

EXTRAORDINARY OFFER

FOR FIFTY CENTS

THE BIBLICAL RECORDER

UNTIL FEBRUARY 1st, 1874, TO NEW SUBSCRIBERS.

We offer this extra inducement to new subscribers in order to give an opportunity to our friends to extend our circulation, and we earnestly ask that all of the Pastors, and members who are subscribers, will give us their aid in making this known and sending subscriptions.

THE EVANGELICAL ALLIANCE HISTORY.

The World's Evangelical Alliance, which has just closed its sixth General Conference in New York, was organized twenty-seven years ago. In August, 1846, 800 delegates from France, Belgium, Germany, Switzerland, Italy, Turkey, Great Britain, Ireland, the United States, Canada, and other countries, representing fifty distinct ecclesiastical organizations, met in London, and agreed upon a basis of cooperation. The General organization was subdivided into seven distinct organizations, Great Britain and Ireland constituting the first; the United States of America the second; France, Belgium and French Switzerland the third; North Germany the fourth; South Germany and German Switzerland the fifth; British North America the sixth, and the West Indies the seventh. The organization in the United States was established in 1867, with the title "The American Evangelical Alliance," and its constitution declares:

"The objects of this Association are to promote evangelical union, with a view to greater success in Christian activity; to maintain and exhibit the essential unity of the Church of Christ; to counteract the influence of infidelity and superstition, especially in their organized forms; to assist the cause of religious freedom everywhere; to hold up the supreme authority of the Word of God; to urge the observance of the Lord's day; and to correct the immoral habits of society. And, to accomplish these ends, it proposes to act as a Bureau of Correspondence and Information, obtaining facts and diffusing them, with such suggestions as may seem pertinent, always avoiding a dogmatic or legislative style, and endeavoring to keep the unity of the Spirit in the bond of peace."

Grand conferences have been held at intervals of four or five years, in Paris, Geneva, Berlin and Amsterdam; the recent session in New York having been the first ever held in this country. For these historical facts we are indebted to the Christian Index, of Ga., one of the ablest and most enterprising journals in this country.

MEMS OF DISTINCTION IN THE NEW YORK SESSION.

D'Aubigne, of Switzerland, Guthrie, of Scotland, Hoffman, of Prussia, and McIlvaine and Schmecker, from America, were not present, having died since their appointment; while Tischendorf, of Liepzig, was disabled by severe illness; and public business detained Prentiss, of Paris, and Van Loon, of Amsterdam. But there were many great men there, among whom, we note from abroad, Tholuck, of Halle; Krammacker, from Brandenburg; Payne Smith, from Canterbury; Cairns, of Berwick; Chrestlieb, of Bonn; Oesterzee, from Utrecht; Arnot, of Edinburgh; Rigg, from Westminster; Parker and Angus, from London; Dörner, from Berlin; Fisch, of Paris; Stovel, of England; Witte, of Osnabruck, Prussia, &c., and with many of the greatest names in the American ministry: Woolsey, Hopkins, McCosh, Schaff, Stores, Adams, Plummer, Hope, Hodge, Beecher, Schenk, Potter, Hall, Eddy, Goodwin, and very many others too numerous to mention.

The Baptists seem to have been well represented both from home and abroad. Drs. Angus and Stovel, of England, and Rev. Messrs. Wilkins and Bennett, of Scotland, took part in the meeting; while we note the names of Alvir Hovey, of Newton; M. B. Anderson, of Rochester; J. H. Raymond, of Vassar; Nathan, Bishop, of New York; Alexis C. Swell, late President of Brown; and W. W. M. Williams, of Baltimore, among the speakers of the body.

We believe there were but four men from the South, honored with an appointment to speak before the Alliance—two of them were Presbyterians—Dr. Plummer, of Columbia, S. C., and Dr. M. D. Hoag, of Richmond, Va.—and two were Baptists—Dr. Fuller, of Baltimore, and Curry, of Richmond, Va.

seem to have elicited the most interest were the Relations of Governments to Religion; The Characteristics of Modern Infidelity and the best Method of Refuting it; Christian Union; and the Pulpit of the Age.

