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SOMETHING CURIOUS ABOUT THE PREACHER

The interests of the preacher had to be attended to in other parts of the circuit, as well as at New Hope, and there were not so many advocates and workers at some other points as there, so the work went on most slowly.

Mr. Thomas was the steward at Centre Point. This is not much of a village. There is a store kept there by Mr. Gordon, who is a member of the Church, and doing a pretty heavy business, as there is no other store within ten or fifteen miles. There are some half dozen houses, and as many families besides, but pretty much all farmers, who own good farms around and adjoining that place. Mr. Thomas is one of them. As the board of stewards had determined to adopt the subscription plan for raising the preacher's salary they went immediately to work.

Mr. Thomas began with Mr. Gordon, by telling him that the amount assessed to that appointment was two hundred dollars. Several of the farmers, who were members, were in the store when Mr. Thomas introduced the subject, and all agreed with Mr. Gordon in argument against the steward.

"They do not expect to make us pay the whole claim, I reckon. That is more than half as much as the whole circuit paid last year. Are they not going to pay something this year at New Hope?"

"Yes," said Mr. Thomas, "they are going to pay three hundred over there."

"Well, how much at 'Sunny Hill,' and how much at 'Wesley Chapel?'"

"At Sunny Hill they are going to pay fifty dollars, and at Wesley Chapel twenty-five, and twenty-five at the other appointments, from which we have never received anything heretofore."

"That makes six hundred dollars!" said Mr. Gordon. "How does it come that this preacher must have so much more than brother Jameson did last year? He must expect to get rich, or is preaching for money alone, and tries to get all he can?"

"No, brother Gordon, the preacher had nothing to do with it; we thought it our duty to give him a decent support as compensation for his labor. And this amount is very small."

"Very small! What do you mean, brother Thomas? That is more than we have ever paid a preacher yet, and we have had some who had more in family than he has."

"That is very true, brother Gordon, but it is equally true that we have paid our preachers too little for their labor, thereby showing that we do not regard the labor of the minister worth as much as that of any other man."

"I think you are mistaken, brother Thomas, we all appreciate the Gospel more highly than anything else."

"Yes we do, but our conduct shows that we do not appreciate the sacrifices and labors of the men who preach the Gospel to us."

"Why not, brother Thomas?"

"Well, to make it plain, brethren, I will ask brother Gordon, how much do you pay your clerk per year?"

"Well, I pay him twelve hundred dollars, but you see he has all the responsibility upon him when I am not here."

"That is the point—you are willing to pay a single man for such labor twice as much as you are willing to pay a man with a large family to preach the Gospel. And as for the responsibility, while you risk a few of this world's goods to the care of your clerk, we, as a church and people, intrust the moral and spiritual training of ourselves and children to the management of the ministry, in which training are centered our present, future, and eternal interests. How much does this board of education give the school teachers?"

"I believe first class teachers here get fifty dollars per month."

"That, brother Gordon, is the same we are to give our minister this year for teaching us the glorious lessons of salvation through Jesus Christ. But what reason, my brother, does he give for charging fifty dollars per month for teaching?"

"Well, several; the principal one is

that it cost him such a large sum to get an education, and a great deal of time too."

"That is correct, brother Gordon, and he ought to have good wages, and I think that is reasonable enough. What say you?"

"I certainly, think it is reasonable, sir," said Mr. Gordon.

Mr. Gordon's clerk, who had listened to the arguments with marked attention, thought it right to speak in his own behalf, and said: "This is the very reason, sir, why I cannot afford to work for less than I do. Do you not think, sir," addressing Mr. Thomas, "that I am right also?"

"I certainly do, Mr. Jordan; you should 'get your money back,' sir, (as the saying is,) and more; you ought to lay by something for times of affliction and old age, when you cannot work. This is proper in any man," said Mr. Thomas with energy.

