RALEIGH, N. C., WEDNESDAY, FEBRUARY 16, 1870.

Reantiful bird I the richest gem.
That shines in the bright disdem
Which crowns - as rainbow does the sky,
The brow of spivan Majesty;
Type leet a fresh delight thou does the before my sight. Remembrance of departed times, -St als o'er my soul. like fun'tal chin Off. as I see thy flaming wing.

Or marrily I hear thee sing.

Sweet childhood's scenes again aire.

Before my fond and tender eyes. sited my trap with tempting grain hat thee, unconscious of the wile, That thee, unconscious of the wile,
I might into the spare beguile.
O hapless bird! pleasure to thee,
Was loss of thy sweet liberty. To thee, the moment of delight The moment was of freedom's flight. As thou didst taste the treach's Down fell the trap! Sealed was thy fat

R'er played on thee such trickety: And if thou wilt my fault forgive, Never again, long as I live Unless, perchance, I change my mind-Will I to thee, be so unkind. But shough I did my treasure gain,
The pleasure came not free from pain:
For though thy plumage is so bright.
This hand well knows that thou canst b And from thy bill, if not thy word, This lesson I have often heard,

But though I selt thy griping bill Knamored, I did love thee still: And still the pleasure to regain,
Again w uld suffer the sharp pain:
As truants, who, when sent to school,
Go off to puddle in some pool;
For which, though at the time so nice, They know their nides will pay the pri Thus pleasure's chain, howe'er rosebout When fastened once, her victim round— As he will find, by whom its worn— Conceals, beweath the wreath, a thorn

O'er all the world men often roam, To find, what's better found at home; So all would praise the red red-bird's fan If only he from China came. I've seen the birds of foreign dye; Goldfinch and boasted Canary, But thou my red-bird! to my eye, Art peerless 'midst all rivalry. Thy ruby west, of waving flame,

Thou wilt not always charm my sight, Fast steals away the summer's light And hastens on the gloom of night
Soon thy bright wing no more hall fly,
A wave of flame through sunny say;
Or glisten more thy sparkling eye,
Or ring thy merry melody.
Alas! I can but heave a sigh,
My beautiful, bright bird must die!
In dust his faded plumage lie!
Such is thy doom, Morrality!

From all on earth so falsely bright. To heaven, then let me lift my sight Wing to that land, my soul! thy flight, No snares are there—no birds that bite, No tempting or forbidden food: There—all that's heautiful is good No joys are there to bless our heart. Then, in a moment, all depart.

No pleasures born, but to deceive:
Glad us a day—a lifetime grieve. Clad us a day—a lifetime grieve.
There, beauty will no more decay,
But shine through an unfading day.
On all that happy land will be
The light of immortality:
And there—now flown away from me,
I hope, from death forever free,
Again, my beauteous birds to see.

LHESVILLE, N. C., January 31, 1870. For the Biblical Recorder. The Salvation of the Christian Sure.

In order to be sure, the salvation f the christian must be possible. However much we may doubt the probable salvation of some professors of religion, or the possible salvation of certain sinners, we cannot deny that the salvation of the christian is nossible: for if not, who then

He cannot save himself; but God can save him; for with God all foundation of the world: things (not inconsistent with his make the sure promise of God nature) are possible; and surely this is within his power, or he would never have revealed to man

It is not only possible, becau man the power to accept and retain | ible to him, as it is for him to lie. the gitt. God could not offer what man could not accept, nor would be give what the receiver would not

If possible, then his salvation is

of salvation. The Psalmist says God is the God of salvation " Saleth unto the Lord and an inspired evangelist testifies, "Neither is there salvation in any gift and e ery perfect gift is from

forter, that he may abi

tians are sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemp tion of the purchased possession the salvation of the christian is sure.

4. The holy augels are around the christian, as ministering spirits.
"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Seeing then that God giveth salvation—that Jesus promises his continual presence—that the Holy Spirit intercedes, night and daythat the holy angels encamp around the christian, what can make this salvation doubtful? Evidently nothing but the christian himself 5. It is objected that the doctrine of the final perseverance of the

tained by some that the christian may, of his own freewill, throw away what he had voluntarily sought and socepted. show of him

saints precludes the exercise

But admitting that he can, the question then arises, will he? That he will not, will appear from the following considerations, (remem per I speak of christians -not of all professors.)