The New York Independent, while expressing dissatisfaction with the want of force and merit in most of the papers and speeches on infidelity, regards the paper of Prof. Christlieb, on this topic, as decidedly the ablest of the whole session; and the Watchman and Reflector, of Boston, pronounces Dr. Parker, of London, who, with Mr. Beecher and Prof. Kidder, of the Drew Theological Seminary, spoke on the Pulpit of the Age, as the orator of the body. Dr. Parker is the author of "Eos Deus." Strange to say, Dr. Fuller read his speech on Personal Piety, which accounts for the small effect it produced on his audience. Dr. Burrows can read a sermon or address admirably, and Dr. Curry can do it well, but the extraordinary power of Dr. Fuller is gone when he confines himself to a manuscript.

COMPLAINTS AGAINST THE ALLIANCE. In our notice of the Alliance, last week, we stated that we had some complaints to prefer against the Alliance, though perhaps that is too strong a word to express our objections to some things which have occurred during the session of this body.

We did feel indignant at the insult offered Dr. Curry, when called to order by Dr. Crooks, while speaking in opposition to a union of Church and State, when Canon Freeman, and Mr. Menzies, and the Dean of Canterbury were not allowed when speaking on the other side; but as the managers of the Alliance apologized to Dr. Curry, and urged him to repeat his speech and take as much time as he chose, we cannot hold them responsible for the impertinence of Dr. Crooks, the editor of the New York Methodist, who happened unfortunately to have been in the chair at the time, and whose discourtesy was rebuked by the audience and the press generally, as well as by the dignified and courteous demeanor of Dr. Curry himself.

We think some of the positions taken by the venerable Dr. Hodge, of Princeton, on Christian Union, are a little singular, and can hardly be swallowed, even by orthodox Presbyterians. For instance, he says, "No church has a right to demand more for Christian Union and communion, than Christ demands to enter heaven." That proposition would sweep away, not only all ordinances, but all church organization as well, for we doubt not that many have been baptized by Christ, who were never received into any church.

Again, he says that every church should recognize as valid, the sacraments and orders of every other church. That is, the Presbyterian is bound by Christian charity to regard as valid, the priests, bishops and archbishops of the Episcopal church, and the Baptist is bound to regard as Scriptural and valid infant baptism, &c. Nor do we like the virtual breach of faith made by Dr. William Adams, when he announced to the Alliance that a general and free communion would be held in his church on Sunday, in which service the Dean of Canterbury, (Episcopalian) and Dr. Angus (open communion Baptist) would take part.

Now remember that the Baptists were assured when invited to the Alliance that a general communion would be waived in deference to their views, and that Dr. Adams was the man who welcomed the Alliance to America; that it was in his church that many of the sessions of the body were held, and that this statement was made before the whole body—it looks to us very much like a breach of faith, and has been so pronounced by the Examiner & Chronicle of New York.

Neither do we like the fact that Mr. Spurgeon was read out of the English Branch of the Evangelical Alliance, because he said the Liturgy of the church of England was not "Evangelical" but notwithstanding all these abatements, and notwithstanding we constantly fear that it will do something that will drive off all true Baptists, we are in favor of the Alliance. It has aided our poor persecuted Baptist brethren in Europe, in their struggles for liberty, and it has called together the noblest band of Christians that ever met on this continent, and we rejoice that the meeting was not only a great, but a glorious success.

Brother Redd:—My good friend H. asks what is strange in the style of W. F. B.'s note to "My Dear James." A small one in our town says, it is Monopolistic.

Brother Redd:—The only peculiarity I can perceive in the Unique Composition, in your paper of the 15th, is, it is written in words of one syllable.

Respectfully, J. W. CHERRIE, Durham, Oct. 18th, 1873.

Not long since six students and one of the professors of the Seminary preached in the various churches in Greenville the same day.

