instruct as to Baptist tenets. We deem Kind Words, published by our Home Board, such a paper, and we recommend all our Sunday Schools to subscribe for it.

NEW HOPE CHURCH.

Bro. Redd: The writer has just closed a gracious meeting at New Hope Church, Wilkes county. It continued 8 days and nights. We commenced the meeting under very adverse circumstances. There was an abundance of rain first of the week. Brethren R. L. Steele and L. P. Gwaltney were with us on Sabbath and Sabbath night, but for fear the early Monday morning. The prospect was gloomy indeed. The church was in a cold state, having had but little preaching during the summer, but I felt the work was of God. We had but few penitents until Friday, when about 36 presented themselves. During the meeting, I think 15 or 20 professed faith in Jesus. There were 13 additions to the church; 12 by experience and one restored; 11 were baptized. The church expects other additions soon. I think there were 50 penitents in all. A number were left, saying, "What must we do to be saved?" Before the meeting, there were a great many old prejudices and hard feelings existing in the community, but, happy thought, they all gave away. Persons who had not spoken to each other in a number of years, made friends, and agreed to forget the past. Bro. James McNeil is pastor of this church, but owing to the extreme sickness of his companion, he could not be with us. Brethren, let us remember this dear brother in his affliction. I now leave for a protracted meeting at Cobb Creek.

I. W. THOMAS.

BAPTIST NOTES FROM THE CATAWBA VALLEY.

The progress of Baptist principles in the Catawba Valley during the last twenty years, has been encouraging, and calls for gratitude to Him, without whose blessing, in vain may "Paul plant" and "Apollus water." We were reminded of this in a recent trip to the "mountains." Being detained for an hour at CATAWBA STATION.

We visited the site of the new Baptist Church in course of erection there, and were pleased to find the work progressing, and giving evidence that when completed it will be one of the best and neatest structures of its kind in Western Carolina.

As we looked on the walls of brick, within which soon the "glad tidings" of salvation through Jesus Christ, would be proclaimed and devout worshippers bow, we thought of the time when that faithful herald of the cross, Elder R. B. Jones, came here as a missionary, and finding a few, a very few Baptists, began preaching to them and others in his characteristic, earnest and faithful manner the truth as taught in the word of God, and so faithfully, as to call out bitter opposition from those who loved not the truth. In school houses, in the woods, in private houses he preached the word. The few feeble and almost disheartened saints were encouraged, sinners awakened and brought to Christ, whilst the enemies railed, and even carried their opposition to threats of personal violence.

THE PROVIDENCE CHURCH

was formed under his labors, a house of worship built, which was then thought to be amply large, but which now proves far too small. The church now under the pastoral care of Elder J. B. Marsh, numbers 140 members, many of whom are giving liberally for the new house of worship. The burden of the work has rested heavily on brother J. S. Bridges, who gave all the brick for the building, and is now giving, without hope of compensation much of his time to the oversight of the work.

Elder J. K. Howell resides here, and will aid in the work of soliciting help for completing the house.

NEW BETHANY CHURCH

is two miles from Catawba Station on the opposite side of the river. Six years ago Elder J. B. Marsh came to them as a missionary of the American Baptist Home Mission Society. They numbered I think 23 members, subjected to bitter opposition, poor, and almost disheartened. They had promised their last protracted thirty-six dollars, only half of which was paid; they were doing nothing for missionary work, and had been for some time without a pastor.

Their house was but a hovel "guiltless of ceiling, sash, or glass; the floor with openings large enough to admit a dog, many of the seats, of rough slabs, the frame work of the pulpit rough hewn pine poles, across which a few planks were nailed."

But a great change has been wrought. The church now numbers near, if not quite 100 members, worshipping in a commodious house neatly painted white, with comfortable seats, a pulpit not of rough pine planks, but of neatly varnished walnut.

Their contributions to missionary purposes and for pastoral support will, compare favorably with any in the association. Though they have suffered somewhat from the protracted illness of the pastor, during the last eight months, yet pastor and people are hopeful. The congregations are large and attentive. Mrs. R. L. Marsh the wife of the pastor, has kept up a flourishing Sunday School at home during the year, besides which there is a school at the church under the superintendence of Bro. T. B. Irvin.

At Hickory Tavern we were pointed to the Baptist Church, a neat building recently dedicated, which owes its origin largely to the energy and perseverance of Elder J. K. Howell. The church here is feeble, and needs help to remove a small debt on their house.

TRAVELLER.

WORK OF THE SUNDAY SCHOOL.

The Sunday School fully developed is a place of labor—labor for the Master—for the salvation of the young immortals intrusted to our care. The Master gave us a call to our work while he was on the earth. When he said "Feed my Sheep" he said also "Feed my Lambs." The work of a Sunday School Teacher may be considered as running parallel with that of the minister of Christ, both working for, and moving around the same great centre, "Christ and Him crucified." This seems to us to be the main work.

The efficiency of a School does not consist in its numbers, but in the amount of real good done; punctuality of officers, teachers and scholars, and specially in the religious influence exerted upon its members.

Now the question comes as to what we need to make the School interesting to both old and young—members of the church and the unconverted. It is not so difficult, however, to interest the young as those just arriving at maturity who feel that they are "too old to attend Sunday School." There are few Sunday Schools in our land that have not felt this great drawback in the Sunday School work.

We shall present a few things necessary to make an interesting and effective school.

1. Let all the Officers and Teachers pay particular attention to see that no scholar is forgotten, a kind word, a pleasant look, and a shake of the hand will not easily be forgotten by any one, either young or old. This cannot be done more effectively than by selecting teachers whose hearts are full of the love of Jesus. None will be too poor or rich, small or great to be noticed by him.

3. Give young men something to do. Let them take part of the burden of the School. Appoint them on Committees, show them that "there is a work for all to do," and that they are to take the places of those now in the ranks as officers and teachers. Take care of the young men and your Sunday School will continue to prosper and increase in interest.

