A sermon presched by Professor J. A. Brondus, D. D., of the S. B. Theo. Sem., Greenville, S. U., and reported for

most that come unto God by him, seeing he ever liveth

Years ago, in the city of Philadelphia, I went hear an eminent musician. He played with prins and skill some magnificent music, but the eccs were hearly all new to me, and, as often

pieces were nearly all new to me, and, as often happens in such cases, it required so much effort to comprehend the idea of the piece that I could but partially enjoy its beauty. At length, upon being warmly applanded, the musician returned, and scating himself at the instrument, struck out in full tones the opening notes of "Home, sweet Home." I shall never forget while I live the thrill that passed through the audience. I seemed to feel that it was approaching me, seemed to feel when it reached and embraced me. That was a theme that all could comprehend, and rich for us all in a thousand delightful suggestions and associations; and, strangers as we were, the hearts of the vast assembly seemed melted into one as we listened to those swelling tones. My brethren, I wish it might always be so with us when one begins to speak to us of Jesus. There when one begins to speak to us of Jesus. There is many a subject of public discourse that well deserves our attention. Especially the topics drawn from the Bible and presented from the pulpit are all important, and should all be interesting. Whatever pertains to God and his Providence, to his gracious dealings with man in the past and his purposes of mercy for the future, whatever to the condition and wants of our race as sinful and immortal, should awaken our minds and impress our hearts. Difficult and mysterious as some of these topics are, they are useful; and if we resist the temptation to wander into speculation or descend into secularity, they will give us pleasure and do us good. But Jesus-it is a theme which all alike can understand in which all alike are profoundly concerned, theme associated with all the sweetest recollections of our spiritual life, with all the brightest hopes of our immortal future. Ah! we are perishing and helpless sinners, and it ought to thrill through our very hearts, to link us in living sympathy, and kindle our souls into a glow of love and joy to hear of Jesus, our divine, our loving, our precious Savior. It ought to be not

> "Jesus, I love thy charming name; "Tis music to mine ear; Pain would I sound it out so loud That earth and heaven might hear."

feeling, when we sing,

mere poetry, but the true expression of genuine

And my text to-day treats of Jesus. The Jewish Christians to whom this Epistle was addressed were strongly urged, both in the way of persecution and persuasion, to apostatize from Christianity, and return to Judaism. We can easily gather what were some of the arguments employed. The Jews would say that ligion, was greatly inferior to Judaism. The law was given through the agency of angels, and established by the great and revered Moses. And there was the priesthood, the numerous and costly sacrifices, the alters, the glorious temple. interceding priest, no sanctuary nor altar-why, Christianity was no religion at all. Let them come back to the law of Moses, the religion of their fathers. Such arguments, addressed to persons reared as Jews, would have a powerful effect. To meet all this, and restrain his brethren from apostasy, the inspired writer of this Epistle shows that while the law was spoken through angels, in the gospel God has spoken to us by his Son, who is far superior to the angels. If then the transgression of the law was justly punished, how shall we escape if we neglect the gospel, which had as its first ground of superiority the fact that it was spoken through the Lord Jesus, and was confirmed to us by them that heard him, God uniting with them in bearing witness to it by many miracles. Again, while the law was established by Moses, Christ is as much superior to Moses as a son of the family to a servant, yea, as the builder of a house to the house itself. If therefore from unbelief of the teachings of Moses many failed to enter the rest of Canaan, let us beware lest through unbelief of the gospel we fail to enter the rest that remaineth for the people of Ged. And then as to the priest-hood, Christianity has a priest, a great High-Priest, immensely superior to the Levitical priesthood. His office is held forever. He has ffered, once for all, the wonderful sacrifice of imself, which is forever sufficient. He has passed through the heavens into the true sa uary, bearing his own precious atoning blood. garded as complete in itself, and designed to be nt; and so the sacred writer urges his brethren not to apostatize, interspersing every-where throughout his arguments the most earnest exhortations to hold fast their profession, the olemn warnings of the guilt and ruin of apostasy. And for us, as well as for them, grievous is the guilt and hopeless the ruin of abandoning the gospel of Christ, our sole hope of