"Now, gentlemen," continued Mr. Thomas, "if this is all right, as it regards all men in the regular business of life, then why is it not right with the ministry of the Gospel? Have they not spent time and money in getting an education? And have they no need of preparing for times of disability and old age? I think, my friends, that the case is plain. Brethren, please answer me a few questions: Why is it, when we ask you to help pay the preacher, that you tell us that you have so much to buy, such high taxes, so much for hire, store bills, blacksmith bills, and the like, that we cannot do more? When do you hear one say that we must buy less of this or that, or that I cannot take this or that trip of pleasure, because I must do something to enable me to support the Gospel? My own welfare is in it; the safety and peace of my family are in it; the peace and religious good of the community are in it; yea, the salvation of my country is in it; and more than all, my eternal salvation and the everlasting happiness of my children, and all men, are in it; every thing that is pleasant, or beautiful, or high, or holy, or grand, or glorious in this vale of sin and death, or that belongs to our ruined race in the eternal world, depends upon the faithful and successful pursuit of the story of the cross throughout the world. I ask again, brethren, why do we not hear men talk thus? It is because we do not place as much value on the Gospel as we do on the perishing objects of earth. The world sees that we do not value the Gospel as highly as we do the things of time and sense, because we serve every other purpose first, and then the Gospel very meagerly last. And this is the reason, or one of the reasons, why sinners are not more easily persuaded to close in with the offers of salvation. And this is why we hear the wicked world crying down so many of the church as hypocrites. We teach by words that the salvation taught in the Gospel of Christ is all that is worthy of the energies of man; and by our actions we teach that the vanities of earthly goods, and worldly honors and amusements, have the highest seat in our affections. Now, brethren, if we do love the Gospel, let us prove it by supporting it more liberally than we do anything else; let us support it with our profits as a necessity, and not, as I am ashamed to say too many do, give to its support merely what we have over and above, or what we can spare from worldly things; then we will act consistent with ourselves and professions. Now, brother Gordon, here is our subscription paper; I have got to get the money subscribed so as to report at the first quarterly meeting."

Mr. Gordon took his pen and wrote thirty dollars, twice as much as he ever gave before.

Mr. Thomas looked at it and said, "I think you must do better than that; but we will see what we can do." He then gave it to the clerk and said, "You get twice as much for a year's work as we are giving the preacher, and you cannot refuse a liberal amount."

After what he had said with reference to his own wages he dare not refuse, so he put down as much as Mr. Gordon, which was very manly.

Mr. Thomas then turned to a neighbor

farmer; but he said, "I will pay my share or as much as I can, but I will not subscribe."

"Why not subscribe, brother?" asked the steward.

"Well, brother Thomas, I don't like to bind myself, for I might not have the money to spare."

"Well, you can get it by an effort and a small one at that."

"Well, I will pay something when I get it, but I will not subscribe."

"You mean that when you get some money, and have no other use for it, then you will give it to the preacher?"

"No, I will give some, but I don't like to be bound."

"When you hire your hands to work on your farm, do you not promise to pay them? When you buy goods from brother Gordon, do you not promise to pay him? Would any man work for you, if you did not agree to pay him; or to sell you goods, or anything else, and not bind yourself to pay the full amount? Then why treat the preacher meaner than any one else?"

He saw the littleness of his course and subscribed liberally. Mr. Thomas soon had the amount promised, and came up with a full report. *Methodist Christian Observer.*

JOSH BILLINGS ON BED-BUGS.

I never seen anybody yet but what despised bed-bugs. They are the meanest of all crawling, creeping, hopping, or biting things.

They dassent tackle a man bi dalite, but sneak in after dark, and claw him while he iz fast asleep.

A musketo will fight you in broad datite at short range, and give you a chance tew knock at his sides—the flea is a game bug, and will make a dash at you even in Broadway—but the bed bug iz a garroter, who waits till you strip and then picks out a mellow place to eat you.

If I wuz in the habit of swearing, I would not hesitate to damn a bed-bug right to his face.

Bed-bugs are uncommon smart in a small way—one pair of them will stack a hair mattress in 2 weeks with bugs enuff tew last a small family a whole year.

It don't do enny good to pray when bed-bugs are in season; the only way to get rid of them is tew bile up the whole bed in squortis and then heave it away and buy a new one.

Bed-bugs, when they hev gone all they intend to, are about the size of a bluejay's eye, and have a brown complexion, and when they start out to garrote are az a greeze spot, but when they git thru garrotting they are swelled up like a blister.

It takes them three days to get the swelling out of them.

