

For the Biblical Recorder.

Western Baptist Convention.

This body met with the Morgan Hill Church, Bannockburn Co., N. C., Saturday, Sept. 25, 1869, at 11 o'clock, A. M.

Song—"Thank God for the Bible."

Hymn—"To thy temple we repair."

Prayer by Elder D. B. Nelson.

Hymn—"Am I a soldier of the Cross?"

Introductory sermon was preached by Elder D. B. Nelson. Text, Col. iii: 17. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Christianity is adapted to every condition in life. As a man's religious tenets are correct, so he will be successful in using his powers for the glory of God, and so of the reverse.

We are the creatures of circumstances. As influences around us are, so will we be in conduct and feeling. (Illustrated by the mutual attraction of the heavenly bodies and the consequent harmony and order.) In deliberative bodies we will be affected by what is said and done, and we carry the feelings and ideas thus derived into "our fields of labor," our churches, and our families. How careful ought we to be how we speak and act!

Solomon says, "iron sharpeneth iron, so a man sharpeneth the face of his fellow." This principle operates on us here. Every christian bears a commission so to speak and so to use his weapons as to do good and repress evil.

These are the instrumentalities by which we exert influence on others, thoughts, words, and acts. The first is not found in the text, but is deemed of sufficient importance to have a place here.

1. Thoughts, illustrated by figure of a plant. Showers and sun produce growth and sap, which result in flowers and fruit. So thoughts and words produce actions, through influence on the heart and feelings. In the thoughts is the point at which Christ placed a check on sin. The Pharisees complained against the Savior for eating with unwashed hands and he replied, referring to their punctilious compliance with outward forms, and leaving their hearts full of sin and uncharitableness. Solomon warns us to keep the heart with all diligence. Much depends on the thoughts. There was once a wicked, profane, cruel merchant who cursed and abused his clerks. Having employed a pious clerk, in all cases of violence and abuse to his clerks, the christian clerk, by his manner and the pained expression of his face, gave a silent but stern rebuke to his employer. This was continued until the merchant ceased his violence and profanity, and at last gave his heart to the Savior. In his experience he attributed his reformation and conversion to the silent but unmistakable rebuke of his pious clerk. The Savior, when arraigned before the bar of injustice, reproved the sin of Peter, by a look, and Peter, melted by that look, wept and repented.

Let us keep pure the fountain, and the waters will be sweet and pure.

2. Words exert power and influence. (Reverts to the figure of plants.) As sap represents thoughts, so flowers are words, the promise of fruits. Words are like individual soldiers. We place them in battalions, regiments and companies: if any of them waver and break, the effect is felt along the whole line; if one shows himself courageous and bold it inspires strength and vigor along the ranks. We, the ministers of God, should be careful in the use and arrangement of our men. Diligence and thought is required in marshalling them properly. Dr. Johnson was asked how he acquired the habit of correct speaking which distinguished his conversation: he replied, that as words are used so much he determined to learn them well. Words have souls as well as bodies—manner and spirit as well as form. Care should be exercised as to manner and spirit in use of words.

Every word spoken is an opportunity to do good. We are responsible for every failure to avail ourselves of every such opportunity. How many such we have! Christianity requires all our time, powers and labor. We will be held to account for every lost opportunity to do good.

Peter and John found the cripple at the beautiful gate of the temple. Peter used well his opportunity, and as he had no gold or silver, he spoke the name of the Lord Jesus and healed him. We are blessed with such opportunities every day and hour. A word spoken in season, how good it is! Those around us daily need words of comfort and cheer.

When the Savior had been crucified and all was in gloom, a lady went to the tomb to anoint the body, and the Savior met her and called her by name and the word filled her soul with joy. Words fitly spoken are like apples of gold in pictures of silver.

3. Actions. Reverts to figure of plants.) As sap is thought and flowers words, so fruits are actions. Actions are one of the great means by which God is glorified and his purposes accomplished.

Our object in coming together is to plan, to draft campaigns, to prepare work for the year. Various objects are set forth in our Constitution, for which we are to labor, missions, education, colportage, and Sunday schools.

Education is urged upon the attention of the convention. Not necessarily classical and literary education, but a cultivated, trained, well-stored mind. I desire to see all our brethren impressed with the importance of education and all trained to work. Morals should be educated, not less than the mind, and the former is more important than the latter. Salvation is of Grace. Few Baptists would get to heaven, if they are to be saved by their works.—They are remarkably lazy as a denomination. Some would like for the Savior to save them entirely by grace, without any works. Heaven isn't down stream, and we can't float to it. We shall reach a different port. Our master will reward us according to our deeds, but not as a merit in us.

If we consecrate our thoughts and words, our acts will tend to the glory of God. We need a different class of pastors and a different style of pastoral work. We have the numbers, and the best ecclesiastical system for the masses, but want zeal, consecration, and devotion to God. Like some farmers, who fence out their hogs while the fruit rots under the trees, and all is going to wreck around them, we fail to use our resources, and lose much. We are not at work as a unit. I love Bro. Spurgeon. He is a worker.—Every new member of his church is asked what he can do, and is set to work. All soldiers of Christ love to work for Christ. This is the great secret of Spurgeon's success in the city of London. His members are all workers. We need such soldiers. All ought to work in the family. He made a great mistake in the outset of his christian life, by failing to set up an altar at home. I'll tell you faithfully at home, the cross will not be heavy. Pastors, see that all your members work at home.

All should work in prayer meetings.

All should work in Sunday schools. Join in and do all you can to convert the world.

Our great want is unity of purpose and concentration of effort. We are improving in this respect, but we still need union and concentration. There is a propensity to pull against each other, and it is a great foe to our progress. (Relates fable of the dog in the manger.) Baptists sometimes forget the cause and forget our Master. We can't eat the hay ourselves, and we lie upon it and keep others from eating it.

Labor together for good. An Association proposed to establish a High School, and many said the author of the project wanted to be at its head, and in this way harm was done to the cause. I commend Judson Female College to the hearts of the Convention. If that institution is successful, it will be a light in all this land. Females set up standards of morals. Napoleon once asked what was the great want of France, and replied "mothers." We need a host of christian mothers. Melancthon desponded about the success of the reformation until he heard a pious sister praying for it. Sisters have undertaken the work of completing our college building and it will be done. We sometimes speak lightly of our enterprises, and retard the work. Some speak lightly of young brethren because they are beneficiaries at Wake Forest. Referred to a sermon preached at Tuckasee Association by a young brother who graduated at Wake Forest as a beneficiary, and that sermon was worth more than the cost of his education. Late President attributes his success to the influence of woman. Educate the women. They are the power behind the throne.

Let us do all these things in the name of the Lord Jesus. In this name we fight. This name we write on our banners, and we shall succeed. Dr. Manly, during his visit to St. Louis, went into one of the Sunday schools, and saw a large map on the wall. On examination he found it to be a map of the city, with the inscription, "for Jesus" above it. Let us inscribe this name on all our enterprises. (Invokes divine blessing on our labors.)

Intermission of 30 minutes.

11 P. M.

Elder Bowen read hymn,—"Watchman tell us of the night," which was sung.

Prayer by Elder M. Rickman. Elder Stephen Collis appointed to preach in the new house of worship at this hour.

Secretary distributes minutes of last session.

Delegates requested to report themselves to clerk for enrollment. Elder Bowen president of last session, urged unity of feeling and action, and announced the next business to be the election of officers.

Elder N. Bowen was chosen president, Elder Thos. Stradley 1st vice president, Elder C. B. Mingus 2d vice president, Elder D. B. Nelson Recording Secretary, and J. P. Morgan Treasurer. On motion of Elder J. W. Hooker, adopted order of business of last session.