In the first place he will not, because his nature is changed. Once he was indifferent about his salvation-now he desires to be saved Old things have passed away, an all things become new. The ques tion is not, will be sin? this is set tled beyond his control, notwithstanding his boasted free-agency "With his mind he serves the law of God, but with his flesh the law

commit. "Whospever is born of his church when "they meet in his God doth not commit sin ; for his name." "We know that whoseever is born of God, sinneth not; but he that is begotten of God keepeth himself." for he is "kept by the power of God through faith unto salvation." If this sin be not apostacy, I have no idea what it is.

Secondly, he will not, because he knows what, in his unregenerat state he did not know-something of the bliss of heaven. Thirdly, he will not, because his

desires are changed. Once he desired the lusts of the flesh, now he desires to glorify God; and this ne can do, only by continuing to leve and to serve him.

If then his nature is made anew -if his spiritual joys are sweeter than were his sensual pleasures-if his desires, his incentives to action are changed-if, in short, he is a new creature, what is there in him or about him, this will urge him to form the deliberate purpose to destroy his soul and body in hell? Nothing within him, will-nothing mithout him can God alone, who wrought this wonderful change—this new crea-

tion-can undo what he has done omnipotence can remove the heart of flesh, and restore the stony heart How is the christian to be saved for can erase from the Lamb's book of life, a name written in it before the of no effect; can dishonor the suretyship of Jesus; can count the alond of the covenant wherewith He was sanctified an unholy thing ; can disinterit a child of God-God has the power and the will to (I speak in reverence) can God do save; but because he has given to these things, for they are as imposs-

hopes of heaven. If we admit that the sinner has the privilege, the ability to reject the proffered gift.

his soul in earnest prayer, that the great Head of his church would be with his people, when "they meet in his name," So with a fall hear?

(first think of the taxes), much the to pay the salary for your value services amily we test out at al. dat

"It is but," say the pastor, "where is a bill before the Legisla are that is a diagrac to a civilized country. The faxes will make us all bank-

What about that bill before the Legislature, Pastor," (says brother "Well I will tell you." (Half hour's

talk on politics.) Surely my watch is too slow. is half past twelve now. Let us go in!" The sisters had been in the house waiting impatiently for one "I don't think much of such

preactier, "says Sister Freespoke He thinks more of making money, to-tay, than he does of preaching "I had just as well be at home for the good his preaching idoes me,"

It is so cold and so late," says the pastor, "I will read a chapter and have no regular preaching to-day." Reads and talks. Calls on brother Spiritualmind to pray. No conference. Nothing to do.

says Sister Nervous.

Brother Spiritualmind and wife on the way home.

"Why are you serious, husband?" "Wife I feel disappointed. Christ has promised that "where two or three are gathered together in my name, there am I in the midst of them.' And I did hope he would be as good as his word. But in spite of all my faith and prayer, I could not feel that Christ was in our meeting to-day. I do fear that something is wrong, or the great Head of his church would be with

My dear, they always call on you to pray, and I can not see how it is that some people can talk so well, and pray so poorly. I don't see much of the spirit of Christ in their prayers. And the Bible says, "If any man have not the spirit of Christ he is none of his."

"I fear, dear wife, that we are like the church at Laodices, flukewarm, and that God "has spewed us out of his mouth." Or the church at Ephesus whose candlestick was to be put out, because "they had left their first love."

"What does that mean husband?" "Why it means that the candlestick or the existence of the church should be put out, and that God would reject with scorn the Laodicean church, because they were 'lukewarm.' Then our only hope is, that there 'are a few names even in

From Post-Oak Circuit.