4. Sunday School papers are a great help in the effective working of a School, and can be obtained at a small cost. They contain lessons for every Sunday in the year, and save expenses of Question Books, and other Text-Books which would be necessary without the papers. Kind Words is an excellent paper, and contains valuable and well prepared lessons.

I. W. THOMAS.

sions. Children appreciate nothing so much as papers well illustrated.

What a sad picture we have when we contemplate that not one-fourth of the church membership in this State are engaged in this great and glorious work. They forget that the Sunday School was originally a "Bible School." Brethren, this time that we were awakening to the importance of this work in the master's vineyard. Gather all into the Sunday School army. Gather the jewels for the Master and when he calls for us on the other side the crystal River we shall have a crown of never fading glory and dwell with our blessed Jesus forever.

"Let us work for the Savior now; Nor wait for the morrow's dawn; For this life's glory may pass away, And death's gloomy night come on."

C. E. L.

Raleigh, N. C., July 26th, 1874.

THEORETICAL INDECENCY BUT PRACTICAL PROPRIETY.

Now that the time has come for the country pastors to hold protracted meetings, and as a consequence, being not more prominently than usual their distinctive views of faith and practice, which leads some of the less pious and more prejudiced of the ministry to manifest this bitterness and wrath on the subject of Baptism; I wish to say a word to these unwise and violent brethren on the impropriety of one of their main argument against immersion.

It is not unusual, notwithstanding the culture and piety of some of the ministry to hear that some one of the country preachers has proclaimed to his charge that "immersion is indecent, and that therefore no gentleman or lady should think for an instant of submitting to it as a mode of baptism."

I ask why practice it, if it is as you say, indecent. Surely a decent man would not perform an indecent act, as a religious ordinance, simply to add a member to his society?

It is now admitted by a large majority of the most learned men in the world that Jesus Christ was baptized by immersion, and that his Apostles practiced immersion. It is a fact that christians of all denominations do sometimes immerse.

Do you think Christ submitted to an indecent ordinance. Can you believe that he enjoined on his church the practice of any indecent performance in his name, religious or otherwise?

But suppose we admit that in the eyes of the world you are right, and that immersion is indecent, is that a proof by any means that Christ was not immersed and did not teach his disciples to practice immersion?

It is an unquestioned religious fact that Jesus was crucified, that he died upon a cross and that in a public place surrounded by a very large number of men and women. Dying under the most favorable circumstances is not a very refined and delicate performance—to die on a cross before the vulgar gaze of a promiscuous assemblage, may be most reasonably objected to on this ground. Yet Jesus was thus crucified, did this die.

The objection is not a vital one; it is only ad captivandum at best.

I am quite willing, however, that this class of preachers should continue to proclaim the indecency of immersion, if for decency's sake they will forever and at once discontinue its practice.

I hardly think that a man who, and practices it, can thus speak of a religious ordinance, is prepared either in mind or heart, to preach the gospel of Christ, or represent any denomination of christians in this day of truth and light.

C. T. BAILEY.

For the Recorder.

Dear Bro. Redd:

The blessed Lord has again revived his work with us at "Mount Olivet Church." Elder W. A. Barrett commenced a series of prayer meetings on Sunday evening 19th inst. The meetings were held at private houses until the congregation grew so large, that it was thought best to meet at the Church, many professing christians were enabled to tell what the Lord had done for them during its meeting. Four made a profession of religion. The sinners of the congregation seemed somewhat concerned about their soul's salvation. The meeting closed last evening with a larger and more attentive congregation, than at any other time of the meeting. We thank God for his gracious blessing. To whom be all the praise now and forever.

Very truly yours &c., CALVIN WILDER. Franklington, N. C., July 19th 1874.

For the Recorder.

The Church at Cross Roads, Columbus county, held a meeting of six days, closing 23rd inst., with a gracious work in their midst. Eighteen were baptized. This was one of the most quiet, but deeply interesting meetings I ever witnessed. The seed was sown that will produce fruit for many days to come.

From present indications our churches are generally looking for a move, onward to spiritual prosperity.

HAYNES LENNON.

Editor Recorder:

I would like to ask, if it is consistent for a christian Minister, when speaking of the life, or land beyond the grave, to use the quotation from Shakespeare, "Un-discovered country from whose bourne no traveller returns," when the system of religion he is teaching, rests upon the fact, that "a traveller has returned," for it "Christ be not risen then is our preaching vain." Shall we believe him, when he uses the quotation? or when he reads the 27th Chapter of Matthew, 52 and 53 vs., "and the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Which is correct, Shakespeare or the Bible?

LAYMAN.

SOUTH YADKIN ASSOCIATION.

This Association will meet with Trading Ford Church, eight miles North-East of Salisbury, Rowan County, on Thursday before the first Lord's day in September 1874. Elder W. R. Gwaltney is to preach the introductory sermon, Elder J. K. Howell his alternate. Brethren from other Associations are invited to attend. All who come by Railroad will be met at Salisbury with conveyances, if they will notify W. R. Mason, by addressing him at that place. S. F. CONRAD, Pastor.

GLIMPSES OF THE SEVEN CHURCHES OF ASIA.

BY HENRY C. FISH, D. D.

It is painful to say that only the sites of these churches remain. We cannot visit the churches themselves; every one of them has long ago either been effaced, or so perverted as to be unworthy of the name church. Nevertheless there is a melancholy interest in visiting their sites, as well as those of other churches in Asia Minor and Greece, where the great apostle preached and labored. Alas, that the "one faith" upon which he insisted is not now embodied in a single native church in all those regions which he traversed! But I make note of some things as they now are touching these famous "seven churches."

SMYRNA.