President announces following committees.

Preaching, Deacons and Pastor of this church and Bro. J. C. Sams. Finance, S. K. Stancell and G. N. Alexander.

Sunday Schools, Elders G. S. Jones, and D. B. Nelson.

Periodicals, Elders C. B. Mingus and J. R. Ammons.

Temperance, Elders Thos. Stradley and G. W. Mace.

Foreign Missions, Dr. W. M. Wingate and B. W. Justice.

Home Missions, Elders John Ammons and W. J. Wilkie.

Education, Elder G. S. Jones and Dr. W. M. Wingate.

Board of Managers, J. C. Sams, and Elder J. W. Hooker.

Time and place of next session, Elder M. Rickman and J. C. Profit.

Elder Mingus moved to add President to the committee on Education; carried.

Elder John Ammons moved to appoint a Sunday School mass meeting to be held on the 19th inst. at 9 o'clock, to set apart 1 1/2 hours to the meeting, and that the committee on Sunday Schools be instructed to report at that hour. On a motion by the same to proceed to election of preacher for the afternoon of to-morrow, Dr. W. M. Wingate was elected by ballot to that post.

President also announced committee to nominate Trustees of Judson Female College, Elders P. Rollins, C. B. Mingus and Joshua Pruett.

On motion of Elder Rollins the convention adj. until 9 o'clock to-morrow morning.

Hymn, "Am I a soldier of the cross."

Benediction by Elder G. S. Jones.

SUNDAY MORNING, Sept. 26.

Song, "When the morning light."

Hymn, "O'er the gloomy hills of darkness."

Prayer by B. W. Justice.

Elder Stradley presiding.

Committee on Sunday Schools made verbal report through Elder G. S. Jones, that not less than 40 new schools and 40 others previously established had been assisted.

Indulgence was granted the committee in order to perfect report.

Elder Jones then addressed the Convention. Importance of Sunday schools is not now to be discussed. Time for this has passed. Like the old woman's coffee, the importance has all boiled away and left nothing but the pure coffee. Amount of work done is not precisely known. The work of training children long neglected has been a lame arm in a sling. The children have been kept at home when there was to be hard preaching.

They have gone over their heads. The case is different now. Some schools report 15, some 20, and some 30 conversions. They learn the Bible. This is the object of all Sunday school work. God made us to glorify him. We can do the better by beginning in youth. Farmers cultivate corn while it is young. Parents are mistaken in supposing that the minds of their children need no religious cultivation. The minds of the old need cultivation. I saw a Sunday School in S. C. where there was a row of old men clean shaved and trying to look young, learning their A B C, called the spectacle class. We never learn too much. I have seen some young ladies 16 years old, who, when asked to teach or join a class, put on airs. I have seen boys too like them, only worse, many afflicted with big-head. We ought to be children a long time. When old, we say we are too old to learn. We ought to keep our hearts and minds all open. But Satan plants his seeds in our hearts and they are prolific of bad words, seeds of disobedience, love of drink, which lead us to become loathsome drunkards. These are the little foxes Solomon tells us of. Sunday schools hedge in children from the foxes. Many children have not the privilege of attending Sunday school, &c.

Elder Stradley introduced Bro. B. W. Justice, from the East, who next addressed the Convention.

Elder Stradley then said it was his duty to introduce a third speaker, to whom he had serious objections; first, he didn't himself know him; then when this speaker ought to stop, he sometimes kept on speaking, and when he ought to speak he was silent.

He referred to early history of Sunday schools in the mountains, and related an affecting incident of two orphan boys and their Bible.

Convention then adjourned.

Monday Morning, 9 o'clock.

Order of religious exercises for the day announced.

Hymn, "Go preach my gospel."

Prayer by Elder Bowen.

Hymn, "Ye messengers of Christ."

Elder N. Bowen preached annual Missionary sermon.

Text, "Go ye into all the world, and preach the gospel to every creature."—Mark xvi: 15.

This commission was given under the most impressive circumstances. The recent crucifixion of the Savior, his subsequent resurrection, and his character so plainly shown as to be recognized as the same Savior who had been with them more than three years. Now about to depart, he gives them this last great command. All power in heaven and earth is committed to him. The command extends through all time, to every Christian, and loses none of its force when applied to us. What follows shows that what he told the disciples, all other christians should do; "teaching them to observe all things whatsoever I command you." God has given us certain abilities, certain surroundings; the measure of these talents is the measure of what he will require of us.

As no one man can preach the gospel to every creature, it becomes us to consider how we can best obey this command. If plans are bad failing will follow. It is left to our own judgment, not whether we will labor, but how we can best labor. We are under vows to labor. The word is plain. The command of the Savior is in the text. We have no option. We are to labor where we can best labor. To work at random without motive or plan, is almost equivalent to not laboring at all. Rules are given by which we may determine where and how to labor. Begin at home. We can reach this field sooner, with less expense. Its wants are better known to us, and we better know to them. It is often ruinous for us to undertake to labor where God has not directed us.

Disasters and losses to churches and religion from the condition of affairs—losses in piety and zeal. Pecuniary losses cause lack of ability to contribute. He does not wish to be understood as opposing Foreign Missions, but, thinks the home field now most important. A few things are absolutely essential to success.

1. All should labor. One or another may say, what can I do? You can do much and do it effectually, which no one else can do. There is dead capital in all the churches. Ministers are to blame in part for this. They undertake to do all the work, mostly singing, praying, preaching, &c., and all are satisfied with this, and members feel that their duty is done when they come out to hear. He appeals to pastors to cause all to work, because there is something for every child of God to do, that is to present Christ to the world.

2. All are to labor according to their abilities.

One might be able to marshal armies and plan campaigns, and yet fail as superintendent of a Sunday school. Every man ought to consider prayerfully what he can do, and consult his brethren.

3. We must labor in the right spirit. Much depends on the spirit in which a thing is done. We may preach the Gospel in such a way that sinners will not receive it. We must preach the Gospel in the spirit of the Gospel; not seeking an easy place, or where there is most honor. The only question to be asked, is that of Paul, when stricken down by the Spirit on his way to Damascus. We must be subjugated to Christ before we can successfully invite sinners.

4. We must labor unitedly, not as the builders of Babel after the confusion of tongues. If the builders of this house had labored without common plan and united purpose, they would have had a pile of material, but not a house. We must have union and concentration and fixed plans.

Little ants by union of effort, raise mounds, dig out cells, and store them well for winter. Bees lay up rich treasures for winter by uniting to gather honey. The secret of Napoleon's success, was concentrating his forces on one point, generally the centre. The beautiful French Broad far up its course, is a small noisy mountain stream. By the union of other streams it becomes a mighty river that drives machinery and sends up a mist to water the plains; then unites with other rivers to form

a broad sheet of water that bears the wealth of a nation on its bosom.

5. We must labor constantly, as water flows and time passes. This year has its duties and responsibilities that must be met. To obtain the great end in view, there should be an evangelist in each Association, to go over the mountains, ford the rivers, and enter the dark coxes and valleys to preach the Gospel. Our system is defective. Preaching once a month is not the Gospel plan. Evangelists should fill out the lack of pastoral labor. (Suggests to the Convention the plan of appointing a Missionary in each Association, to visit each church, hold protracted meetings, call on the brethren at their homes, act as agents, raise funds to carry out the system, establish a Sunday school in every church, and enlist all in this last department of christian effort.) Outside of preaching the gospel, there is no more powerful agency in converting the world. It begins where sin and Satan begin, with the youthful mind. Let us teach the children to love the Lord. Neglect the children and we give Satan an advantage that will require time, labor, and money to drive him from. In God's plan nothing is to be left out.