prove this superiority of Christ and Christianity, is that from which the text is an inference. The Levitical priesthood was held by many persons in succession, "because they were not suffered to continue by reason of death;" but Jesus, "because he continueth ever, hath an unchangeable priesthood; wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The phrase translated "to the uttermost" signifies "perfectly," "completely"—he can save comfies "perfectly," "completely"—he can save com-pletely, can complete the salvation of them that come unto God through him. And the thought of the text is that he is able to complete their sal-vation, because he ever lives to intercede for

sively to the Savior's atoning death, not dwelling as we should upon the idea of his interceding life. See how the Apostle speaks in Romans after if, when we were enemies, we were reconciled to God through the death of his Son, much prove light a proposal of the second life. d to God through the death of his son, much re, being reconciled, we shall be saved by his And again: "Christ that died, yea rather isen again, who is also at the right hand of d, who also intercedes for us." He who loved and gave himself for us, ever lives to accom-sh the objects for which he died; as the Mediinto him in heaven and earth, he controls all hings so as to carry forward to completion the

of their salvation.
brethren, it is just such a Savior that we From the first moment when we approach through life, and in sed. From the first moment when we approach of through him, onward through life, and in certain just sense onward without end, we con nually need God's mercy and grace for the Baior's sake. If we dwell on this, we shall be better prepared to rejoice that our great High-Priest wer lives to intercede for us, and thus can com-

mptation save "through him th satan bath desired to have you that he may as an wheat just I have prayed for thee, that

connection, shows that he was permitted to have them—"that he may sift you as wheat." Jesus himself is presented by John the Baptist as engaged in a similar process: "Whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." But how different is the object in the two cases. Satan sifts with the hope of showing that all is really worthless, fit only for destruction. Jesus sifts in order to separate the precions from the vile, and preserve the pure wheat for the garner of heaven. And often what Satan meant as a sifting for evil is overraled by a stronger than . How was it with Peter! The Savior said

"But I have prayed for thee, that thy faith fail not;" and though his faith mournfully gave way it did not utterly give out. I am not excusing Peter at all. We may be sure he never forgave himself. It was a sad and shameful fall; but Jesus had prayed for him; and how different the result in his case from that of Judas. He, too, was one of those whom Satan obtained to sift them, and the result proved to be all that Satan could wish. and had time to reflect upon it, he was sorry; but it was not the tender grief of a truly penitent heart, which would have brought him back with humble submission-it was remorse that drove

when the cock erowed after his third denial of his Lord, and that injured One turned and looked upon him-Peter went out and wept bitterly with the sorrow "that worketh repentance unto salvation not to be regretted," the sorrow of a deeply humbled and really loving heart. There was a great change in Peter, for the Lord had prayed for him, and Divine grace not only pre-served him from utter spiritual ruin, but over-ruled his own dreadful wickedness to his spiritnal good.

Observe with what special emphasis the Savior's intercession for the tempted is spoken of in this Epistle. The persons addressed were, as we have seen, peculiarly and sorely temptedtempted even to forsake Obristianity, through which alone they could find salvation; apart from which "there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and flery indignation which shall devour the adversaries." The Jewish high priest, being taken from among men, would "have compassion on the ignorant and erring, for that he himself was com-passed with infirmities. So our great High Priest took upon him human nature partly for this very reason, that he might sympathize with the tempt ed, and that we might feel sure he does sympa thize. "Wherefore in all things it behooved him to be made like unto his brethren, that he might pertaining to God, to make atonement for th sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." And it is because of his aton-ing sacrifice and sympathizing intercession that we are urged to hold fast our profession as Chris-tians, and encouraged to come to God with entire confidence. It is in words that have been dear to tempted hearts in every age since the holy man of God spake them as he was moved by the Holy Ghost. "Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Sou of God let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sip. Let us THEREFORE come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Ah I mighty to the most favored, are the temptations of life. Many belong to all periods; others mark some special season. Many are "common to man;" others belong to some particular condition and calling. "The heart knoweth its own bitterness;" yea, and its own trial, and its own weakness. Be this our support—our Savior lives, he sympathizes with us, he intercedes for us; let us come unto God through him, unto God who has said, "As thy days, so shall thy strength