Leaving the Holy Land we first came to Cyprus, Rhodes, Chios, Patmos and other islands in the Aegean Sea, then to Smyrna, on the main land. I was surprised at finding so spacious and excellent a harbor and so large a city. It is quite European in its east, and I judge may have in it 150,000 souls. The situation is lovely, and the great number of cypress trees relieves the view of monotony. The castle on Mt. Pagus is in a good state of preservation, and so is the mosque within which Polycarp is said to have preached. The town originally covered this eminence. On the brow of this mountain the good old Polycarp suffered martyrdom. A tomb, marked by a cypress and a few Mohammedan graves, is said to contain his remains. I think this is so, although a sarcophagus has recently been exhumed at Ephesus with the name of "Polycarpus" upon it. Possibly his charred remains were carried there for interment. I stood with mute interest by this tomb and bore away a branch from its lonely companion, the cypress. In answer to our question, it was told that an evangelical church exists here, and has never ceased to exist since the days of this disciple of John. It is a Prussian Church, but I very much doubt both the statements made as to it.

EPHESUS.

We chartered a railroad train for \$90, and made the distance from Smyrna to Ephesus in an hour and a half, giving us ample time there and returning to Smyrna before night. It was a day of hard work, but most rewarding interest. There are ten times as much of visible remains of antiquity in Ephesus as I expected to find. The area is very large, so much so that one has to go nine miles to make the tour of observation, and there are ruins all over the region.

We first visited the old mosque, or Church of St. John, occupied by the last of the primitive churches of Ephesus. It was a splendid building and the walls are still standing. Then we came upon the site of the Temple of Diana, identified after much research by Mr. Wood five years ago. He had a force of 300 men excavating there as late as last March and will resume work this fall. The feelings which I had, standing within the limits of this vast and renowned temple, I will not attempt to describe.

Next the ruins, along the brow of Mt. Pion, or Priou, were examined. Here are piers of the colonnade which was carried entirely around the mountain, with traces of the famous gates and the roadway for chariot and footmen, the ruins in the rocks being visible. The city wall is easily traced. Here is the tomb of Androcles, about 900 B. C., the oldest piece of masonry in Ephesus. Two or three sites of the Christian churches are made out from the ruins. So is the tomb of Luke, with the cross cut in marble, and his emblem, the bull—the work of some centuries after his death.

Then we came upon the Odeon, or Lyric Theater, with its statue of Ertepe, with the seven stringed lyre (removed to England) and parts of the auditorium and steps and seats still visible. Then we confront the Great Theater, which seated 24,500 persons. The ruins of this majestic pile are in a remarkable state of preservation. It was here the mob gathered and shouted uproariously for two hours, "Great is Diana of the Ephesians!" raising a tumult which led Paul to leave the city. Close by is the Stadium, where they ran the "races" familiar to Paul, and furnishing him with symbols of the Christian race. 76,000 persons could be seated here. I had a mind to jump off my horse and run over the course myself. The great gymnasium is close by; so is the temple of Jupiter Serapis, with its rock-cut altar.

They show a large basin of stone as a baptismal font, capable only of holding water fifteen inches deep. The idea of its use for baptism is simply ridiculous, although Mr. Wood sanctions it. An educated traveling companion from Cairo pronounces it a mill, and says exact counterparts of it are met with in Egypt. There is not one trace of evidence (except in fancy) of its having been a font for baptism.

But I must not extend these notes. Ephesus, next to Jerusalem, was once the great center of religious influence. An epistle was directed to the "saints" of this city. Its glory was great and its ruin is remarkable. Alas, how truly is "the candlestick removed out of its place!"

PERGAMOS.

It is the same distance (say fifty miles) from Smyrna to Pergamos as to Ephesus, only it must be made on horseback. There is quite a flourishing town upon the site of the old Pergamos, which was founded by Pergamos, the son of Andromachus, and became the seat of a race of independent monarchs. It was one of the first towns which embraced Christianity, the early church having been planted by Paul. Ruins of a Corinthian temple and a Roman basilica (erroneously called the Church of St. John), and a vast amphitheater, capable of affording room for nautical sports, and a double tunnel of Roman tiles, are objects of interest. The Church of St. Sophia, now a mosque, is said to have been built before the times of Justinian. According to the Letter to Pergamos, "Satan dwelt" here and here Antipas was martyred. The "white stone" was promised to those who overcame.

THYATIRA.

It is only one day's horseback ride from Pergamos to Thyatira. Here are some 10,000 people, mostly Turks, clustered into a town on a fertile plain, and living in mud houses, the usual style of the region. There are plantations connected with many of the houses, and the place has some little trade in cotton and wool. The "works" and "charity" and "service" and "faith" and "pa-

ience" of this church were commended; but dreadful sins were tolerated, and He that tried the reins and the hearts" gave unto them according to their works, and not a trace of the church remains.

SARDIS.

One can either continue on from Thyatira to Sardis (forty miles), or go to it from Smyrna (fifty miles), and return by rail. Arriving, he finds only two or three cottages, a mill (on the Pactolus), with a few ruins. Yet once Sardis was the capital of Lydia, the residence of Croesus, and one of the richest and grandest cities in the world. The remains of the acropolis and the theater on the hillside are seen, and in the valley those of a large gymnasium (wrongly taken, sometimes, for those of a basilica). A stadium is traceable, and the site of a church, dedicated to St. John. One of a later date was dedicated to the Virgin. The ruins of the Temple of Cybele are remarkable. Two enormous columns are standing, half under ground, but seemingly about sixty feet high. Paul founded the church here, and several councils were early here held. Some in this church had not "dedicated their garments," but what an utterance to Sardis. "Thou hast a name to live, but art dead!"

PHILADELPHIA.