If bed-bugs have enny destiny to fill, it must their stunnuks, but it seems to me that they must have been made by accident, just as slivers are, tew stick into somebody.

If they wuz got up for some wise purpose they must hev took the wrong road, for there kan't be enny wisdom in chewing a man aul nite long, and raisin a family, besides, tew foller the same trade.

If there is sun wisdom in aul this, I hope the bugs will chew them folks who kan see it, and leave me be, because I am one of the heretics.

NEGRO MASONRY.

EDITORS SENTINEL: Gentleman:—I see in your paper, that you notice the fact that a negro Masonic Lodge has been established in this city, "under a dispensation from the Grand Lodge of New York."

In order that those who read your paper may not be deceived, I beg leave to state that the Grand Lodge of New York does not recognize negro Lodges; and in the second place, the Grand Lodge nor the Grand Master of New York would presume to grant a dispensation to either white or black Masons to organize Lodges outside of that State.

The Grand Secretary of the Grand Lodge of New York, with whom I have the honor of a personal acquaintance, in a letter addressed to a brother Mason in this State,

some months since, positively denies that the Grand Lodge of New York has anything to do with these negro Lodges, and that there are no negro Lodges recognized by the Grand Lodge of New York.

There are, however, clandestine Lodges in New York and other States, entirely under the control of negroes, but they are not recognized in any way by the legally initiated. They are harmless to true Masonry, and can never become affiliated. Every Mason knows that the negroes of the South do not possess even the very first requisite to be made Masons.

Masonry is the same North and South, East and West, and there are none who would change it if they could, or could change it if they would. Founded by the wise King of Israel, at the building of the Temple, nearly 3,000 years ago, its principles have continued the same through all the dark ages and days of persecution, are the same to-day, and will continue to be the same until the sun shall cease to illumine the day. Very respectfully,
A. MASON.

TOO MUCH LAND.

The great error with our American agriculturists is a morbid desire to own and occupy more land than they can cultivate. Farming is a scientific business, and is capable of being reduced to rules as precise and accurate, and we may add, as successful as those which regulate the manipulatory process of the practical chemist. Washington, whose discriminating powers were certainly of the highest order, in one of his valuable epistles to the celebrated Arthur Young, says:

"The agriculture of this country is indeed low; and the primary causes of its being so is, that instead of improving a little ground well, we attempt too much, and do it ill. A half, a third, or even a fourth of what we mangle, well wrought and properly dressed, would produce more than the whole under our system of management."

Few apothegms uttered by the sage of Mount Vernon are possessed of greater force than this, even at this day, and it would be well for our agriculturists who are so anxious to extend the limits of their farms, without manifesting any farther desire to augment their productiveness and profit, if they would ponder it more carefully, and act more in accordance with the system which it suggests. The most successful farmer with whom I have ever met, in any country, was a man whose entire homestead consisted of but fourteen acres. Like the Roman, Cressian, he managed to admirable advantage everything within the amplitude of his profession, and derived, from his limited scene of operations a living far superior in point of comfort and respectability to that obtained by his more laborious neighbors, from farms, or freeholds, rather quadruple the extent. We may form something like a correct conception of the actual capabilities of the soil, under proper management, by witnessing the operation of our gardeners.

What is done or accomplished on a small scale, may certainly, with due care and effort, be accomplished on a large one, for gardening, which is so profitable, is nothing but farming in miniature.

Greenmount Telegraph.

It is stated that 2,762,000 lives have been lost in the various wars which afflicted Europe from 1815 to 1864. In the Crimean war there died 256,000 Russians, 107,000 Frenchmen, 45,000 Englishmen, and 1,600 Italians. The Polish insurrection cost 190,000 lives, and the independence of Greece 148,000. Algiers has occasioned to France the loss of 140,000 men. In the Italian war 59,664 Austrians perished, 36,220 Frenchmen, 23,610 Italians, 14,000 Neapolitans and 2,370 Papal troops.

A gentleman seeing an Irishman fencing in a very barren and desolate piece of land, said: "What are you fencing in that for, Pat? a flock of sheep would starve to death on that land." "And sure, wasn't I fencing it in to kape the poor bastes out it?" replied Pat.