The Gospel on Tick. The precious gospel costs some very little, yet there are others who pay less. These are not more honorable than those, only more fortunate. Convinced that wisdom is not to be mentioned with pearls or rubies, they are careful not to do it. An allusion to the gold of Ophir in connection with the "wisdom living" thrills their whole man; they have been known to go out of the church with the sound in their ears; or else to remain composed, if possible, with closed eyes, during the entire rocess of "lifting the collection." searcely conscious of the approach of the faithful steward with the black bag. O how grateful they feel, How completely they realize man's inadequacy to repay "one of a thousand!" Infinite charity! Freely I answer, firstly because it is go g. Behold the fowls of the sir. and all the preachers, which have neither storehouse nor barn; yef e they all fed ! Mysterious provwere aware. And so the good man as gone to another field freighte their light, against the back round of a world wholly given n o the main chance! These ke far away from our fold those shop herds who seek only the fleece; the guarantee for ever a self-denyin inistry. Never could the read the the measure which this join

iah Larkum.

and twisted down on his seat, smoth ering a shout. He used to bring in that he was thankful for "a full promise and a free gospel ;" that he always reinized in its "light asfeather burden," and its "easy h pulling yokes." He warned young professors against "cross shirking." w "Many," said he, "look at the cress a long ways off ; others walk round it; some touch it with their littlest finger; once in a while somebody takes it up!; but my advice to you all is, Pocker ir!" He was striving for that distant land, and sometimes honey branches" from his "Pisgabcloset that if he met with no "gos" of mishap" and he thought he hould not he was abound to get

Old Brother Goodsine, the recording steward of Post-Oak Circuit," used to say that Brother Jerry was a good spirit-guage: if he spoke among the first, the meeting was most sure to be a drag; if in the middle, it was so-so; but if he held off until it was over, there was most always a good time.

John Bear, another of the stewards, an honest, noble-looking fellow who usually hit the centre-being, as it happened, a gunsmith-used to say that Jerry was "all talk and no cider." When Jerry's license to exhort was to be renewed, the majority said he was "very feeling sometimes," and they did not think that he "could do much harm no ways." But John Bear was, as he said, "ur and down against it : for his part. Jerry might talk till doomsday, and t would not turn the color of a hair. nless he paid his church-subscrip tion last year, the year before, and every other year." Let him pay down and prove up ! said he, striking open palm with his fist : 'pay down his cash and prove up his taith!" That Brother Jerry went to glory too soon anyhow : according to his mind, he always went off half cook ed, so he doubted whether he got there more than one time in ten "No, no," he added, "when Jerry groans less and gives more, he may get my vote, but not before."

It was agreed that the elder should give Brother Larkum a talk ; and then it was agreed that Broth Jerry was a hard case anyhow. Brother Jerry was wont to say

that he had never met the man vet

that could tell him the difference between exhorting and preaching; nor one that could show where one left off and the other began, One day the congregation at Oakville were all waiting; but the circuitpreacher did not come. Jerry was soon up in the pulpit. The parson he said, had thrown all of them into | and in the Godhesd, bodily, dwelt a grief, and himself into a great quandary; but he looked to their fellow-feelings" to help him on with this "big cross all-in a tremble." He gave out that his "motto" lay in the fifth chapter of the Song of Solomen, "in the bosom of the first verse: "I have eaten my honeycomb with my honey." And now. friends," said he, "I may buzz about a little at first, by way of getting off : but you see how it is: I come to you on the wing, on the scared-up wing of a providentially-called-for exhortation. And my desire is as oon as I naturally can, to take von in a bee-line to a gospel-gum. M notto is a regular bee-gum, the liest tree in all the woods. Now. ask why is the gospel honey? an again I ask, why is honey the gospel for the hungry. And second answer, because it is cheap. And ow again, firstly, it is good for the nungry. The Scriptures say, "To the hungry soul every bitter thin is sweet;" how sweet, then, mus tening itself be! When a man s hungry, he is not particular; he ome honey. A great many serme oney. Even that a man night eat." great deal of trash to get a little pure gospel—his honey comb with his honey—and he felt all the better or it. For his part, he never found all with what he got when he robad a gum ; he never had the heart ndge of a horse as any one, excep-ing it might be the elder. If it ree generally most a poor preach, was like-wise most generally por