Very respectfully,

W. M. WINGATE, } Com.

B. W. JUSTICE, }

Remarks by Dr. Wingate and Elder J. Ammons urging the importance of the plan of systematic contributions.

Report was adopted.

Report of Committee on time and place recommended Holly Springs, Macon Co., same time as this year, by Elder John Ammons.

Amended so as to meet Saturday before 3rd Sunday in October.

Adopted.

Took recess 1 hour.

P. M.

Song, "When I can read my title clear."

President called to order.

Treasurer's report read by Secretary, showing total receipts \$448, and the same paid out. Adopted.

Under suspension, appointed committee to receive Treasurer's bond, Elders John Ammons and L. W. Sams.

Committee on Periodicals reported, recommending *College Visitor* above all other papers, and after that the *BIBLICAL RECORDER*, *Home and Foreign Journal*, and *Kind Words*. Remarks by Elder J. R. Ammons, Dr. Wingate, B. W. Justice, Elders Stradley and John Ammons. Adopted.

Report of Committee on Education read by Elder G. S. Jones, as follows:

Your Committee are happy to state that the educational enterprises within your body are assuming a more pleasing aspect.

Wake Forest College, under the Presidency of W. M. Wingate, belongs to the Baptist brotherhood of the entire State of North Carolina, and your committee do most heartily recommend this time-honored Institution, as affording every facility for acquiring a thorough literary training. Its healthful climate, its good society and social influences, in connection with its course of study, invites the patronage of every student. (Calls attention to the unfinished condition of Judson Female College at Hendersonville, representing that \$3031.60 had been expended, \$431.04 more than receipts. That \$250 are required to complete the roof, so as to prevent damage. The trustees propose to complete one or two rooms and commence operations at once.

Respectfully,

G. S. JONES, Ch'm.

Remarks by Elder Bowen, soliciting aid to Judson Female College and by Elder Stradley, also by Dr. Wingate. Report adopted.

Religious exercises by Eld. E. D. Brendle.

Tuesday, 9, A. M.

Hymn—"Did Christ o'er sinners weep?"

Prayer by Elder J. R. Ammons. Called to order by President Bowen.

Roll called. Many absent.

Proceedings of yesterday read and approved.

By permission, Dr. Wingate made statement in regard to sustaining young brethren studying for the ministry at Wake Forest.

Committee on Sunday Schools reported, acknowledging inability to give full report of all work done in this cause, during the past year; but not less than 45 new schools have been organized, with 1,800 scholars and teachers. About sixty others have been aided, with about 3,600 scholars and teachers; making in all 5,400 workers. Large amounts have been donated to indigent schools. (Above is a sketch in brief.)

G. S. JONES, } Com.

D. B. NELSON, }

R. T. JONES, }

Elder J. R. Ammons, under suspension of the rules, offered preamble and resolution setting forth the fact that two Associations, viz: Salem and Roan Mountain, have asked

the Board to appoint a General Superintendent of schools, and proposing to appoint such Superintendent with instructions to organize schools in destitute places, to furnish Sunday school literature and collect statistics and send them to the Corresponding Secretary of the Baptist Sunday School Association of North Carolina, to be published in his annual report.

Elder D. B. Nelson offered substitute proposing to appoint a historian to collect statistics of Baptist and non denominational schools and make annual report to this body. Opposed by Elders J. R. Ammons and John Ammons; advocated by Elders Nelson and Bowen.

B. W. Justice, by permission made statements.

On motion of Elder P. Rollins resolution and substitute were both tabled.

Adjourned to listen to sermon from Dr. Wingate, on the subject of feet washing, preached by request.

Song, "Am I a soldier of the cross."

Prayer by Dr. Wingate.

Text, "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet."—John xiii: 14.

The sermon was listened to with rapt attention and deep emotion and was one of great power and pathos.

(A report of it will be furnished the Recorder for publication.)

Prayer by Elder Patterson.

Recess of half an hour.

P. M.

President called to order.

Eld. Stradley read report of Com. on Temperance, referring to the revived condition of the Temperance movement after the ground lost during the war. Urges the churches forward in the work. Let the horrors accompanying drunkenness arouse the christian to keep in check the fell monster. Adopted.

Board of Managers reported through Secretary giving detailed account of labor done by the several Missionaries, urging the appointment of a missionary to the Cherokee Indians, they being willing to pay half his salary, informing the convention that they have incurred a debt of about \$246, and urging steps to liquidate the same. Adopted without debate.

Committee to revise list of Ministers offered report, which was adopted after sundry corrections.

Committee on Home Missions reported through Elder John Ammons, as follows: Your committee deem it unnecessary to read an essay on the nature of Home Missions and our obligations to work in this department of christian labor. If christians are not convinced of this duty, we deem it unnecessary to try to convince them after the whole field has been canvassed and the duty so fully urged. But we desire to call your attention to what remains to be done.

The convention has had several Missionaries engaged during the year, with a good degree of success. (Report gives results of labors of some of them, which are given for encouragement of brethren.) There are many destitute places in the bonds of the Convention, but a little activity and consecration, a little expenditure of cash would enable us to cultivate the whole field.

(Then recommend systematic contributions.)

JOHN AMMONS, } Com.

W. J. WILKIE, }

Committee to nominate preachers for next session, reported Elder M. Rickman to preach Introductory Sermon, and Elder J. W. Hooker, alternate. Elder John Ammons, Missionary Sermon, Elder G. S. Jones, alternate. Adopted.

Bro. S. K. Stancell read report of Finance committee showing total receipts in cash, \$94.60; in vouchers, \$147.77.

RESOLUTIONS.

By Elder R. T. Jones, proposing to rescue pledges from pastors and brethren of amounts which they will collect and send to Treasurer to pay debt of Convention, adopted and pledges taken to amount of \$190.

Elder Ammons in the chair. Elder Elder Bowen proposed to take pledges for amounts to be collected and sent up, to raise \$100 to be added to the salary of Eld. Stradley at Asheville, and himself pledges \$25.00. Amount was raised and one dollar over. Elder Stradley expresses his thanks, and gives statement of labors performed in his field, almost without compensation for 40 years, and the importance of the post.

Elder G. S. Jones offered motion to instruct Secretary to have 500 copies of minutes printed, and allow him 15 dollars for his services. Also resolutions of thanks to citizens of this vicinity for hospitality. Both adopted.

Elder John Ammons offered resolution referring question of school and missions among the Cherokee Indians, to the Board. Adopted.

Secretary read minutes.

Adjourned, after singing and prayer.

REPORT ON FOREIGN MISSIONS.

It is surely needless now to urge our duty in reference to the heathen. It is well understood, it is acknowledged. But alas! we are sadly deficient, even among those most advanced in fulfilling the measure of our obligations. The millions are yet perishing for lack of knowledge. Something we need not to demonstrate the duty, nor the ability to give much to the lord, but to educate and develop the activities of God's people in this direction. What can be done? How may we reach the rank and file? How may the rain drops be gathered and the little streams be brought together? The Lord would use all if the nations are to be redeemed. Your Committee respectfully urge upon the Convention the importance of recommending to the churches some plan of systematic contributions. The field is the world, the harvest is white, but the laborers are wanting. May the Lord send more of us in person and by contribution in the great harvest field.

Very respectfully,

W. M. WINGATE, } Com.

B. W. JUSTICE, }

Remarks by Dr. Wingate and Elder J. Ammons urging the importance of the plan of systematic contributions.