DELEGATES who intend attending the session of the Baptist State Convention, will please report their names to Rev. C. T. Bailey, Warrenton. The usual half fare tickets, we presume, will be allowed over the various railroads.

THE STATE FAIR.

The Fair of the N. C. State Agricultural Society, held in this city during last week, was by long odds the finest exhibition of the kind ever seen in this State, and we very much question whether it was ever excelled any where in the South.

GROUND, BUILDINGS, &c.

The grounds, containing fifty-six acres, are located a mile and a half west of Raleigh, and will be very beautiful when improved by walks and flowers and shrubbery. They are very spacious and are ornamented with splendid buildings. The Grand Stand is 300 feet long, three stories high; the two upper stories being provided with seats for the accommodation of visitors, and is really one of the most superior buildings of the kind in the United States. The Grand Exhibition Hall is also very large and admirably well arranged. It is 240 feet long, the centre being an octagonal three story structure, while the Mechanics' Hall, Judges Stand, Offices, &c., are all excellent, being well built, neatly painted and specially adapted to the purposes for which they were intended. The Superintendent to whom was committed the construction of all these buildings is Jacob S. Allen, of the firm of Betts, Allen & Co., and a member of the Raleigh Baptist Church; and to his energy, enterprise, taste and pluck, the good character of these buildings, and especially their completion in time, are mainly due.

The cost of the grounds, buildings, &c., was very heavy, something over \$40,000. Of this amount, the old Fair Grounds realized \$14,000, the city of Raleigh subscribed \$10,000, which made \$24,000, \$10,000 were borrowed from the North Carolina Insurance Company, leaving a balance against the Society of over \$16,000 when the Fair was opened. No exhibit has been made up to this time of receipts, but the probabilities are that the Society will not be quite out of debt, though the receipts must have been large.

THE EXHIBITION.

As we might be regarded as partial in our estimate of the Fair, we give the opinion of the Charlotte Observer, from which our readers can judge of its character.

The Fair was, in some respects, more than had been promised. The display of articles was far better than that ever made before at any North Carolina Fair, and far better than we expected to see, each department having been full and complete, and the articles exhibited, of a finer quality. The general exhibition hall was highly attractive. The specimens of agricultural products, of almost every variety, gave many higher and better ideas of the fertility of North Carolina's soil, than they had ever before, and North Carolinians learned much of North Carolina which they would perhaps find out in no other way. The display of products was good, excellent, but that of North Carolina skill and handiwork was perhaps better. That done by feminine hands perhaps attracted the greatest amount of attention and admiration. The quilts, counterpanes, rugs, carpets, aprons, and articles of female wear, gave evidence of much taste and many hours of laborious work. The bugles, carriages, phaetons, &c., in the west end of this hall, showed that North Carolina is un surpassed in this class of work by any State in the Union.

Mechanics' Hall was well filled. Exhibitors had docked from every quarter to show their improved machinery. Engines, cotton gins, harrows, plows, mowers, reapers, and scores of other agricultural implements, of all patents, and of the most approved styles, were on exhibition here, and attracted attention.

The gallery of fine arts was the most attractive feature of the whole exhibition. The display in this department was splendid.

The Fair was a grand success—much better, we believe, than had been hoped for by the most ardent friends of the Society. We feel proud of North Carolina that she has done herself so great credit in this exhibition of her products and her skill. The crowd in attendance each day was immense, and it was estimated that on Thursday, there were from 12,000 to 15,000 persons on the grounds. The grounds are in the best of order, the buildings on them new and excellent. The half mile race track was pronounced by one or more jockeys from abroad, the best in the Southern States.

Such a fair was never seen before in the old North State, and is, we hope, a harbinger of even better ones in the future. Such fair exhibitions of North Carolina's industrial wealth must prove of great advantage to the State at large. We never saw so vast a concourse of people in North Carolina, and certainly we never saw a crowd, large or small, under such good control. Only one drunken man did we see in all those thousands, and the general management was complimented very highly by every body.