"The soul that on Jesus hath leaned for renose I will not, I will not, desert to his foss; That soul though all hell should endeavor to shake,

I'll never, no, never, no, never forsake." 2. But many times, sad as is the confession, we yield to temptation, we sin; and "the soul that sinueth it shall die,". Must we then despair? Must the hopes we had cherished be abandoned, and this new sin be the ruin of our souls? Listen. The apostle John wrote an epistle for the express purpose of restraining his brethren from sin; yet he does not cut off those who are conscious they have single for the home of forces. sin: yet he does not cut off those who are conscious they have sinned from the hope of forgiveness and salvation. He says: "My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Now we know what an advocate was, according to the usages of the Roman law, and is among ourselves viz., one who undertakes the management of another's case in court, and pleads his cause. So Jesus is our Advocate with the Father. But, as in other cases where spiritual things are illustrated by temporal, the analogy is not perfect, there are differences. Our Advocate does not argue, that we are in nocent, but confessing our guilt, pleads for mercy to us; and he does not present our merits as a reason why mercy should be shown us, but his merits. "He is the propitiation for our sins." His atoning death does, as it were, render God propitious, or favorable, to sinners. Not that God is unwilling to show favor to poor sinners, and only prevailed to show favor to poor sinners, and only pre-on to do so by the death and intercession of Son. Oh no! Far from it. "Herein is

pleading of our great Advocate and any parallel which human affairs present, we may look at a story of Grecian history which has been often story of Grecian history which used to illustrate the Saviors poet Alsohylus had incurred the displante Athenians. He was on trial before popular tribunal, consisting of many of citizens, and was about to be consumed but Alsohylus had a brother, who had arm in battle—in the great battle of

bition at once of God's love to the perishing, and of his justice, that "will by no means clear the

ren, imperiest and unworthy as is the illustration so we may conceive that when we are about to be condemned, and justly condemned for our sins, our glorious Brother stands up in our behalf, and does not need to speak a word, but only to show where he was wounded on the cross—

"Five bleeding wounds he bears,
Received do Oalvary;
They was affected by a state of the cross—

Nor let that ransomed sinner die!"

Here, then is hope for us. 'If any man sin, much as he ought to deplore it, he need not despair. Our Advocate with he Father ever liveth to make intercession for them that come unto God through him, and through him we may find mercy. And here is no encouragement to sin, but the very contrary. If we truly trust in, truly love our interceding Lord, we shall be supremely anxious for his dear sake to turn from sin, to live for him who died for us, wed, who ever lives as

our Savior.

3. This suggests another respect in which is seen our need of our Lord's perpetual intercession. We make such slow progress in attaining hollness—holiness, which is the noblest thing man can aspire to—holiness, "without which no man shall see the Lord." Many a Christian, as he sorrowfully sees how often he yields to temp-tation, how his character breaks down afresh where he thought it had grown most firm, is at times inclined to think it impossible that he should ever become really holy. But remember how Jesus prayed the night before his atoning death, "Sanctify them through thy truth: thy word is truth." "I pray not that thou shouldest take them out of the world, but that then shouldest keep them from the evil." Think you that he, who ever lives to intercede for his people, does not still pray this prayer, that they may be sanctified and kept from the evil! Do you doubt that he prays for them still as he did when on earth? His people's wants have not changed, and as for him, he is 'the same yester-day and to-day and forever.' Find me a young man far from his home whose mother used to pray for him when they were together, and try to make him believe that she does not pray for him still. "No, no," he would say, "if she is living she prays for me." Brethren, he who prays for us ever lives. When the Jews gathered at the temple on the great day of atonement, and the high-priest went into the holy of holies to pray for the people and himself, did the people doubt whether he was praying? Why, for that very purpose he had withdrawn from their view. So for that very purpose our High-Priest has entered, "not into the hely places made with hands, the figures of the true, but into heaven itself, now to appear in the presence of God for us."