Yet we haveit, I have we it. I heard old Sist ian say, that when she as band firs; came to these par the minister, was opening Young man," said Brot they tell me I must pay the preach harrel of corn first, and haven't got it." Now, friends gould you think that ever anybody thought he could see its "milk-and- thought hat it c at anybody anyin reason, in science, and in history, ould that young man have been ever since he was born? In my and some years out of her, never did I hear of such out-of-the-way Scripture ignorance. Now, there is the West India long-sweetning and the West India short-sweetning; both of them sweet, but not cheap. But honey is both sweet and cheap : just like the gospel, The gospel, friends, that takes us to heaven, is cheap : and heaven, after we get there, O how cheap and sweet! O, when I look out from my Pisgah closet, I sometimes see a golden pear-shaped

> with him, till he came to "I want to be as happy As I well can be."

There he very easily made a stop. As they all left the church, one of Jerry's admirers asked old Brother Goodsine what he hought of Bro Jerry's talk.

vision-" Here Jerry went off,

and carried three of the congregation for he went by erucifixion; but he

"Well," sai the old man, "Brother Jerry 18 some gum.

Yes, he is," added John Bear; "But, Father Goodsine." ted the inquirer, "don't you think it was a right s'rong talk?" "Nothing could be stronger," re-

plied the old man, "on the subject of a cheap gospel than Brother Jerry's talk, unless it is Brother Jerry's example."

"As to Brother Jerry's chesp gosoel," said John Bear, "being an exhorter has made a great change in Brother Jerry; for fifteen, years he has had the gospel on tick, but now he is a lick on the gospel."

John's Testimony to the two-fold nature of Jesus Christ .- 1 John

This disciple sets out with affirming this two-fold nature. In gospel he says that, in eternity God was; and that the Word was God. (John V: 1.) And that this Word, without forsaking or changing his Divinity, was made flesh among men, -John i: 3, 14. That he was 'born of water,' as Nicode John, came to bear witness to his Godhead; and that in him was all the saving light and life, ever communicated to men. John

But various heretics denied and misrepresented this two-fold nature. Such were the Docets, or Gnostics, the Cerinthians, the Nic olaitans, the Basilides, and others. Many of these sects were cotemporaone object, probably the main one. was to check the rapid progress. and prevent the pernicious influence

John again testifies to Christ's divine and human natures in his is born of the flesh is flesh; an first epistle. He said, they had that which is born, of the Spirit, is proved! his human nature by their i: 1, and afficms Christ's divine the Son of God, and as the Father. and that he was truly God, and that their ears, and eyes, and hands would assure them whether he wa men, or not, dead sale of no In his fifth chapter I John,he r umes more pointedly the subject

Christ's two natures. To prove his The Father the Word, and the Ho A trinity, also, bears witness his human nature; that is, little Spirit and the water, and the bl

But while Corist fully

a spirit of a man bare witne

But altho' be did not come into the world by this witness to his human nature, yet he did come by water, and by blood. He came by water, To understand this of baptism. a some do, would no more bear wit ness to his human nature than bapfism does to that of any other persome This motion destroys the idea of his coming by water bong a wit-

We are concerned to know how his coming could be a witness. For it is one of the three which bear witness on earth; that is, to his earthly or human nature. There is only one way in which he came so that his coming could prove any thing in question; that is stated by Paul: God sent forth his Son, made of a woman." By a universal law, that everything shall produce after its own kind. Christ could not be born of a human being, and not be a human being. Many had denied his human naturel | Thus, the phrase came by water affords an argument. But, he came by blood, also, This by some, is understood of Christ's crucifixion. But that tells not how he came, and the notion proves nothing which crucifixion does not prove of both the malefactors. And besides this it is a plain contradiction:

did not come by it. But if by the phrase, "he came by blood," is un derstood his genealogy, the argument becomes as strong as mathematical demonstration. For one born from a long succession of human ancestors, must himself be human. And it only should be made manifest which was the first divine mission of Matt i: 1-16, and Luke | the RECORDER with the request that iii: 23-38. One of these shows they be published. through forty two human stocks; and the other through sixty two Then if neither Abraham nor Adam, nor any intervening stock. or generation, was supernuman, it follows that their offspring, in the person of Jesus Christ must, in one of his natures, have been proved to be the full complement of human nature. T us, "in heuven," a trin ity, which witness is greater than man, "show Jesus Christ to be the Great God : and "in earth," a trin