Report was adopted.

Report of Committee on time and place recommended Holly Springs, Macon Co., same time as this year, by Elder John Ammons.

Amended so as to meet Saturday before 3rd Sunday in October.

Adopted.

Took recess 1 hour.

P. M.

Song, "When I can read my title clear."

President called to order.

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Under suspension, appointed committee to receive Treasurer's bond, Elders John Ammons and L. W. Sams.

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Respectfully,

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Prayer by Elder J. R. Ammons. Called to order by President Bowen.

Roll called. Many absent.

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BIBLICAL RECORDER

Raleigh, N. C., October 13th, 1869.

SANDY CREEK ASSOCIATION.

CONTINUED.

SATURDAY, 2 P. M.
Prayer, Elder Murchison leading.
Brethren Owen and Postick from
Pee Dee Association are invited to
seats.

Agreed to hold the next meeting
of the Association with Rocky River
church in Chatham county. Elder
R. S. Andrews is appointed Treas-
urer of the Association.

Elder Emerson announces his readi-
ness to receive unpaid subscriptions
to State Missions or associational
missions.

Elder Churchill reads the report
on Periodicals, recommending the
BIBLICAL RECORDER. Remarks are
made by Elders Churchill, Wilson,
Purefoy and the Editor of the Re-
corder.

The report is adopted.

Elder Purefoy offers some resolu-
tions deploring the need of minis-
ters, urging churches to meet every
Sunday and conduct such services
as they are qualified for and devel-
op the gifts of the young brethren.
Elders Purefoy, Wilson and the Ed-
itor of the RECORDER make remarks.
Elder Emerson calls special atten-
tion to the fact that the Lord com-
manded to pray not for preachers,
but for laborers. Reapers, binders,
gleaners and others are also needed.
Gifts are slumbering in the churches.
We need workers as well as ministers.
The minister cannot do all the work.
Large churches sometimes disperse
in the absence of a minister and go
home just as if God were not with
them in the church. It is a mistake
to pray for laborers and not labor.
Do not ask God to send others un-
less you are willing yourself to go.
Go, brethren, and do the best you
can, and pray the Lord to send la-
borers, to send me, if it is thy will.

The resolutions are adopted as
follows:

Resolved, As the harvest is great
and the laborers few, it is the spe-
cial duty of our churches to pray the
Lord of the harvest to send laborers
into his vineyard.

Resolved, That it is the duty of
our churches to come together for
religious exercises on every Lord's
day whether they have a minister or
not.

Resolved, That the discharge of
this duty is well calculated to bring
out ministerial gifts.

Elder Moore preached this after-
noon at the Presbyterian church.
Prayer, Elder Gilmore leading.
Adjourned.

8 P. M.

SUNDAY SCHOOL MASS MEETING.
Elder Emerson moves that Broth-
er Straghan be called to the chair.
Motion prevails.

Prayer, Elder Purefoy leading.
Addresses are delivered by Elder
Emerson, J. H. Mills, Elders Wil-
son, Purefoy, Rev. Mr. Ament
(Methodist) and A. R. McDonald
Esq.

Prayer, Presiding Elder Adams
leading.

CARTHAGE.

This village contains about 250
inhabitants. The Presbyterians
number 136, the Methodists about
100, and the Baptists 60.

Mr. W. J. Stuart's male school
numbers about 30 and Miss E. J.
Smith and Miss Kate Robinson have
each about the same number of girls.
The town is on a high hill and the
water is equal to the best in Gran-
ville, Person and Caswell. Several
houses are underpinned with the
beautiful brown iron sandstone
which shows so well in the Raleigh
Baptist Church. Twelve miles dis-
tant is Clagle's gold region which
is now yielding a very handsome
return to its owners. Six miles dis-
tant is a "Blue grit" mill stone in
great demand. There are also two
potter shops in Moore county. The
people of all denominations and Mr.
Barrett's Hotel have been so kind
to the Association that all now de-
sire to reverse the ancient decree
and say

Non "Carthago est delenda."

SUNDAY, 11 A. M.

On account of the present rain, El-
der Emerson's appointment in the
Presbyterian church is recalled, and
an unnumbered host throngs the
Baptist church. On foot, on mules,
on horses, in wagons, buggies, rock-
aways, carriages, &c., they fill every
road till the large house is filled.

Hymn.

"Come Holy Spirit," &c.
Prayer, Elder Churchill leading.
The crowd is so great that Elder
Emerson goes to the Presbyterian
church.

The song goes on and so do the
people till there is room for a multi-
tude to hear Elder Purefoy in the
Baptist church and the Presbyterian
church is also full. Hoping to pub-
lish Elder Purefoy's sermon, we hear
Elder Emerson.

Hymn, "O happy day," &c.
Prayer, Elder Wilson leading.

Text—"Therefore they that were
scattered abroad went everywhere
preaching the word."—Acts viii: 4.

My friends, one of the most con-
spicuous things in the Old Testa-
ment, is the priesthood; in the New
Testament, the absence of the priest-
hood is remarkable. Hence we must

distinguish between what remains
and what passes away. Under the
old dispensation the priest must
sprinkle with blood.

Under the new dispensation this
passes away, but the Catholicism
incorporates the priesthood into its
system and holds the people in sla-
very and bondage. They cling to
the priesthood after the great High
Priest came. The Pope takes the
place of Aaron, and says we must go
to the priest, to the perishing priest
for pardon.

The veil of the temple was rent in
twain and the priesthood vanished
never to be revived. The universal
priesthood of believers, and not a cen-
tral priesthood, is taught in the New
Testament; but the idea lingers
among the Catholics. Some suppose
that a preacher must wear a black
coat, a white cravat, and no other
can preach. We have no right to
worship cloth—not a pulpit, as if a
place were sacred. A pulpit is a
place for convenience of hearing
and is no more sacred than the house.
Every believer on earth has a right
to publish the gospel. For that pur-
pose it is conferred to us. The text
confirms this. All, except the Apo-
stles, were scattered. The preachers
remained for some reason, and the
men and women went everywhere
preaching the Gospel. The laymen
told it in their way, to the few—to
the many without any sacred rite.
It must be done in a proper way.
When a church appoints and sets
apart a man as pastor, no one should
disturb his duties. But there are
occasions when each can speak the
word. We must tell what we know
—we can not explain what we do
not understand. What we know,
we must teach. The Catholic hier-
archy condemns an individual who
interprets for himself. We are bound
not to reject the wisdom of others,
but to study the word for ourselves.
I do not say every man should seek
ordination, but every one should
make known the gospel. Some feel,
if they pay the preacher and the
missionary, their contract is carried
out. One consents to lead in pray-
er; another gives liberally. Some
ministers feel that as they preach
they need not give. All should pray
—all should give. Paul does not
excuse the ministers from giving.
One exhorts publicly, the other pri-
vately. So with giving. The min-
isters are not excused from liberal-
ity. I am glad to know that our
ministers are liberal. We must
cultivate all the graces of christi-
anity.

If I pray for the heathen and give
my money to send the gospel, I will
soon talk of the Savior to my neigh-
bor.

You must confess Jesus with your
mouth. In revivals christians find
courage to exhort and tell the news.
Your heart are interested, we must
not say "I will give and you must
teach; I will pray and you must ex-
hort." How ancient christians were
persecuted and fled to the moun-
tains! What excuses they could
have made! They seek my blood if
I preach Jesus! They went every-
where and Saul made havoc of them,
but they preached as they went.
They risked their lives to preach to
one family. They were not preach-
ers, nor apostles, but they saw sons
of men exposed to God's wrath.