From Sardis to Philadelphia it is only 30 miles. Almost nothing is known about the history of this city, except that it was founded B. C. 130. The existing town is built on several hills and surrounded by a wall. It has 7,000 inhabitants. From the ruins found here, it appears that no edifices of much size or finish were constructed, the stones being unheated and without ornamentation. There are several Greek Churches here, but these societies everywhere have little more of the true faith, if any, than the Roman Catholics. Because this church had kept the word of God's patience, itself was long kept from the hour of temptation that came on all these churches. But it did not "hold fast" that which it had. Its "crown" was taken. It perished in the

BIBLICAL RECORDER.

WEDNESDAY,.....Aug. 12, 1874.

CLUB RATES.

At the solicitation of the friends of the RECORDER in different portions, we have determined to revive club rates. With the increased expenditures on the paper, we can't afford to do this, unless our patrons increase our lists largely; but they promise to do so, and we now give them the opportunity. The club rates are as follows:

2	copies	one year,	\$1 50
3	"	"	6 75
4	"	"	9 00
5	"	"	10 00
10	"	"	20 00

All remittances must be made by Registered letter Post Office Order or Check.

Watch for the Red X Mark on your Paper and Renew at once. We cannot promise to supply back numbers.

PITTSBURG DISASTER.

We extract from the *National Baptist* a full account of the terrible disaster that lately befell the city of Pittsburg:

The losses perhaps will never be enumerated, or the number of those who have perished known. It is safe to say that it is probable that near two hundred persons have fallen victims in this great catastrophe. The greatest number perished in Alleghany City, and for two days that city was shrouded in gloom, as though death had entered every home. Active efforts are being made to afford relief, and the greatest sympathy has been manifested throughout towards the sufferers. We appreciate the sympathy of other cities, especially the utterances of the press of your city. There are circumstances connected with this event that seems marvellous to persons at a distance from the scene of the disaster.—Some say it resulted from a water-spout, but nothing of this kind occurred. Pittsburg and Alleghany are surrounded by high hills, except where the rivers break through, but it must not be inferred that every valley was a scene of death. It was only in those openings in the hills that extended for many miles from the city, that there was great destruction of property and lives; viz: Chartiers Valley and Saw-mill Run on the South Side; Wood's, Butchers' and Spring Garden Runs on the North Side, or in Alleghany City. These runs have a number of small tributaries branching out in every direction. It will illustrate the Butcher's Run district, which is the most familiar, and in which there was the greatest loss of life. In the city limits the bed of this stream has been filled up, and houses and yards and shops occupy all the space except a very narrow street or roadway. A sewer runs down the centre which is not more than seven feet in diameter, and in ordinary times the water passes through this to the Alleghany River. Two years ago, however, after an ordinary rain, I observed this sewer burst in one locality, causing some destruction of property. This might happen at any time, especially if from any cause driftwood would close it up at any point, and then the waters would pass through the gardens and along the very narrow streets.

In the forenoon of Lord's day July 26th, a very heavy rain fell, saturating the earth, filling the pools and swelling the tributaries of the run. Under these circumstances, the remarkable rain of the evening began to fall, and continued for almost two hours. One said: "It was not rain, for the water descended in sheets, as if spilled from long troughs."

The sewers proved inadequate—the waters left the course provided for them; and sought new outlets. They were checked by the buildings and the accumulation of drift-wood, and consequently gathered volume by delay, and soon acquired almost irresistible force. Then the work of destruction began, and continued until, near the river, the opportunity was afforded of spreading over a large surface. Although there was in this case no regularly constructed dam to be broken, as in the Mill river disaster, yet the same results were brought about by the temporary checks of the torrent in its course, until it acquired force to surmount or remove obstacles.

This is evident from the testimony of eyewitnesses. My friends inform me that, midway between the limits of destruction, where they resided, the water rose to its greatest height in a few minutes and fell just as rapidly. This accounts for the great loss of life. In a brief space after the water entered the lower floors of many houses, they were borne away in the surging flood. All was confusion; the darkness was complete, except from the momentary and blinding flashes of lightning. Being called on missions of mercy to the scene of destruction, to comfort the living and to care for the dead, I can truly say words are inadequate to present what the eyes beheld, and the language of the Psalmist was deeply impressed on my mind:—"Thou carriest them away as with a flood." Newspaper reports are sometimes exaggerated, but in this case I have read none that came up to the reality. I find, however, in this occurrence nothing mysterious. It was a very remarkable rain, but the real secret is that an attempt has been made to confine the stream which drains the valley to very narrow limits, and to appropriate the valley to building purposes; but the water course has, on this occasion, asserted her ancient rights. FRANKLIN.

A NOVELTY.

Last month, an International Methodist Camp Meeting was held at Round Lake, Hamilton county, N. Y. Ten different branches of Methodism were represented among the hundred ministers and seven bishops present. President Grant attended one day, was "introduced to the audience amidst applause;" during the sermon occupied a seat on the preachers' stand, with Bishop Simpson and Rev. Dr. Curry; and after the morning service sat for a photographic view of himself, flanked on either side by Doctors of Divinity. What does this ecclesiastical "Cæsarianism" import? It calls up to our mind's eye the vision of the Emperor Constantine at the Council of Nice; but we hardly know why. Can any one tell us?—*Index.*

The Church at Cross-Roads, Yadkin county, will hold a protracted meeting, commencing Saturday before the third Sabbath in September. Ministering brethren are invited to attend.

S. S. MAY, C. C.

NEWS OF THE WEEK.

—The absorbing topic of interest this week is the election, which on the whole has passed off more quietly than could have been expected, considering the great zeal manifested by both parties. We give the fullest and most reliable returns available at twelve o'clock Tuesday, when we go to press. In the Beecher-Tilton affair, nothing of interest has occurred, except that Frank D. Moulton, the mutual friend has, at the request of Mr Beecher and the consent of Mr. Tilton concluded to testify before the committee on Monday.

—The police, so far, have given us no further light on the kid-napping of Charles Ross. It is now conceded that it is a genuine case of kid-napping. Gen. Sheridan is reported as saying that there will not be much of an Indian war.