ity manifests him to be "the man :" both holding up to the world, the "great mystery, God manifest in the If the above conclusion is deduc-

ed from safe canons of hermeneutics (and any other strikes me as shockingly and painfully absurd,) then in mercy to our teeble understand ings, and in rich supply of comfort to our needy cases, a solution is granted to us of the phrase in John iii: 5. It Jesus came by water then mus had been. And when our weak and skeptical minds can once understand that, "Born of water and of spirit," asseats Christ's own doctrine, in the language of born of flesh and of spirit, then this pass-age delightfully harmonizes with all the gospel. Bat it "born of water," does not

mean, born of woman, then, "came by water, sives not signify, "born of woman and it "came by water" does not denote, born of woman then John's three witnesses vanish into smoke, and Christ's reasoning becomes the weakest sophistry. It makes the Savior say, "that which which reborn of water, is a saint. is born of baptism, is only a bap-

Proceedings of the Bertie Union On Friday before the fifth Lord's

w in Jan. 1870, the Bartie Union wened with the cherch at Melitefull from Matthew xvi: 13-19. terrin church, with bro. J. A.

ion of the body r

Brother De ke "the sund w school man," was invited to address the Union on sunday schools, which he did in an interesting speech. The Union then adjourned till

clock, A. M., to-morrow. Prayer, descon R. B. Cobb lead-

Elder Savage preached in Murfreesboro, at candle light, SATURDAY 10 O'CLOCK, A. M. The Union resumed its labour.

Prayer, Elder McDowell leading. Elders Mitchell and McDowell gave expositions of Scripture assigned them at Hebron.

Committee on exposition of Scrip ture assigned Genesis vi : 6, Jonah iii: 10 to Elder McD well : II Tim iii: 16, II Tim iv: 13 to Elder Mitchell ; Genesis iv : 7 to Elder J. N. Hoggard; Acts xix: 5 to Eider Savage; Matthew xxiv: 22 to Elder Rhodes; Mark xi: 13-14 to

Elder Lee preached at 11 o'clock. from the latter clause of Romans

A recess of 40 minutes was given. after which the Union resumed its labors. It was ordered that we meet on Saturdays of our meetings at 9 o'clock, A. M.

Elder McD well reported that he had received of Holly Grove church. \$5: Bethlehem, \$5; Ahoskie, \$5.35; Murfreesboro, \$4.18; Pleasant Grove, \$20, in aid of brother W.

L. Maget. The resolution, requesting the churches of the Union to send up contributions to the next session of the body, to aid brother W. L. Maget in securing an education was renew ed. The proceedings of the meeting was ordered to be forwarded to

The Union then adjourned. Prayer, brother J. C. Fleetwood ading.

J. N. HUGGARD, Moderator A. J. Cobb, Clerk. LORD'S DAY.

The brethren and friends of sun lay schools, being invited by the hurch, assembled at 10 o'clock, M. and engaged in singing beautiful sunday school songs, talking about sunday schools, and praying tor their success, drc.

At II o'clock Elder McDowel preached to a large congregation from vii: 31 of 1st Cor.

Collection amounted to \$15.75. The Lord's supper was administered by Elders Mitchell and Sav age in a very quiet and impressive manner, closing the exercises by singing the dear old Lymn, com mencing miles and a second

"When I can read my title clear." A. J. COBB.

Wake Forest College Subscriptions The Board of frustees wishing to avoid the expense of collecting agents has made it my duty to correspond with all persons whose bonds are due, and respectfully ask for pay ment. The funds are much needed to carry on the operations of the College, and a great loss and inconve-nience will be the result unless prompt aid is obtained.