Everything about the Fair was a success—even the Gift Concert was a success, all save the concert which didn't come off, unless the two bands, who played during the whole Fair, may be regarded as affording the music. Five thousand tickets were sold at a dollar each, and we grieve to say that many church members took chances in this lottery. It was a lottery—nothing but a lottery, and however honest the distribution of prizes, and however good the end for which the enterprise was gotten up, we can but regard the whole thing as grossly immoral, and sincerely deprecate the evil consequences which must result from men in high places giving countenance and encouragement to a game of chance, which involves the very essence of gambling, and which our laws forbid as corrupting to the people. In our judgment, the interests of soc-

ety would have been better served by selling at auction at a sacrifice, or even by giving away, everything donated to the Agricultural Society, rather than distributing by a lottery, called a Gift Concert.

THE CENTRAL ASSOCIATION.

This body met with the Raleigh Church on the 9th instant, and organized by the election of N. E. Canady, Esq., of Granville, as President; and N. B. Broughton, of Raleigh, as Clerk and Treasurer.

The attendance was very small, and the interest manifested in the services, by brethren in town and country, less.

Rev. J. S. Purvif preached a sensible gospel sermon on faith, as introductory, Thursday night.

Rev. J. B. Taylor, of Culpeper, Va., gave great satisfaction to the few who heard him, on Friday night, from the text, "Their Rock is not as our Rock, even our enemies, themselves, being judges."

The annual reports of Committees were read and briefly discussed. The proposition suggested by the Raleigh Church to unite the Central Association and the Raleigh, was, after debate, laid on the table; the matter being left to the individual churches. Perry's Chapel withdrew from the Association to join the Tar River.

Agents were appointed by the Moderator to canvass each church for the RECORDER; a good movement, and one, which in our opinion, it would be wise for other Associations to imitate.

Dr. Wingate preached the Missionary sermon on Sunday, and took up a collection of about \$60.00 for Foreign Missions. The small amount realized was due to the fact that in the Sunday School, the same day, \$125.00 were given for the relief of the suffering people of Memphis.

The next session of the Association will be held with the Flat Rock Church, Franklin County.

FROM THE SEMINARY.

THE MISSIONARY SOCIETY.

The first day of each month is given by the Faculty and students of the Seminary to a missionary meeting. It is desired by these meetings to excite in the minds of all who participate a more lively interest in the missionary work, and to gain facts and arguments which shall hereafter be of use in exciting the same interest in the minds of others with whom we may be connected. Accordingly a society has been organized with this end in view, which meets monthly. On that day all lessons are remitted, that all may attend. The Chairman of the Faculty is the president, and the other members of the Faculty are vice presidents. The other officers are appointed by the president from the students. At the beginning of each session brethren are appointed to correspond with missionaries in the field, and ask of them letters on such subjects connected with their work as they may think interesting. These letters are read in the society and sometimes give rise to interesting discussions. Sometimes also questions are proposed upon which answers are requested from the missionaries.

A committee on curiosities is appointed who collect, as they may be able, anything illustrating the work of missions, or the condition and worship of the heathen.

At each meeting a member is appointed to prepare an essay, on some subject assigned, bearing upon the great work of giving the gospel to the world. These essays are generally as carefully prepared as the nature of the case will allow, and present much interesting matter. Points suggested by the essay are discussed by the members in general.

A few extracts from the letters and essays read at the October meeting may be found interesting.

After the business of the society had been transacted, Bro. Hawkins, of South Carolina, read a letter from Bro. N. B. Williams, our missionary at Canton, China, the only representative of the Seminary in heathen lands. He left the Seminary in 1871, and soon afterwards embarked for China. He says: "But among the religious ideas clearly conveyed by their books, and which command not only the faith, but also the rigid practice of the people, none are so potent in their influence over the mind and heart as 'Ancestral Worship.' Their worship of idols presents a feeble barrier to the progress of the gospel, compared with this monstrous superstition which hovers like an incubus over the soul-powers of the people. With them the high and holy obligation of love and duty to parents is prostituted, and becomes sacrilege as soon as they pass from earth. Then they are defiled, and reverently to their surviving children provide for their comfort and sustenance by the burning of paper—gilded and variously adorned and arranged in shape to represent household furniture, clothing, shoes and what not, and the placing of food in the room where the corpse is lying before interment, and afterwards at the grave. Then those who are able erect costly ancestral halls in honor of their dead, where, before the little square pieces of wood they call ancestral tablets and on which anything noteworthy during the life of the deceased is inscribed,

they can prostrate themselves in worship and burn incense, and often meat offerings.