Now we lay our hands on a few
and excuse the great congregation.
The news must go from heart to
heart; all must give and labor, sub-
scribe and labor.

It matters little how the gospel is
made known. Sometimes an expe-
rience of grace is used to convert a
sinner.

Sometimes a McGilvray or a Yates
preaches to the heathen and they tell
of the gospel wherever they go.

Here a man may live long in a
family and hear mothers and fathers
instruct their children in the wis-
dom of the world, but seldom tell
them the story of the cross.

The Sunday school teacher gives
to missions.

The man raising cotton only, feels
little interest in tobacco. He is con-
cerned in the crop he cultivates. I
am glad that a spirit of labor makes
some desire to be useful. If they
long for the work the fields are open.
Help those who are preparing to la-
bor. Prepare the young for the work.
A dying christian can look to those
whom he has sent to preach to oth-
ers, and his only regret that he has
not done more, that he neglected to
say a word in season, and some-
times failed to help others. Perhaps
the master has not called you to the
pulpit, but give a portion of the bread
you feed upon to your neighbor. Use
your hands and your tongues to the
spread of the gospel. Deny yourself,
take up the cross. Jesus took his
cross and did not his own will, but
his Father's. He prayed in agony
to have the cup taken away, but he
suffered, and now those who follow
him must suffer for him. Exhort
one another daily and spread the
gospel as we have opportunity. Our
young men at the College need aid.
Every successful minister is educa-
ted. Some are educated at college,
and some educate themselves. Teach-
ers enable a man in four years to do
what without help would take 20
years. Shall we help these young
men and soon put them in the work,
or shall we let them struggle under
discouragement. May God enable
us all to do our duty.

A collection is taken at both
churches, amounting to \$265.50.

Doxology.

Benediction.

Dinners.

In the afternoon Elders Churchill
and Wilson preached excellent ser-
mons to large congregations.

Sunday 7 P. M.

Elder Emerson preaches in the
Baptist Church.

Text—"The kingdom of heaven
suffereth violence, and the violent
take it by force."—Matthew xi: 12.

It is probable that the text has no
allusion to the manner of seeking
salvation, but it may indicate the
earnestness to be employed in the
work.

The lukewarm can never enter the
kingdom of God; for the spirit says
I will spew them out of my mouth.
Men say "I wish I was a christian,"
but the wish would not wait a feath-
er. It excites no emotion in their
souls. A slight wish accomplishes
nothing. The Scriptures plainly
teach earnestness in seeking Christ.
A powerful emotion is left only for a
moment, and our transient feelings
pass away and leave us dead in sin
—not asleep, but dead and not able
to move a limb. When the Spirit
arouses the man and starts him in
the way of life no obstacles will stop
him. "The violent take it by force."

There stands a group of proud
Pharisees, men of the world, who
control their religious feelings and
the scorn the eager multitude. These
multitudes are so eager that they
seem violent. The world says that
we can go to heaven without ex-
citement. Those who have no ex-
citement have little concern. Soldiers
are calm when they can control the
tide of battle; but when they lose the
battle, the excitement increases. In
a house of wealth and good order
there is a calm. At midnight when
the house is on fire these calm people
are full of excitement and etiquette
and ceremony are laid aside. So with
an awakened soul. He sees his dan-
ger and feels that the balances find
him wanting. He peeps into the
grave and feels that from it he will
rise before the Judge. He feels that
God decrees eternal death to the
sinner; but offers his son as a Savior
the just for the unjust. Then there
is no courage in fighting against
God. You see the merchant brush
the dust from the balances. In God's
sight we are the dust in the balances
and so he can brush us away. You
see a man running for the city of
refuge with the avenger of blood on
his heels. There is no indifference
—no slumber. Caesar, Alexander
and all brave men would run as we
would. Reaching the gate we are
calm. Behind the sinner is the
avenger in whose hands is no mercy.

A chance of escape is offered. We
try to show you the path. The terms
of salvation are easy. The Savior
is held up. Life is offered. Jesus
says ye would not come unto me
that ye might have life. If you de-
sire life, that is evidence of the mov-
ing of the Spirit. Sometimes we fail
to tell all the truth, and give false
comfort for fear of diverting the
seeker of religion. Tell sinners that
without faith they are in the road to
death. I know not your heart; but
God has concluded all under sin, and
there is no hope but in the cross.

We should not deny our fear of
overlasting death. God alarms us
at the state of our soul. This law
threatens death. It is published to
alarm us. Ministers must not cease
to preach the terrors of the law, and
hold up the curses in store for the
ungodly. When the soul sees the
pit, salvation becomes precious.
Shut up in hell, no light, no friend
—no hope comes to us till Jesus
shows his love. Children, shun dan-
ger and seek things desirable. Sin-
ners, get a view of God's wrath and
of God's love, and the message be-
comes sweet. Jesus taught by pa-
rales and by the miracles
wronged. He took our infirmities
upon himself, and is the great teach-
er by word and works. In the
transfiguration, God pointed out
Jesus as the representative of the
gospel dispensation. The sinner is
impotent and needs to be healed just
as the impotent man did. Some
suppose this was mineral water, but
the miracles must not be ex-
plained away. The man was a
type of the sinner, whose head is
sick, whose heart is faint, and whose
thoughts are all evil. Every affec-
tion is turned away from God. He
has wandered into a far country and
riots in the mazes of iniquity. In the
Father's house is all that our happi-
ness requires. Those who leave this
house are demented, and when they
come to themselves they feel their
conviction. Sinners are impotent
and helpless. No strength—no help
in them. They can not even go
down into the pool. The Ethio-
pian can not change his skin, nor
the leopard his spots.

Letters are read.

Prayer. Benediction.

TUESDAY, 2 P. M.

Hymn, "Come thou fount," &c.

Elder Stallings reads John v.

Prayer, Elder Stallings leading.

Hymn, "There is a fountain," &c.,

is sung to a beautiful tune.

Text—"Wilt thou be made
whole?"—John v: 6.

Many waited for the moving of
the water. Jesus attended a feast at
Jerusalem, went to the pool and
healed the impotent. This miracle
teaches a lesson. Jesus taught by
parables and by the miracles
wronged. He took our infirmities
upon himself, and is the great teach-
er by word and works. In the
transfiguration, God pointed out
Jesus as the representative of the
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conviction. Sinners are impotent
and helpless. No strength—no help
in them. They can not even go
down into the pool. The Ethio-
pian can not change his skin, nor
the leopard his spots.

Men have, in every age and ev-
ery clime, felt themselves sinners;
but have never in any place been
able to remove the impending curse.
Men have not been able to keep the
law. They have not even been able
at all times to honor their fathers
and their mothers. The sinner is
hopeless. Suppose you had kept
the law, you could not sing the song
of Moses and the Lamb, but could
go to heaven in your own right.
There is none that doeth good. God
knew man could not keep the law,

Paul says Christ will give a crown
to "all who love his appearing." Christians,
look for this coming. The world
dreads that day. He will come
in the clouds with the angels
to take his jewels home; but the
sinner will seek to hide behind the
rocks and mountains. The Chris-
tian looks for a crown from his Savior.

Every mask will be removed.
That time will come soon. Some
may never hear the message again.
Sinner, turn to God and find eternal
life.

Prayer, Elder Purefoy leading.

Doxology.

Benediction.

Monday morning, we bid farewell
to the kind friends in Carthage and
plow the sand to Jonesboro. Mr.
Bryan kindly takes charge of Sam-
son and we are all aboard for Fay-

etteville. The train shoots through
a picturesque country, but Dr. McKay
is a very pleasant travelling com-
panion and Fayetteville is in view.