We confidently appeal to the gen osity of those whose notes are due. as it will take much time to send so many letters, and many letters may fail to reach those indebted; we ask for an immediate remittance by check or registered letter, of such mounts as are now due to me Forestville, N. C. All Post Masters are bound by law to give a rceipt for the letter containing the nds and send the letter safely to e and the Post Muster's receipt will be good to the persons remitting the money against their note. The postage on a registered letter is only 18 cents. All money sent as above directed will be at our risk and a peint will be sent to the person sending it as soon as it is received, or the whole note is paid the note

We hope the friends of the College tho have generously given subscrip ions, will on seeing this notice, make JAMES S. PUREFOY,

Treas irer of W. F. College.

DEAR RECORDER .- I do wish your eir names to their articles. ny memory serves me, but one writer has defended the practice of sul cribing fictitious names. Initial. are but little better; but quite number of your readers have express-ed their preference for the real name the correspondent. One "Trave er," it is thought by many, has fai ed to notice, that Apollos, the probable administrator of baptism in the case of the twelve disciples found a Ephesus, was not a proper adminis ator of the ordinance; because n e was authorized to administ WILL TURNER

A MODEL SUNDAY of the editors of the Heral

NUMBER

cumbia, speat a rainy So Nashville and reports : We went with Bro. the sunday school, which entry the repution of being the "liv in the city. Despite the mud and rain, we found the crowded that it was with we could obtain a rest. The were new, and had their no that morning put upon the The most perfect system preveverything moves on like clock w and they have a sort of which instead of marking the hor marks the order of the e and regulates the school Afre young ladies, members there sented themselves as candidates for baptism, and were received into the church, a call meeting of which was held expressly for the purpose.

At your request I will as briefly as possible give you an account of the concrete warehouse in Great Guilford street, built by me. In the first place, the concrete is composed of one part of best Portland cement to seven parts of material cons of clean Thames gravel, crushed slag and clinkers from furnaces, crushed bricks, stone chipp oyster-shells, pottery, hard core from dust-yards, and any other hard and ncombustible material I could get. After waiting twelve months for the Metropolitan Board of Works to consider whether or not Portland onment concrete was applicable to builing purposes, I at last got co sent to proceed with the work. W built upon an average per day about twelve inches all round the walls. grouting in with sand and cement at every fresh layer of concrete. We also put in hoop-iron bond at each floor. We could have built eighteen inches per day, which is the depth of the apparatus, but I consider twelve inches quite fast enough for a building so high; though a other smaller jobs I have often built three feet per day. The building seventy feet by fifty feet, and sixty feet high. It consists of baser and five floors, each floor suppo by twelve iron columns. The roof is of concrete three inches thick laid between tee-iron three feet six inches apart, covered with asphalte. The thickness of walls is to the brick rule; those seventy feet, two if lors twenty-seven inches, two floors wenty-two inches and two floors eighteen inches; the fifty feet walls are, two floors twenty-inches and four floors eighteen inches. The cost of the walls, considering I got a great deal of the material for no hing was under 61. per rod; or, take the whole of the building as a cube, the cost was about 3d. per foot. It is very strongly built, and as good as one of the warehouse class can be. It is now loaded with goods, every floor full, and has never shown the slightest crack or settlement. It is harder than most kinds of stone used for building purposes, and is of one solid mass from beginning to end. While in course of construction I was honored by visits from many members of Parliament, most of the members of the building profession. and many other gentlemen, who took great interest in this great test and experiment in building, as well as by yourself .- H. Codwin in Lon don Builder.

A correspondent of the Londo Builder, asks: Why should we not make on

houses unjuff smmable, and our furniture fire proof? It can be easily done -or rather it could be -if ther were some sort of compulsion put upon builders and apholsterers. Timber is the material that need the preservative, and it may ! prevented from firng by solution of rock salt. The fact has just been announced by a G chemist, who was commis save to the College the heavy excompany. Water glass will act as well, but it is expensive; rock salt is cheap. The salt, too, renders wood proof against dry rot and the ravages of insects. Its antagonism to fire might be turned to ac extinguishing fismes, for a solution pumped out of a fire burning matter would be vally more efficient than plain water."

Mr. Jessie C. Little, a neighbor of ours, made eleven bales of cott and ninety barrels of corn, and doub le as much pork as was consumed to producing and housing the crops The money paid out for hire or was \$115, all told, He old man, over 80 years oman, from planting time which was all the extra din making this or