STATE ELECTION.

It will be seen from the summaries of the organs of both parties, which are given in another place, that the Conservative gains are surprisingly large. As the campaign waxed warmer and warmer, the issue on the Civil Rights Bill became sharper, until it appears that some of the white Republicans were alienated, and the Conservatives were aroused and wedded together.

Official Vote of Wake County.

SUPERINTENDENT OF PUBLIC INSTRUCTION.			
Purnell,	3,640	Pool,	3,640
FOR THE SENATE.			
Harriss,	3,532	Hubbee,	3,824
FOR THE HOUSE OF REPRESENTATIVES.			
Argo,	3,685	Page,	3,473
Edmon,	3,648	Stephenson,	3,741
Jones,	3,676	Strong,	3,750
King,	3,638	Whitley,	3,737
FOR REGISTER OF DEEDS.			
White,	3,802	Goodwyn,	3,576
FOR COUNTY CLERK.			
Yearby,	3,599	Brown,	3,838
FOR COMMISSIONER.			
Adams,	3,637	Atkinson,	3,704
FOR COMMISSIONERS.			
Jinks,	3,631	Adams,	3,568
Chavis,	3,510	Jones,	3,697
Anstun,	3,571	Allen,	3,712
Thompson,	3,586	Turner,	3,678
Todd,	3,629	Nowell,	3,629
FOR SHERIFF.			
Lee,	3,570	Wynne,	3,612
FOR SUPERIOR COURT CLERK.			
Bunting,	3,612	Williams,	3,647
FOR CONGRESS.			
Headen,	3,685	Devis,	3,730
FOR SOLICITOR.			
Harriss,	3,660	Williams,	3,648

THE RESULT.—The Democrats have gained some thirty members of the Legislature. They have elected their Congressmen in seven out of the eight Districts. They have elected their Judges and Solicitors in the first, third, fifth, seventh, eighth and ninth Districts.

The Republicans have elected the Congressman in the second district, and the Judge and Solicitor in the third Judicial District. They have gained a Senator from the Guilford and Alamance District and one from the Stokes and Forsythe District. They have gained a member of the House from Alamance, Hancock, Person and Yadkin.—*Enr.*

THE LATEST ELECTION RETURNS.

We append the compilation of the latest returns received by us. We can with safety place the State for Pool by not less than 10,000 majority, with seven out of eight Democratic Congressmen, the election of almost every Judge, the Legislature almost overwhelmingly Democratic and many county governments redeemed from Radical rule.

The contest between Fuller and Buxton, for Judge in the Fifth District, is very close, and it may require the official count, to decide the result.

The election of Judge Kerr over Col. Ruffin, Ind., in the Seventh Judicial District, by some 300 majority is conceded, this being a decided victory over the efforts of the Radicals to defeat Judge Kerr by taking a man from the Democratic ranks.

Vance has defeated Durham in the mountain District, but by what majority is not known.

Randolph county gives Pool 149 majority; Seals 221 majority; Kerr 94 majority; Stradwick 96 majority. Moffit and Kendall, Dems., elected to the Senate. Brown, Rep., for the Senate, obtained a majority of 66.

Rowan county gives Pool 757 majority; Robbins 744 majority; Wilson, for Judge, 486 majority; Dodson for Solicitor, 556 majority; Clements, Dem., for Senate, 847; McCubbins and Bernhard, Dems., elected to the House.

Iredell county gives Pool 816 majority; Robbins 903 majority; Arnfield and Linney, Dems., elected to the Senate. A. C. Sharpe and A. F. Gaither, Dems., elected to the House.

Buncombe county gives Vance 850 majority, M. Patton, Dem., and W. G. Candler, Rep., elected to the House.

Wilkes county is reported to have given Robbins 100 majority. One Democrat reported elected to the House.

Alexander county gives Pool and Robbins 350 majority; Carson, Ind., elected to the House.

Yadkin county gives a gain of 100 for Robbins. Glenn, Rep., beats Hampton, Dem., for the House Republican gain.

Burke county gives Pool 413 majority; Vance 369 majority. For Senate—Mills, Dem., 768 votes; Young, Dem., 621 votes; Pearson, Rep., 822 votes. For the House—Tate, Dem., has 559 majority.

Catawba county gives Pool 1,057 maj.; Ashe, 1,134 maj.; Cowles, for Solicitor, 1,170 maj.; Graham, for Senate, 1,408 maj.; Finger, Dem., elected to the House. Our good old friend Jonas Cline, is again elected Sheriff.

Davidson county gives Pool 203 maj.; Seals 181 maj.; Wilson, for Judge, 167 maj.; Hargrave, for Senate, 383 maj.; Solomon A. Mock and Marshal H. Pinnix, Dem.

Pitt county gave Yeates 200 majority.

Nash gave Pool a majority of 121, and Davis a majority of 166.

Washington county elects Wilig, Dem., to the House, by 173 majority. Democratic gain.

Wayne county gained 425 for the white man's party.

The Democratic chancelliers of the State have been brought to light for the first time in many years. The contest between Fuller and Buxton for the Judgeship in the Cumberland District is quite close. A letter from Mr. Ruffin, received yesterday evening, stated that he had 147 majority, with Stanley and Montgomery to hear from, which counties gave Merrimon a majority of some 110.

Waddell's majority in the 2nd Congressional District will reach 1,500.

GREENSBORO, August 10. Present our compliments to the faithful Seals, majority 1,500. Kerr beats Ruffin 300, which is glory enough.—*News.*

STATE NEWS.

—A postoffice has been lately established at Melville, Alamance county, N. C.

—A large bed of kaoline clay has been discovered within a few miles of Greensboro.

—The church of Good Shepherd (Episcopalian) we understand is to be built at the corner of Hillsboro and McDowell streets.