Very glad to form the acquaint-
ance of the excellent editor of the
N. C. Presbyterian. Strange he is
not a Baptist, living where water is
so abundant; but he grew up in a
high and dry country. Elder Beas-
ly has forgotten his old acquaint-
ance, but has just returned from
powerful revivals. He is doing much
good work. Now for staging, but
the roads are level, the horses are
good, and the passengers are pleas-
ant. Reaching Clinton at 2 o'clock
Tuesday morning and sleeping till
day; then cheered with a good
breakfast, we are off for Lisbon.

EASTERN ASSOCIATION.

LISBON, SAMPTON CO., N. C.,

October 5th, 1869.

The house is rather small but
very comfortable.

The congregation is immense. El-
der G. S. Best reads a portion of
Scripture.

Hymn.

"I love thy kingdom, Lord."

Prayer, Elder Best leading.

Hymn, "Supreme in wisdom" &c.

The choir in the gallery leads the
singing.

Elder Best announces as his text
Isaiah XL: 31.

"But they that wait upon the Lord
shall renew their strength."

The preacher takes the ground
that our present spiritual lethargy
results from failure to wait on the
Lord; but by waiting on the Lord
faith, hope and joy lift up the soul
to the highest of all spiritual enjoy-
ment. He concludes with a warm
and forcible exhortation to an in-
crease of christian consecration.

Prayer, Elder McAlpin leading.

Benediction.

Intermission and dinners worthy
of Sampson county.

1 O'CLOCK P. M.

Moderator McAlpin reads Mat-
thew VI.

A hymn is sung.

Prayer, Elder Hiden leading.

Delegates are enrolled. A major-
ity of the churches represented.

Brother H. Carr and Brother B. Ol-
iver appointed Tellers to attend to
the election of Moderator; brethren
J. L. Boykin and S. J. Faison that
of Clerk; and brethren D. J. Middle-
ton and Geo. D. Carroll that of Treas-
urer.

Elder McAlpin elected Moderator;
I. Royall Clerk and S. J. Faison
Treasurer. Committee appointed
on religious exercises, and on Church
Letters. Committee to nominate Ex-
ecutive committee. Committee on
Warsaw High school; a committee to
report on Sunday schools; another on
Religious publications, another Min-
isterial support, another on Foreign
Missions, on Systematic Benevo-
lence; on auditing Committee; on
Committee to nominate Delegates
to State Convention; Finance Com-
mittee. Order of Business adopted.

Visiting brethren are invited to
seats. Order of Business for next
session referred to a committee to
report at this session.

A committee is appointed to nomi-
nate preachers to preach the stated
sermons for next session.

Letters are read.

Prayer. Benediction.

TUESDAY, 2 P. M.

Hymn, "Come thou fount," &c.

Elder Stallings reads John v.

Prayer, Elder Stallings leading.

Hymn, "There is a fountain," &c.,

is sung to a beautiful tune.

Text—"Wilt thou be made
whole?"—John v: 6.

Many waited for the moving of
the water. Jesus attended a feast at
Jerusalem, went to the pool and
healed the impotent. This miracle
teaches a lesson. Jesus taught by
parables and by the miracles
wronged. He took our infirmities
upon himself, and is the great teach-
er by word and works. In the
transfiguration, God pointed out
Jesus as the representative of the
gospel dispensation. The sinner is
impotent and needs to be healed just
as the impotent man did. Some
suppose this was mineral water, but
the miracles must not be ex-
plained away. The man was a
type of the sinner, whose head is
sick, whose heart is faint, and whose
thoughts are all evil. Every affec-
tion is turned away from God. He
has wandered into a far country and
riots in the mazes of iniquity. In the
Father's house is all that our happi-
ness requires. Those who leave this
house are demented, and when they
come to themselves they feel their
conviction. Sinners are impotent
and helpless. No strength—no help
in them. They can not even go
down into the pool. The Ethio-
pian can not change his skin, nor
the leopard his spots.

Men have, in every age and ev-
ery clime, felt themselves sinners;
but have never in any place been
able to remove the impending curse.
Men have not been able to keep the
law. They have not even been able
at all times to honor their fathers
and their mothers. The sinner is
hopeless. Suppose you had kept
the law, you could not sing the song
of Moses and the Lamb, but could
go to heaven in your own right.
There is none that doeth good. God
knew man could not keep the law,

but the law was just, right, and ho-
ly that you might see yourself a sin-
ner and go to be crucified for redem-
ption. Jesus, born of a woman, un-
der the law, magnified the law and
became a sin offering for us. This
is our pool. Here we are helpless
with the pool just before us, our eyes
darkened, our ears stopped. We
crucify the Lord of glory and die in
sin without knowing it—die as dead
as was Lazarus before the voice of
Jesus called him from the grave.
We must repent and believe. These
two things are required of you. Re-
pentance is a change of mind—a hat-
red of sin, a love of God. You must
feel helpless as did the impotent
man. Then Jesus comes and speaks
—comes as a prince and as a Savior.
Could that poor man rise, take up
his bed and walk? No strength
was in him. The natural man
would say "You command just what
I cannot do." Jesus infuses into the
sinner divine energy, and gives re-
pentance. Jesus told a man to
reach forth his withered arm, and
Jesus gave him strength to raise it.
Jesus prays the Father to send the
spirit, the comforter, to the helpless
sinner, and be with his people and
guide them into all truth. Is there
one here who would be healed?
Ask the Lord to work salvation in
your soul.

"None but Jesus
Can do helpless sinners good."

He has never turned one sinner
away.

Prayer, Elder Best leading.

Benediction.

WEDNESDAY, 10 A. M.

The people sing several hymns.

Moderator McAlpin reads I Thes-
salonians IV.

Hymn, "God is the refuge of his
saints."

Prayer, Elder Kennedy leading.

The roll is called.

The proceedings are read. Elder
Kennedy preaches at the stand, and
letters from the churches are read.
Many churches report "baptisms
none," some report revivals. Kins-
ton Church appoints Brother I. Roy-
all as delegate. Some oppose his
recognition. On motion adjourned
to hear Elder Hiden preach the in-
troductory sermon. Text: "Awake,
awake; put on thy strength, O Zion;
&c."—Isaiah LII: 1.

The sermon is a very severe cas-
tigation of Baptists and others.

2 P. M.

The motion to receive the repre-
sentative of Kinston is laid on the
table. Elder Stewart goes home to a
sick family.

Elder Carroll announces himself
as representative of the Boards of the
Convention and of Wake Forest
College. Elder Register and broth-
er Sutton of Cape Fear Association
and Elder Alderman, of Cedar Creek
Association are welcomed to seats.

A committee is ordered on the ob-
jects of the Baptist State Conven-
tion.

Another letter is read reporting
no additions, but that some have
joined the "Free wills and some the
Hardshells."

Mt. Olive church founded on the
ruins of Thunder Swamp Church
applies for membership and is re-
ceived.

Correspondents are appointed.

Representatives are appointed to
the Baptist State Convention.

The Executive Committee reports
employment of Elder J. J. Rhodes
and ten baptisms by him and others
who had been assisted.

Brother Oliver pleads for greater
efforts. He urges that ministers
should educate their people to be-
nevolence, that the clogs should be
cut off.

Elder Stallings says that forty
churches send up \$160—and so we
are practical "Iron-sides." Others
send the gospel to us. Men seem to
love money more than the gospel.
Fifty men are needed for this work,
and we should send them.