And do not say that the Jewish high-priest was absent but a few minutes, while it is long since Jesus went away. On the scale of the ages it is but a little while since he entered the heavenly sanctuary, having 'offered himself to bear the sins of many,' and any moment he may 'appear the second time without sin unto salvation.' Let us be sure that while absent he perpetually carries on his work of intercession.

Think of him then as still praying, "Sanctify them through thy truth. Keep them from the evil." In all our disheartening failures to keep good resolutions, even when we may be tempted to think it scarce worth while for us to try to be holy, let us remember that Jesus prays for us, and "forgetting the things which are behind and reaching forth unto those things which are before, let us press toward the mark." Ah! brethren though it might often seem to us the bitteres irony now for a man to call you and me the saints of the Lord, yet if indeed we are in Christ, and thus are new creatures, we have but to trust in his intercession for the sanctifying Spirit, and earnestly strive to 'grow in grace,' and we shall make progress; yea, sadly imperfect as is now our conformity to the Savior's beautiful image, "we know that when he shall appear we shall be like him, for we shall see him as he is." O burdened spirit, crying "Wretched man that I am, who shall deliver me from the body of this death?" thank God, through Jesus Christ our Lord. The Savior will continue to intercede, the Spirit will help your infirmities, and you shall at last be pure from sin, and safe from temptation to sin, a saint of the Lord forever.

4. When we are in sorrow, it is a blessed thing that Jesus ever lives to pray for us. He was himself while on earth "a man of sorrows, and acquainted with grief." And he showed the truest, tenderest sympathy with the sorrows of others. Who does not think at once of that touching scene at Bethany! "Jesus wept," in affection for the departed, in sympathy with the bereaved. And presently, standing by the tomb, he said "Father, I thank thee that thou hast heard me." Then he had been praying, asking that he might be able to raise Lazarus from the dead. We do not expect him now to pray that miracles may be wrought in behalf of the bereaved. We do not expect him now to give back the buried brother to his sisters, or to the widowed mother her only son. But shall it not be a consolation to us in all our afflictions, to feel assured that he now intercedes for us; that now too the Father hears him, and that by the gracious influence of the Holy Ghost, the Comforter this affliction shall work for us glory. And though we cannot now see his tears, nor hear 4. When we are in sorrow, it is a blesse

5. When we come to the he is "alive for nore." One of his servants, when near to de

le. If we believe that Jesus died again, even so them also who through fallen asleep will God bring with I body, so shall we ever be with

the safe unto all eternity.

My friends, how shall we think of Jesus 1 What conception shall we cherish of him whom What conception shall we cherish of him whom having not seen we love, who ever liveth to intercede for us? Many centuries ago, on the eastern slope of Mount Olivet, towards Bethany, twelve men stood together, one talking to the others. Presently he lifted up his hands and blessed them; and with hands, and words of blessing still lingering on his lips, he was parted from them and rose toward heaven, till a cloud received him out of their sight. Years passed, and one of the eleven was an exile on a lonely island. It was the Lord's day and he was in that seemed to call him, he turned, and lo! one like unto the Son of Man—it was the Savior that had been parted from him long years before. He was arrayed in robes of majesty, and girt with a golden girdle; his whole head shone white as snow with celestial glory; his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; and his countenance as the san shineth in his strength. Yes, the feet that once wearily trod the dusty roads of Judea now shone like molten brass. The eyes that now shone like molten brass. The eyes that were full of tears as he gazed upon ruined Jerusalem now gleamed as a flame of fire. The countenance that writhed in agony as he lay prostrate on his face in the garden, that was streaked with the blood that fell from his thorn-pierced brow, was now as the sun shineth in his strength. And the voice as the sound of many waters—it was the same voice that in gentleness and love had so often encouraged the sinful and sorrowing to draw near-it is the same voice that now calls us to come unto God through him, and declares that he is able to save us completely, since he ever lives to intercede for us. O, my hearer, slight all the sounds of earth, all the voices of the universe; be deaf to the thunder's mighty tones, and stand careless amid 'the wreck of matter and the crush of worlds'-but O, slight not the loving voice of Jesus.