—The Wilmington *Journal* learns that the Carolina Central Railroad will be completed to Beaver Dam, within ten miles of Monroe, Union county, on Saturday.

—Prof. Charles Fetter will open a Mathematical and Classical School in Oxford, in a few days. He is a successful and efficient teacher, and made a good reputation as an educator whilst in charge of schools at Henderson and Kittrells. He has rented the Horner property.—*News.*

—Some six years ago a son of a Mrs. Cherry, of Washington, N. C., was abducted from his home by some parties engaged in peddling in tobacco in that section. He was afterwards seen in Oxford, in company with the same peddlers, since which time he has not been heard from. There has been since that time a standing reward of \$5,000 for the recovery of the child. Is it not possible the youth is still somewhere in the tobacco section of North Carolina?—*News.*

—ATLANTIC, TENNESSEE & OHIO R. R.—The order for the sale of the A., T. & O. R. R., under the Childs suit on the first mortgage bonds having been granted, and the parties to suit, Messrs. Childs Mason and others, of Columbia, S. C., having refused to take the amount of their claim and transferred the judgment for the benefit of the gold bondholders, Mr. R. Y. McAden, of this city, one of the trustees under the gold mortgage, at the request of the Board of Directors through his Attorney, Col. H. C. Jones, of the firm of Messrs. Jones and Johnston, of this city, obtained a restraining order preventing the sale of the road. The injunction was issued upon the complaint of Mr. McAden in the interest of the gold bondholders and the stockholders of the road. We are pleased to know that there is every effort being made by the Board of Directors, the large stockholders and the trustees under the gold mortgage to save the road from sale.—*Charlotte Observer.*

GENERAL NEWS.

DEATH OF DOCTOR FRANCIS T. STREIBLING.—Yesterday morning at 11 o'clock Doctor Francis Thelma Stribling, Superintendent of the Western Lunatic Asylum of Virginia at Staunton, and perhaps more widely known than any other physician for the insane in this country, died at his residence in this city after a brief illness, surrounded by his family and friends. He was born in Staunton January, 10th, 1810, and was in the 63th year of his age.—*Staunton Vindicator.*

—The preparatory work on the Centennial buildings is advancing rapidly. Last week upwards of five hundred men were employed. The foundation of the Memorial building is being laid. The main building will have a width of four hundred and sixty-four feet on Belmont avenue, and a length of sixteen hundred and sixty-eight feet, extending nearly to Forty-first street. It will run parallel with, and one hundred feet distant from, Elm avenue—the southern boundary of the Park. The Memorial building will be three hundred feet from the main structure, on the side towards the Schuyllkill, and will face the main drive to Belmont.

—Baron Anselm de Rothschild died at Vienna recently at an advanced age. He was the head of the Vienna branch of the celebrated banking house of the Rothschilds, and his declining years were marked with the benevolence and philanthropy which have always been a distinguishing trait of this wealthy family. He built schools and asylums throughout Austria, and has contributed large sums of money for the establishment of a hospital in Palestine. His private charities are said to have been immense.

—At Moffittville, Henderson county, S. C., a young German named Gansum, scot and killed a young lady named Miss Katie Tucker. It appears that Gansum was employed by the father of the young lady with whom he fell desperately in love. He became jealous of the attentions of a supposed rival and deliberately killed the young lady, while the three were setting in Mr. Tucker's parlor. The murderer fled, but was arrested and is in jail at Henderson Court House.

—The kidnapping of a child in Philadelphia, nearly a month ago, though it was at first received with more coolness by the public and police of that city than by the rest of the country, has at last led to the offer of \$20,000 reward by the Mayor for the recovery and the detection of the kidnappers. A New York gentleman of "ample means," who says the story is making his invalid wife insane, also offers \$20,000 for the recovery of the child and no questions asked, through the *Herald* of this city. Up to the present moment, however, nothing has been heard of the child in spite of the exertions of the police and the vigilance of the people. The fact that the father is a man of moderate means, if embarrassed circumstances, and that his wife since the child's disappearance has been passing some of her time at a watering-place, has supplied a correspondent of the *Herald* with the materials for a theory that the affair was probably what the police call "put-up job"—that is, that the parents were privy to the theft, and even devised it as a means of extracting money from friends and the public to be used in extricating the father from his clever kidnappers, having their pick of children, should have selected the son of a poor and insolvent man for their first attempt. But there is not much comfort for the public on either horn of the dilemma, because it would be nearly as bad to have popular credulity practised on in this way as to have children successfully held to ransom, inasmuch as the success of an attempt at fraud would prevent vigilance or indignation against a bona-fide case occurred.

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In Clemmonsville, Davidson county, N. C., on the 31st of July 1874, little Jennie, son of Thomas D. and Carrie Cooper, aged one year, 8 months and 21 days.

"He died before his infant soul
Had ever turned with wrong desire—
Had ever spurned at heaven's control,
Or ever quenched its sacred fires."
"He died to sin; he died to care;
But for a moment felt the rod,
Then, rising on the viewless air,
Spread his light wings, and soared to God."
May the Lord comfort the weeping parents.
P. OLIVER.

In New Hanover county, N. C., on the 12th of July, pastor LOTT W. BOWEN, aged twenty years eight months and sixteen days. The deceased was a consistent member of the Baptist Church at Mr. Holly, and also of the Sabbath School at that place. He had been a member of the church only one year, but his gentle nature and honest deportment coupled with modest youthful piety, had won for him the confidence of both church and pastor. He leaves a large family to mourn his untimely death. We tender to his grief-stricken parents the consolations of the gospel.

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For particulars, address, T. E. WAFF, Principal. 44t

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A CURIOUS DEBATE.

FOR THE LITTLE FOLKS.