Elder Kennedy had spent two of
the happiest years of his life in the
service of this committee in Onslow
and other counties. Great success
has attended the efforts of this com-
mittee. Shiloh has been built up.
The work has a glorious past. We
need not cry poverty; our horses,
carriages, and clothing will not al-
low us this excuse. Let us bring
in our tithes, and ask the Lord for
his blessing. Elder Hiden thinks
we are at a crisis. We are on our
ground and on our responsibility.
Our money should be used to the
best advantage.

Elder Hiden does not think we are
too poor. No man stops using whis-
ky or tobacco for the increase in
price. Men pick huckleberries to
get money to go to a circus.

Report adopted.

Brother Royall offers resolutions
endorsing the devotion and wisdom
of the committee, which are adopt-
ed.

Prayer, Elder Stallings leading.

Benediction.

Elder J. D. Elwell preached at
the stand to a large congregation.

The delegates find abundant en-
tertainment

BROTHER MILLS.—I am happy to inform you of a meeting we held at a stand seven miles north of Shelby, the last of August, which continued thirteen days. We had an arm of New Prospect Church extended to it, to receive members. In which time God was pleased to pour out his spirit graciously among his people, and many sinners were made to weep, and many more were made to rejoice. I had the pleasure of baptizing on the last day of our meeting twenty happy converts. I was assisted by brethren T. Mulineux and N. Moss. The only thing that grieved me at the close of our meeting, was, that we had to leave thirty or forty mourners at the anxious seat.

Yours truly,
T. DIXON.

Our Young Preachers.

I see by the *Recorder* that the clerical club of Richmond college has received, during the past year, 29 boxes of provisions. Has your church, brother pastor, sent food or money to our young ministers at Wake Forest? There are thirteen or fourteen promising young men there now, and many more are anxious to go, if the Board of education could promise them support. We imperatively need a hundred educated men to occupy important fields in the State at the present time, and yet it is a painful truth that unless the churches respond more liberally and promptly to the wants of this Board, some of the young men now at our college must be sent home at the end of this term.

If you have not money, send food for man or beast, and if you have not food or money, send them something to wear. One church, at least has sent them two boxes of clothes with forty or fifty dollars.

T. H. P.

"John Thompson and Hats."

Good Dr. Jeter, of Richmond, having procured a Mr. "John Thompson's" old "sign," has gone into the hat business. He imagines that the sign is distasteful to his neighbors, but having slightly modified it, he says: "we shall let our sign stand as we have set it up."

But his customers do not object so much to the sign, as to his *hatters* and the *stuff* out of which the hats are manufactured.

Some, and these are his best, are made of coarse furs, "by Baptist ministers with regular ordination." Some of tangle wool, "by ministers who have been excluded from regular Baptist churches." Some of stolen felt, "by excommunicated Baptist ministers in defiance of church authority." Some of goat's hair, "by Baptists who are proved to have been ungodly." Some of swine's bristles, "by impostors claiming to be Baptist ministers." Some of a mixture of lamb's wool and kid's hair, "by Pedobaptist ministers." And some are done up under water out of the scraps and shreds of all kinds of materials, "by ministers of the Disciples' churches." These hats of such different textures, are on sale at No. 1115, at exactly the same price, namely, the confidence of the buyer in the sufficiency of the article.

But here lies the gist of the difficulty between the vender and his customers. The former insists that his hats, though made by bunglers, and of diverse and very inferior materials, will answer the purpose of hats just as well as the finest beavers, provided the wearers of the hats can believe it, and will be satisfied. The quality of what is not in its fabric, but in the faith of him who accepts it. And herein, chiefly, is the superiority of these hats above all others. If there be only faith in the wearers' craniums, they will fit all kinds of heads, whether squish-shaped, pumpkin-shaped, coconut or sugar-loaf. But "confidence is a plant of slow growth," and the vender finds it difficult to impress his customers with his great discovery, that wool is the same as fur and bristles the same as hair, and that a butcher can turn out as good a job as a regular trained mechanic.

In spite of the many eulogies that have been lavished on these hats, the opinion is fast gaining ground that they are only adapted for soft heads, and as the Baptists are such a hard-headed people, it is thought that the establishment must fail.

BEAVER.

P. S.—Brother Jeter will appreciate this pleasantry, since he himself introduced the "John Thompson" anecdote, for the benefit of his readers who cannot accept his latitudinous views of baptism.

CURIOUS.—In some associations, it is common for churches to have two pastors and preaching only once a month. These churches generally pay neither, and contribute little to benevolence. They enjoy a free gospel. A monthly dose seems to be as much as they care to have administered.

A MISSIONARY APPOINTED.—Elder E. Allison has accepted the appointment of missionary in the Catawba Association. He has enjoyed eminent success in his missionary labors, and has brought in many sheaves. He will enter upon his work without delay.

The Convention in Newbern will be a meeting of very great interest, and every church in the State should be represented.

The last Agony.

The *Religious Herald* says: On the 27th of July, Rev. J. R. Graves, editor of *The Baptist*, Memphis, Tenn., was married to Miss Georgia Childer, of Mississippi.

We had seen no distinct notice of the above named union until the last number of the *Biblical Recorder* reached us. It is not too late, we trust, to congratulate the happy couple, and to express the wish that their conjugal bliss may be even greater than they, in their most sanguine moments, have ventured to expect. The editor of the *Recorder* becomes poetic on the occasion, and composes and publishes a "Hymn" which means, as we suppose, a poem of three stanzas. We do not like to be outdone by the *Recorder*; but we are not a poet. Nature denied us poetic genius. Our education has developed no talent for the divine art. The only attainment which we have made in it is a profound conviction that we cannot write verse—an attainment that some persons, as prosaic as we are, have failed to make. Still, we are not willing that Brother Mills should entirely eclipse us on the occasion which has waked up his muse.

Well, one night we were sleepless and our imagination was active. We resolved, if possible, to compose a few lines of poetry. We invoked the Muse; she came to our aid, and after great travail of mind, and such unearthly efforts as caused it to be feared, her death, the ensuing quatrain was composed; and we deem this a fitting occasion to introduce it to the world, and we respectfully dedicate it to the Memphis bridegroom.

A wife is a treasure,
To every one who finds her;
And she shall have true pleasure—
Provided that he minds her.

Alas, what harm we have unintentionally done! How sad that a dozen playful lines called a "Magnolia," a story of Magnolia, in imitation of the "Hymn," a story of Ilium, should indirectly banish sleep from the *Herald's* eyes and inflict such agony on his moribund Muse!

HERALD.

The Muse is dead; the heart is dead;
No more shall I in state or lies;
No marvel that it burst her head,
So painful to agonize.

The Public Squares their beauties waste,
And the hills and dales lie in vain;
The silent Muse no joy can taste,
And hushed is her poetic strain.

Her list, but sad and solemn note
Dominion of her sex proclaims,
Bids man to let the woman vote,
And govern all his future aims.

First Baptist Church, Richmond.—Dr. Burrows preached his 15th annual sermon as pastor of the First church, on Sunday, October 3d, from the text, 1 Cor. vii. 29-31. The address was by Dr. Burrows, by experience, 7; by restoration, 4; by letter, 33; total, 176. Diminutions, 4; by excommunication, 4; by excommunication, 2; death, 6; total, 54. Net increase, 122. Present number of communicants, 907.

In 1854, there were 578 communicants in the church. The additions for 15 years, 1,174; the diminutions, 816; of whom, 199 died. A considerable portion of the diminutions were made to constitute the Lighthouse, Belvidere and Sidney churches. These three churches now number 919 members. Where there were 578 members in the First church in 1854, there are now in the four churches 1,826.