THE MEETING AT FAYETTEVILLE. The brethren and friends in Favetteville took hold of the endowment work with hearty good will, and their subscriptions were quite liberal. More was given than was expected from a church of no more wealth than they possess. Members of other denominations, and some who belong to no church, gave us liberal aid. One such gave fifty dollars, another twenty-five, another twenty, &c. Mr. E. T. McKethan, a for a mission Sunday-school in Lower Fayetteville, of which he is the originaamong the poor children of Campbel-

A general educational meeting was held on Monday evening, at which Jas. O. McRae, Esq., and Col. W. L. McKay made very able and effective addresses on the subject of education.

Every body seemed willing and ready to help us, and some who did not have the opportunity at the meeting, will yet contribute.

Some of our brethren, it was thought, felt no interest in our great work, and would not do much. But I was especially gratified to find them among the most liberal contributors.

Between eight and nine hundred dollars were raised at the meeting; and I have no doubt the amount will be increased to one thousand dollars.

I thank the brethren and friends at Fayetteville for this encouragement in our great endowment undertaking. F. H. IVEY.

A GOOD EXAMPLE.

An esteemed brother has met me sev eral times lately, and each time has contributed a small amount to the endowment fund, and has sent by mail little sums two or three times, until he has already given over ten dollars. Thisis the way : give often, and though the Bennett will do good service. Brother amounts are small, they will make a D. N. Gore is very earnest in the work. large sum at the end of the year. In a word, we are looking to all the pas-

THE SECULAR PRESS AND RELIGION. We remember very distinctly the profound impression made upon the public mind, when the great revival of 1858 filled the newspapers of the land. It was a novelty then for a secular journal to say much about religion in any of its aspects; but it is not so now. It is not only the custom of enterprising papers to report the proceedings of large religious assemblies, and occasions of special in terest, such as dedications of churches &c., but some of the leading journals of the world report sermons every week and that too, when they are not the pro ductions of great men or marked by spe

We do not particularly admire th New York Herald, it has never been our model of a public journal, either in regard to good taste, consistency or sound morality, but we think it must be con-confessed that it is the best newspaper in the world, the leading journals of Eu-rope not excepted. It has more wide-spread influences at work, gathering news from all parts of the world; it spends more money and exhibits more energy

and enterprise in this direction than any paper within our knowledge.

The proof of this remark is seen in every Monday's issue of the Herald. One whole page and often much more is deoted to a synopsis of the sermons de-Philadelphia, Baltimore and Washingon. For so many pulpits to be represen-ted, and at such remote distances, of ourse, must require a large report crps, and the expenses involved in fe graphic dispatches must be very great

In addition to the reports of sermons, Warrenton N. C.

there is always at least a column of editorial which proposes to give a birds eye view of the topics discussed and the manner in which they were treated by different ministers the day before. It is true these editorials are not always remarkable for their pious and reverential spirit-they some times talk about sacred things in rather a flippant and sometimes almost a profane style—the issue of Monday last, begins its article on "Yesterdays sermons" thus :

"The sermons which we publish to day are very much like the country physician's bread pills-there is no mor chance that they will kill, than that they will cure. They have very little Christ in them, but then they have very little Dovil. They are of the mild type as becomes summer Christians and palpi-tating sinners. When the thermometer sinks from the nineties to the thirties, we may expect something more forcible and convincing than that which we present to our readers to-day."

Some idea of the expense incurred in this matter of publishing so much about religion may be seen from the fact, that the man who writes these editorials is paid, we have been told, ten thousand dollars a year.

The point we wish to make is that the journalism of the country, so far from tabooing religious information in its columns, covets it, and will gladly publish any well-written article relating to religion or religious institutions of learning and it is the duty of our people to use as frequently, and as readily as they can, this tremendous agency for the pro-motion of the interest they love as they do their own lives.