A party of gentlemen who spent a certain night of last winter at the Hotel, in this city, became engaged in one of the most remarkable debates on record. The names of the gentlemen have been made known to the writer, and he has received a full report of the proceedings, which he is determined to publish for the benefit of all concerned. Circumstances of an important nature required that the names of the parties concerned in this affair should for the present, be suppressed; but it is hoped that permission may be granted for their future disclosure. Several similar discussions are expected to take place in the course of the next winter, and it is desirable that the public should be posted on matters of this nature. But to our report.

It seems that all the gentlemen who figured in this strange transaction are members of a Society which was founded before the flood, and which had its origin in some fearful and wonderful manner not properly comprehended by any of the members. The present Chief of the organization—the president and ruling spirit—has never been seen by any of the members; and yet no action is ever taken without his presence and controlling power. Another very important officer is a keen, sharp, though rather quiet fellow, very vigilant, quite a genius in his line, very eloquent at times, though his voice has never been heard in any of the meetings, nor in private conversation. He never writes a line; never utters a sound of any kind; yet is frequently appealed to by many persons who may desire to know the wishes, hopes, fears, and general condition of the invisible president, of whose will he is believed to be a most admirable exponent. He expresses the views of the president in a peculiar language, neither spoken nor written, and yet he generally succeeds in making himself understood. One of his chief duties is like that of a scout to an army—to make observations and report to the president when anything is occurring of which he is not sure. These reports are delivered in a manner utterly incomprehensible to every one—even the president. The reporter himself is totally in the dark as to this mysterious process. For convenience we shall call the reporter Mr. E.

In the duty of scouting, this gentleman is ably supported by his friend and colleague Mr. F.; who when he makes a report of anything going wrong in the Society, is sure to get up a sensation.

The doorkeeper of the Society too, is a very odd genius. He is so constituted, that for his life, he cannot help reporting to the president everything he hears—good, bad, and indifferent. He seems to be totally devoid of any sort of discretion, and frequently reports a vast amount of unmitigated nonsense, and presents it, in all its details, as faithfully as if it were of the deepest import to the interests of the Society. He is very faithful, but at times extremely annoying. During his whole life he has never been known to utter a word of any description whatever; and yet he frequently alarms the whole neighborhood with his reports.

A gentleman of considerable ability (a Mr. L.) acts as a sort of general carrier or transportation agent for the whole Society. He has frequently been known to carry all the members of the organization for many miles in a day, when no easier method of transportation offered. He has a subordinate of considerable value though, who aids him in the discharge of his onerous duties; and this subordinate has five other subordinates (brothers) who in their turn, assist him.

A Mr. T., is the noisiest member; is frequently a great nuisance; speaks very often, and generally keeps himself inside of a fortification of a remarkable appearance, guarded by two lines of sharp, polished bayonets. He finds it necessary thus to guard himself, probably in order to escape the punishment so frequently and justly due to his pestiferous interference with matters which do not concern him. He frequently gets the whole Society into terrible scrapes, from which even the president cannot extricate himself or the members. Indeed, Mr. T., is almost invariably the cause of the president himself sometimes fails to control him.

A Mr. H., is one of the most active, ingenious, useful, and highly educated members, at least every one says so; but we have reason to know that nearly all of his great reputation is justly due to his family, which consists of five little boys of most surprising ability and wonderful education. These little fellows are complimented by one of the writers in the Bible. Mr. H., assisted by his family, is a sort of Jack-all-trades for the Society. It may be proper to mention that the five brothers belonging to the transportation department are first cousins of the five sons of Mr. H.

Having mentioned and described the most important members of this truly remarkable organization, we may add that there are many of them now in this country; that they are daily increasing in number though many of them were destroyed during the late war by the departure of their presidents from the country—an event which always breaks up the organizations. Every one of these societies acts in concert with every other for the accomplishment of one great end.

The arrangement by which all the members report to the president, is one of the most ingenious and even mysterious ever invented. We regret to state that our informant, though an intelligent gentleman, did not seem fully to comprehend it. It is thought by some that it is not unlike the telegraph, but it is certainly infinitely more ingenious. Those who hold the telegraphic theory say that a Mr. W., is the operator, and that he uses some curiously constructed strings as wires; but as no one has ever seen Mr. W., we cannot say that this account is entirely satisfactory.

Well, the party above described having taken a room at the Hotel, in this city (Wilmington) strangely determined to sleep all in the same bed. Indeed they make this a rule. On this particular night the weather was bitter cold, and the bed was shorter than that they could stretch themselves on it, and the covering narrower than that they could wrap themselves in it. Toward midnight Mr. F., finding it very cold around the president, awoke up all the Society, and made quite a sensation. He

reported the alarming intelligence that the assistant agent of transportation had disappeared with all five of his subordinates, and (to prevent his absence from being discovered) had left a piece of ice of his own size and shade in his place in the bed.

Mr. E. at once examined the ground, and reported all right. Mr. T. simply said, "It's better 'co-o-o-old'" and the words could scarcely be distinguished for the rattling of the bayonets which guarded him. Mr. L. was appealed to by the president to turn over in the bed, in order to see if the subordinate agent would follow him, as he was bound by the rules to do.

Mr. L. complied, and now Mr. E. said that he saw the assistant agent move with Mr. L. The door-keeper reported that he heard him. Mr. H. said that he had taken hold of him, and he was certainly in place just below Mr. L. All Mr. H.'s family confirmed the report, and then rubbed themselves against one another, and against Mr. H. too, in a most curious, miscellaneous kind of way, in order to get themselves warm. This rubbing movement is described by our informant as especially remarkable in this particular; namely, that "when these little fellows seemed to have gotten themselves into a most inextricable entanglement, and to squirm and twist themselves one around another in the most confused sort of style, they would still be reduced to the most perfect order and regularity in half a second's time, at an inaudible and invisible signal from the president." The quotation is in our informant's own language.