"An undutiful son, indeed, is he who should fail to perform these offices for his deceased ancestry, and thus leave them comfortless and dependent upon the public charity in the other world. And such an undutiful son is he who leaves the religion of his fathers and embraces the religion of Jesus, preached by the despised foreigners."

"I have not a doubt that there is a glorious day ahead for China, when the Sun of Righteousness will arise with healing in his wings, and the people shall see great light."

Bro. Tupper, of Virginia, read a letter from Bro. R. H. Graves, also of the Canton mission. We make an extract or two:

"Though our converts have not hitherto been numerous, yet it is evident a change is taking place in public opinion in China. Many listen to us with attention, and our objects and motives, in preaching the gospel, are coming to be better understood. The conservative Chinese, notably the literati, are becoming alarmed at the impression produced on the masses by Christianity and have begun to counteract this influence by leading the minds of the people away from foreigners."

This, he says, they are trying to do by imitating things which they have seen in the missionaries. They have established a hospital where patients are treated free of charge, without the fear of their coming in contact at the same time with Christians, as is the case in the hospitals established by the Christians.

They have instituted a system of preaching like that of the Christians. They have imitated the schools of the missionaries, and the giving of prizes in these schools. The distribution of tracts is also imitated.

Brother Graves writes of this movement: "The aim seems to be, not so much to oppose Christianity, as to undermine its influence by drawing the attention of the people to what is good in their own systems of belief."

"We are glad to see this movement. It shows that the influence of Christianity is beginning to be felt. Its methods of working are closely copied, its influence is a thing to be counteracted."

Brother Eager, of Miss., read the essay on "Our need of More Missionaries." From this very interesting paper we have room for only one or two extracts:

"What we call modern missions, the result under God of the re-assertion of the true principle of the great commission which was the rule and inspiration of the Apostles and early Christians, by the Carys and the Judsons, are no more a failure than were the missions of Paul and Peter. It is now nearly a century since Christians, in Great Britain, awoke at the voice of their Lord, and they have, many of them, been holding on their way with increasing majesty and beauty, till the work which that little island has done is a wonder and a glory to the world. About fifty years ago, the light shone upon our western shores that broke our slumbers. Already the influence of heaven has dropped upon the wilderness, and the yell of the war-whoop is changed to notes of praise. And still it spreads. Though at times it has seemed that all would again return to midnight, to-day, the light from our shores is reflected back whence it came, and shines upon many a foreign shore. The spirit of modern missions has of late done more for foreign lands than for our own. Carefully gathered statistics show that the foreign field has yielded more converts in the past ten years, in proportion to the labor expended, than the home field."

And here let us pause and ponder. Though so many have reached millions yet remain who have never heard of a Savior."

"We have surveyed the field statistically," said Dr. Wayland, "half a century ago, and find that of the eight hundred millions who inhabit our globe, but two hundred millions have any knowledge of the religion of Jesus Christ. Of these we are willing to allow that one-half are his real disciples, and that, therefore, there are seven hundred, of the eight hundred millions who have not yet heard the gospel."

"Who then can fail to see and feel that 'the harvest truly is plenteous, but the laborers are few? Who, when he considers these things, does not feel, in his degree at least, the solemn responsibility resting upon him to take or send the news of salvation to these perishing millions of earth? From every quarter the cry comes, 'The laborers are few! Come over and help us!'"

And while it is true, that we need more means, it is more solemnly true that we need more men, laborers, men and women, pastors and teachers, evangelists and colporteurs, at home and abroad."