There is not a respectable paper in N O. that would not cheerfully publish any well written article, giving an account of any of our Endowment or associational meetings, and it seems to us clear, first, that we have not heretofore appreciated and utilized this agency for Presbyterian, gave twenty-five dollars good, and secondly, that every man who can write should see to it that our Educational campaign this summer and fall tor and the efficient and popular Super- shall receive full ventilation, through intendent. He is doing a noble work every paper in the State. We regard this suggestion as one of much practical importance, and hope it will be heeded. H.P.

ANOTHER GOOD MEETING.

The Columbus Union meeting was held at Porter's Swamp church, Columbus Co., including the 5th Sunday in June. Besides other interesting services, we held an endowment meeting at 12 o'clock, M., Sunday, the first one held in the Cape Fear Association. The church is small, and I suppose not wealthy. There were members of neighbor ing churches present, and from the whole congregation, the very liberal sum of \$410 was raised. This is a good

beginning; and if other congregations do as well as the one at Porter's Swamp the sum asked for from the Cape Fear Association will be easily raised. Brother J. W. Gore, paster of the above church, is much interested in our work, and gave evidence of his sympathy by material aid. Brother H. Lennon is an earnest worker, a wise leader, a fast friend of education, and a zealous promoter of the endowment. Brother Dixon is much enlisted, and will render good service. Brother Hill has the work much at heart. Brother Pittman will give valuable help; and brother

tors in the Cape Fear Association, and believe that they will make a good report. And there are some most excelent lay brethien who will not be behind the preachers, such as the Powells, Dr. McGongan, Capt. Ellis and many others.
Thus on all hands the brethren are cheering us in our labors, and the en-

dowment enterprise is moving on to certain auccess. Let us all be of a good courage—the work will be done. F. H. I.

SEND IN THE NEWS.

It would be well for all the canvass ers and brethren who are engaged in the endowment work, to report their good meetings and success through the RECORDER. Let us hear from the field,

ADVICE NEEDED.

What should be done, in a matter of difference between two members of a church, which they fail-ing to settle themselves one desiring and feeling it must be disposed of, tells it to the deacons, that the church may take cognizance of it, and the dea-

tors, again and again. The pastor is unwilling it should come before the church. Yet this member ites a letter to the church, to be read in cone, places said letter in the hands of the paswith a request that this letter be laid before he church. The pastor refuses to do so, and retrus the letter, putting his certificate upon said tter, "that he is unwilling it should go before the church," and further says to the writer of this petition ary letter, "I am determined it shall wer go before the church as long as I am pasor and will give you a certificate of that if you want it." Brethren, please advise an afflicted bro-ther what to do. NOVATIAN.

ness the closing exercises of this institution.

Prof. Boblimann presides at the organ and renders good music as the young ladies enter.

The exercises are introduced by prayer, Dr.

ted by the assistant music teacher and one of the young ladies of the Seminary.

Prof. Hobgood announces an essay by Miss Grandy, of Oxford—"Little Boats Must Keep

Near the Shore."

Essay by Miss McDaniel, of Raleigh-"The Happy Medium." The essays were well read and those who were able to hear them prou them well written. But as usual some thought it more pleasant to hear themselves talk than to listen to the musical voice of a beautiful young lady, and the confusion prevented our hearing, much as we desired it.

Prof. Hobgood then presented to Miss Cornelia McDaniel and Miss Sarah Grandy, diplomus cer-tifying that they had completed the course of study required for graduation in the Raleigh Female Seminary and were now declared graduates of this institution, after which he addressed to them a few fitting words of parting counsel. Rev. Mr. Mangum with very appropriate remarks presented a Bible to each of the graduates. presented a Bible to each of the grad

Another beautiful anthem is sung and the ex-

Wednesday evening, July 3rd.