The president did not like to discredit Mr. F.'s report; for this gentleman had always been very accurate and reliable, and still persisted in adhering to his original report of the absence of the assistant agent of transportation. The debate became very animated, (cold as the weather was), and the president finally decided, that Mr. F. was mistaken in his report, and that the gentleman reported absent was still in place, and had not left at all. He (the president) however, acquiesces Mr. F. (of old blame, as he is convinced that Mr. F.'s powers of perception were much impaired by the very cold weather. It is seriously apprehended that Mr. F. may lose much of his reputation for accuracy, if the cold weather continues much longer. We hope he may not meet with this misfortune, as he is an acquaintance of ours, and a most estimable person. We shall endeavor to keep posted as to the transactions of the Society above described, and report to the public from time to time.

Meantime we shall be glad to hear (through the RECORDER) from any of our young readers, who can tell us the name of this extraordinary Society, or who can furnish the names of any of the individual members. Who will be the first to give us the information? H.

THE FARM.

CONDUCTED BY
W. T. WALTERS.

IMPROVEMENT OF WORN-OUT LAND.

Large sections of the Southern country have been cut down and worn out, and we cannot, if we would, continue the practice of our ancestors in clearing up native forests and bringing it into cultivation. With the present system of labor, such a process is too expensive.

And hence to improve fields already cleared up and bring them up to such a state of fertility as to enable us to cultivate them profitably, is the great problem to be solved by the Southern farmer.

The beginning point, it strikes us, is to inquire into the process by which they have been exhausted. If the land is hilly, and has been suffered to wash away, we must first adopt such measures by means of hill-side ditching, deep plowing and proper construction of rows, as will prevent this constant drain upon its fertility; otherwise it will do but little good to restore the exhausted elements of plant food to be again washed away by the rains.

If as some maintain, we cannot by the means above mentioned, prevent the washing of hill-sides, then our task is a hopeless one, and we must abandon the hilly land, so far as cultivating is concerned, and betake ourselves to the level plains, which we may be fortunate enough to possess, and devote the hills to pasturage, or at least abandon their cultivation in clean crops such as corn, cotton, tobacco, &c. No doubt many a Southern farmer would do well to put their hilly lands in clover, grass, small grain, and never attempt their cultivation in clean crops. But there are farmers who possess such small quantities of level land, that the cultivation of hill-sides is a necessity, and to such we say emphatically, that the washing away of these hills can be prevented by the methods proposed. It is difficult to convey a correct idea of the proper construction of hill-side ditches and rows, (neither will effect the object without the other) to the uninitiated, and indeed it requires a talent which all men do not possess.

As a proof of this, there are bunglers in the art of ditching who have had ample opportunities of observation and experience, and who never seem to comprehend the science—just as all men who study the science of civil engineering, do not become good, practical engineers. The ordinary land level is an indispensable instrument in the art of ditching, and horizontal rows, and yet some men without the aid of this instrument, both better rows and ditches than will others with the instrument. The general principle may be comprehended from the following:

1st. Of course the ditches must empty their water up the natural drains, otherwise they would have so much inclination as to make a gully in reaching the place where the water is to be carried off.

2nd. The inclination or fall of the ditch should not exceed one inch to every 12 feet, and on stiff soils, where the water carries but little sand a half inch to 12 feet will be sufficient.

3rd. Ditches should not be made too long. As a rule each hill-side should have its own system of ditches, and ditches should not run across a ridge to the opposite hill-side, and the ditches should carry all their water the same direction and not empty at both ends—otherwise it is impossible to construct the rows properly.

4th. They should be made sufficiently large and strong to carry all of the water that will gather in them during any shower, and must of course be frequently looked after and kept properly cleaned out.

5th. In constructing a ditch it is usually best to begin with the level at the mouth or the ditch, and follow wherever the level with the required fall, may lead, and then with the plow to follow the general course of the level, avoiding the sudden crooks; and in cleaning out the ditch apply again the level, cutting deep enough at such points to secure the needed inclination or fall.

6th. The distance between the ditches will depend entirely upon the slope of the hill—a steep hill requiring them closer than a gentle slope.

Having now properly ditched a hill-side it will avail nothing as past experience has proven, unless rows are also properly constructed. To do this it is a good plan to begin, say midway of the hill, and with the level run a row giving it a fall in the opposite direction at least two or three times as great as is given the ditch, and crossing the ditches wherever the row may meet them. On regular slopes it sometimes happens that a dozen or more rows may be run upon either side of this guide row before any change is required. But whenever the rows cease to carry the water to the ditch the level must again be used to mark its water guide row which will carry its water to each ditch as it crosses it, and the intervening spaces filled in with short rows.

And thus the process is continued until all of the rows are laid, remembering that there must be no sags or points in either the ditches or rows where the water will not run.

The philosophy of the system is illustrated.

1st. If each row is really so constructed as to carry its water gradually to the ditch, the water which falls is distributed over the entire field and thereby prevented from accumulating so as to wash across the field, and being carried by each row gradually into the ditches, the ditches in turn have time to carry off the water, conveyed by the rows to the principal drain. The ditches and rows have a mutual dependence one upon the other. If the rows break over they carry an amount of water and sand suddenly into the ditch, which will break it, and if the ditch breaks, away goes the rows. Hence the old plan of running the rows with the ditch proved a failure.

In conclusion, if any of our readers doubt the practical application of the above theory of ditching, and men are very apt to question what they have not been able to accomplish, we pledge ourselves to show them fields whose ditches have not broken for the past ten years, or to furnish ample testimony of the fact upon application.

Now, as we regard this as the beginning point in the reclamation of worn-out land, we cannot too earnestly commend the subject to the consideration of our readers, and if they have not the skill necessary to accomplish the task, it would be well to avail themselves of the help of others. Indeed, any community in the hill-country, could well afford to employ a man well skilled in the science of grading land to perform for them this important work.

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