Would that all our brethren could hear such stirring appeals as these in this essay, and that they could be prevailed to do their duty in sending men to the heathen! G. W. G.

The colored high school at Louisville—the first erected in Kentucky—was dedicated on the 7th inst. The building cost \$25,000 and will accommodate 600 pupils.

A large number for so small cost. We would be glad for our Kentucky friends to rise and explain.

CATAWBA RIVER ASSOCIATION.

This body, containing last year twenty-seven churches in the counties of Burke, Caldwell, Catawba, Lincoln and Gaston, met on Thursday, October 9th, with the church at Mt. Zion, in Lincoln county, twelve miles south-east from Lincolnton.

After a plain, sensible introductory from Elder R. H. Moody, the letters were read by Elder Moody and Bro. O. C. Withers, and the delegates elected Eld. R. H. Moody, Moderator, and Bro. J. S. Bridges, Clerk. Two new churches, Dettles' and Hickory Grove, applied for membership and were received. The latter was formed by fifty members who had left Brington with letters of dismission, and were afterwards expelled by the members at Brington. This petition for admittance stirred up an old trouble. This was fully investigated by an impartial committee, and the church was received, only one brother from Brington voting against it.

The name of the other church—Bottles'—created some pleasantries. Some didn't think it a suitable name for a church, but as the donor of the land on which it stood, requested it should be so called after his kinsman, it was suffered to remain unchanged.

The missionary, Elder G. J. Wilkie, reported preaching at twenty-one stations, and fifty-one baptisms during the year. He had also been instrumental in the erection of a new house of worship at Mull's Grove.

The Association had, by rising vote last year, pledged this brother \$300 for his salary, and yet the year had passed by, he had faithfully performed the work, and they lacked \$140.00 of paying him after counting in all he had received on his field, and that sent up by the churches. Eld. Huffman made a stirring speech against repudiation and pledged to be one of any number to raise the deficit. He would be one of fourteen or two of twenty-eight. Elder F. H. Ivey followed with a \$5.00 speech, and pressed upon the Association the necessity of raising the money then and there. Brethren Wm. A. Graham, J. S. Bridges, Moody and others made speeches. About two thirds of the amount was pledged, and the matter was laid on the table till next day, with the understanding that the Moderator be empowered to call it up at any time when he could catch a house full of people and complete the subscription. So next day, when many unsuspecting delegates and visitors were sitting quietly in their seats, the subscription list was taken up by Bro. Ivey, and vigorously pressed till the full amount of \$140.00 was raised.

Elder Ivey then presented the subject of endowment of Wake Forest College in one of the ablest speeches I have ever heard on the subject. The whole audience were repeatedly moved to tears, and though he asked for no collection, several came forward afterwards and gave him contributions.

Not more than two or three churches sent up any contributions except for minutes. The cash contributions made during the sitting, of the Association were \$7.65 for Ministerial Education; \$7.80 for Sunday School Board; \$10.65 for Foreign Missions, and something over \$30 for Endowment.

The twenty-nine churches reported thirteen Sunday Schools, with about seventy-five officers and teachers, and about four hundred and fifty scholars. A colporteur and Sunday School Missionary is sadly needed in this Association. Who will support him? N. B. C.

SAVED BY GRACE.

This distinctive feature of the New Testament economy should never be lost sight of. It should be urged upon the angdoly, so that they may understand that their salvation is not placed in their own hands, as a matter to be dealt with at their option, like putting on or laying off a garment; that by reason of their depravity they are as much dependent on the mercy of God for the application of the work of Christ in the plan of redemption, as they were for the original provisions of that plan. The sinner should be laid low—should be given his true position, in order that he may be brought properly to feel his lost, and wretched, and helpless condition, so that he may be prepared to rely upon the grace of God for salvation; and then, if saved, he will be prepared to magnify that grace. But how often do we hear sinners addressed on this wise: "Your salvation is placed in your own hands; it turns upon your acceptance or rejection of the gospel." This is a mixture of truth and error. While it is true that the salvation of the sinner depends on his accepting the gospel, and his damnation on his rejection of it, at the same time, while he needs no aid in rejecting the gospel but such as is inherent in his depraved nature, yet if left to himself he will forever perish. He needs the aid of the Holy Spirit to change his heart, to influence his will, and to enable him to accept the gospel. And he is as much dependent upon God for this, as a free, gracious gift, as he originally was for the gift of Christ in redemption. "No man cometh unto me," says Jesus, "except the Father draw him." This gives a view of the deep depravity of man—of his love of sin and reversion to Christ, which is difficult to conceive of. While life and death are both set before him, and the hope of life presented in Christ,