At an early hour Tucker Hall is crowded, and still they come. Even standing room is getting scarce. The young ladies press their way up the crowded aisles to the front. It is exceedi warm, and the man who is distributing fans is a public benefactor. But his dozen are not sum cient to supply the demand. The curtain is raised and reveals the young ladies looking their prettiest and sweetest.

The exercises commence according to the

PROGRAMME ; 2. Martha-Rondo for two Pianos. Misses Grausman, Mills, Sater and Norrh 3. Norma—Pantasie for two Planes,..... Misses Eudey, Jenkins, Rountree and Curri 4. EVENTER SONG,

Misses Harton and Schloss. 6. Ungarischer Sturm Marsch—two Pianos,... Misses Ward, Heck, Pritchard and Fendt. 7. Song-Who's at my Window?....

8. Prano Sono-Flick et Flock Galon. PART II.

8. Grand Police de Concernant arranged for two Pianos
by Prof. Bohlmann, Politico
Misses Jenkins, Eddins, Ward and Pritchard. 4. Vocal Durr—Ring on ! Sweet Angelus,.
Misses Grandy and Jonkins.

Misses Jenkins, Parker, Heck and Grandy. 8. CHORUS-Calm is the Glassy Ocean, (Idomenco) Mosort Those who were present know for the

how well the pieces were rendered; how sweet was the music of the piano, the guitar, the harp; how good was the singing; how pretty were the ladies. Those who were not there can form little conception of these things from what we might say of the exercises.

Prof. Bohlmann and Miss Jenkins, his assist ant, performed their parts well, and, the concert showed that they had not neglected their duty during the session. We feel sorry that the school is to lose them.

The young ladies manifested by their per

Prof. Hobgood made announcements in reference to the next session of the Seminary, the

As a fitting conclusion to the exercises, the distinguished Prof. Von Meyerhoff, who is to have charge of the musical department next sessi executed Rhapsody Hongroise, No. 6, by

CONTRIBUTIONS RECEIVED DURING JUNE TO THE

John Norfiset, \$50. N. J. Pittman, \$25. Jno. S. Dancy, \$10. \$5 each, J. W. Jones, F. Odenheimer, D. B. Betta, J. W. Perry, S. M. Pender, Jno. W. Pippin, C. C. Lanier. \$5, J D Cummings, J. F. Ward. \$2 each, T. H. Gatlin, W. P. Harper, John W. Cotten. \$1 each, B. Alsop, Orren Williams, W P. Edwards, H. L. Staton, Jr., H. H. Shaw, B. A. Watson P. Edwards, H. D. Staton, F., H. H. Solw, B. A. Wasser, Octa Mr. Cash, also \$5, J. H. Baker, \$1 each, A. Song, G. E. Daughty, 50cts., each, F. Hanks, J. O. Berry. 10cts cont. Paid \$151.25, Ladies and Gentlemen of Fayetteville.

" \$100, Gen. D. M. Barringe " \$50, Hon. Weldon N. Edward

\$30, Concert in Warrenton. \$26.50, collected by Mrs. Smith and Mrs. Lewis. Paid \$17.50, collected by Max Partridge.

810, A Norfelk Merchant.

w \$5 each, Mrs. G. T. Stronach, W. M. Parker, L. Worth, Dr. E. Grissom, Mrs. M. Worth, J. Crews, Sr Crows, Willis Mitchell, H. Ellington, D. Franier, Paid \$4 each, Effic Irving, on the let recurrence of

nirth day, and R. G. Wyatt. Paid \$3, T. H. Street. Paid \$2 each, D. J. Goech, Mr. Daggett, Grandy & Miss F. Powell, J. C. Cooper, W. H. Morriss & Co. Paid \$1.00, Mrs. W. W. Avery, Paid \$1.50, Mrs. L. A. Yato.

Paid \$1.63 St. John's church "Mite Box," " \$1 mach, Mrs. L. E. Rigan, Mrs. E. E. Taylor, J. C. Palmer, W. C. Stromach, Dr. G. W. Graham, Mr. Metts, Thos. Dec

som, F. Parks, a corpenter, J. T. T. Ass C. Parbam.