yet he does not come to Christ, as graciously drawn by the Father.

And the doctrine of grace should be kept before Christians, to increase their gratitude, to heighten their love, and to quicken them in the Christian life. Nothing is better calculated to increase the love and gratitude of a child of God than to contemplate the great system of grace, through Christ; and in proportion as love and gratitude are increased, in the same proportion is the Christian quickened in every good word and work. He feels truly that the yoke of Christ is easy and his burden light. He does not, under the impulse of divine grace, feel that he is called upon to do too much for Christ, but only regrets that he can do so little. He does not feel that what he does is done for himself, but for Christ.

There need be no fear entertained in preaching any of the doctrines of grace—election, effectual calling, perseverance of the saints—for fear that sinners will be repulsed and driven off, or that Christians will slacken their energies; no, no, such fears may not be entertained for a moment, for God will honor his truth. And this is the true source of success. Let the truth, as to the doctrines of grace, be kept before the people, and God will honor it. J. J. L.

CORRESPONDENCE.

For the Recorder. An afflicted member of the Charlotte Baptist Church desires me to express for her, through the BIBLICAL RECORDER, her grateful acknowledgments of repeated acts of kindness, on the part of brethren and sisters in the church, during her illness. She desires that I should especially mention Elder J. B. Boone and Dr. Joseph Graham; who have again and again ministered to her necessities, the one supplying all her medicines, at his own cost, and the other, constantly giving her medical attention without fee or hope of fee. Her request came to me by mail, in a long letter, praising the Lord for raising up for her such kind friends. N. B. C.

Dear Brother Redd:—Will you please state in the RECORDER, for the information of friends and correspondents, that I am confined in Alexander County with chills and rheumatism. Taylorsville is my address for the present. Yours in Christ, W. A. POOL, Alexander Co., N. C., Oct. 11th, 1873.

Bethel Church, Perry-Union County. WHEREAS, We have seen that the selling or using of Spirituous Liquors is demoralizing and, whereas we see that it is infinitely vended or used in a tipping shop; that it is highly corrupting and degrading in its tendency; that it is altogether unchristian like, and totally opposed to the teaching of Scripture; Therefore, Resolved, That we will not retain in fellowship any member of this church who keeps a "Tipping House," nor any one who uses spirituous liquors at such a place. Resolved, That we send a copy of the above preamble and resolutions to the BIBLICAL RECORDER, requesting publication. Done in conference, Friday before the second Sabbath in October, 1873. W. MYERS, Mod. GEO. W. BARROW, Clerk.

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A VALUABLE FARM FOR SALE IN WAKE COUNTY. The undersigned offers for sale his valuable farm, lying 3 miles southeast of Raleigh, containing a little over 200 acres, together with his dwelling house, containing six good rooms, and all necessary out-houses, &c. Besides, a good store house, situated in a beautiful place for business. Water good, neighborhood good, and healthy. A location as can be seen easily cultivated.

THE WHOLE PREMISES IN GOOD CONDITION. Any one looking for a good home in Wake County will do well to communicate with us or call on the owner. OBERIN A. SMITH, Raleigh, N. C.

CLEVELAND FEMALE SEMINARY, Cleveland Mineral Springs, Near Shelby, N. C. The next session will commence on the 29th September, 1873, and continue without interruption, except two days at Christmas, until the 12th June, 1874. Board and Tuition payable quarterly in advance. For further information, apply to T. W. BREVARD, Principal.