The six white churches in Richmond number 2,761 communicants. The seven colored churches number about 8,500 members.—*Rel. Herald.*

The faculty of Chicago Medical College have voted nearly unanimously to admit ladies to that institution on an equal footing with the other sex.

"You can do any thing if you have patience," said an old uncle, who had made a fortune, to his nephew, who had nearly spent one. "Water may be carried in a sieve, if you only wait." "How long?" asked the impatient nephew, who was impatient for the old man's obituary. "Till it freezes," was the cold reply.

Our account of the Catawba Association reaches the office too late for this paper; but will appear next week.

Mr. J. W. Fort wishes to dispose of a very desirable piece of property located at Forestville, N. C. Read his advertisement.

Dr. Bernhardt requests us to state that he will be at Henderson during the continuance of the Fair at that place. After that he will return to Raleigh where he will remain until after the State Fair. Those who are suffering from impaired sight should consult Dr. Bernhardt, who, if there is no absolute disease of the eye, will surely fit them with glasses that will enable them to see perfectly well. We can testify to this of our own knowledge for we have seen many persons who have been wonderfully aided by him.

Mr. John C. Palmer, of this city offers inducements to those coming to the Fair to supply themselves with Watches, Jewelry &c. See his advertisement.

Elder F. H. Jones has preached with acceptance and success in Yadkin and Catawba Associations, but expects to move to Caswell in November.

Yadkin Association has recently held a delightful session. Three hundred addresses were reported. The missionaries were all paid and a handsome sum was left in the treasury. Moderator Tatum addressed the body with great power and pathos.

RICHMOND, Oct. 8.—Both Houses of the Legislature to day ratified the 14th and 15th Amendments.

WASHINGTON, Oct. 8.—Ex-President Franklin Pierce died at Concord this morning, leaving no ex-President directly elected by the people alive.

President Grant proclaims the 13th of November as a day of general thanksgiving.

VIENNA, Oct. 11.—Francis Joseph joins the Empress Eugenie at Constantinople, October 24th, when they will be accompanied by the Sultan, and the party will proceed to St. Petersburg, to celebrate the opening of the canal.

MADRID, Oct. 11.—Gen. Pizarro, recently captured and imprisoned at Barragona, escaped to Paris.

The defeated party of Spanish Republicans were driven across the lines and promptly captured by the French authorities.

A Republican demonstration at Madrid was apprehended, but the government is taking great precautions.

The Suez Canal is practically open, water having been introduced by removing the barriers from Bitter Lake, and a steamer has passed through the Canal from Port Said to Suez in fifteen hours.

LONDON, October 8.—Dr. Livingston was seen fourteen months ago at Lake Tanganyika going west. There was no longer any doubt of his safety at Zanzibar.

BALTIMORE, Oct. 9. Mr. Davis has arrived in this city.

MADRID, Oct. 9.—The troops are triumphant in Catalonia.

The Mayor of Tortosa has abandoned the Mayoralty to command a band of insurgents.

Order has been restored in Valencia and Galicia.

A state of siege will be declared wherever an outbreak occurs.

Prim and Serrano on the one side, and the Republican deputies, Costello and Faura on the other, held a compromise meeting, but no definite results were reached.

Cape Fear Association will meet at Lumberton on Friday before the fourth Sunday in October.

The next annual meeting of the Cedar Creek Association will be held with the church at Cape Fear, Cumberland county, 12 miles below Fayetteville, commencing at half past 10 o'clock A. M., on Thursday before the third Sunday in October, 1869.

Brethren in the ministry are respectfully invited to attend; they can come by boat from Wilmington to within a few hundred yards of the Meeting House.

D. W. McGUIRE, Clerk.

RALEIGH ASSOCIATION.—The next annual session of this body will assemble with the Church at Bethany on the N. C. Railroad, 12 miles west of Raleigh, on Friday before the 3d Sunday in October, 1869, instead of the 2d Sunday as it is printed in the Minutes.

D. B. HOLLAND.

The next session of the Rocky River Association will be held with the Prospect Church, Stanley county, N. C., four miles north of A. Bernhardt Court House, commencing on Friday before the 4th Sabbath in October, before the 4th Sabbath in October.

Ministers of sister associations are requested to attend.

E. C. WILLIAMS, Mod.

F. H. FENTON, Clerk.

The Baptist State Convention of N. C. will hold its thirty-ninth session with the church in Newbern, commencing on Wednesday, the 10th of November, 1869.

The appointments for preaching are as follows: Introductory Sermon—Rev. J. H. Phillips; alternate—J. I. Carroll. Missionary Sermon—Rev. J. C. Hiden; alternate—Rev. Wm. Royall, D. D.

J. L. CARROLL, Rec. Sec.

PEE DEE, Moderator; John Monroe, Shoe Heal Clerk;—Livingston.

Baptism—24. Membership, 1864. Will meet at New Union, Montgomery county, on Friday before the third Sunday in October, 1869.

HYMENEAL.

Married at Mrs. Martha Lansford's on the 8th of Sept., by Elder P. P. Bechler, Mr. WILLIAM A. TUCK, to Miss MARY F. LARSON, all of Granville Co., N. C.

OBITUARY.

Departed this life, Sept. 25th, 1869, Mr. DAVID LAWRENCE, who was for many years a Deacon in the Baptist Church in Greenville.

As a tribute of respect to the memory of our deceased brother in Christ, the Church at their quarterly Conference Oct. 2, 1869, read and adopted the following resolutions: 1st. Resolved, That the death of a Christian, who has been a member of the Church, is a loss to the Church, and a sorrow to the members.

2nd. In his death, the Church has sustained a loss not easily repaired. He was a pious, meek and humble Christian, made no ostentatious display, he ever quietly pursuing the even tenor of his way. As a Deacon, he was active and efficient, never shrinking from any duty that would promote the peace, purity and well-being of the Church. In the bright days of prosperity, he was a pillar of support, and was ever the object of his deepest and most tender solicitude.

3rd. As a citizen, he was universally esteemed, having by his affable kind and social demeanor towards all, secured a large circle of friends, who will doubtless cherish his memory with feelings of kindest regard.

4th. That we tender to his bereaved family our sincere sympathy and high appreciation of his many excellent virtues, feeling assured they have that hope, "the anchor both sure and steadfast," which alone can sustain in the dark hour of affliction and bereavement; and are looking forward to that happy reunion, "in a house not made with hands and of durable materials."

This a copy of these resolutions be sent to the bereaved family, and the Clerk requested to send a copy to the *Biblical Recorder* for publication, and that these proceedings be enrolled upon the Church records.

J. P. BERNARD, Ch. Clerk.

Market Reports.

RALEIGH MONEY MARKET.	
REPORTED BY	
J. O. L. N. G. WILLIAMS & CO.	
BANKERS AND BROKERS.	
RALEIGH, N. C.	
PRICES OF NORTH CAROLINA BANK NOTES	
Bank of North Carolina, N. C.	42 3/4
Bank of the South, N. C.	42 3/4
Bank of the State, N. C.	42 3/4
Bank of the People, N. C.	42 3/4
Bank of the City, N. C.	42 3/4
Bank of the County, N. C.	42 3/4
Bank of the Town, N. C.	42 3/4
Bank of the Village, N. C.	42 3/4
Bank of the Hamlet, N. C.	42 3/4
Bank of the Farm, N. C.	42 3/4
Bank of the Plantation, N. C.	42 3/4
Bank of the Estate, N. C.	42 3/4
Bank of the Office, N. C.	42 3/4
Bank of the Shop, N. C.	42 3/4
Bank of the Store, N. C.	42 3/4
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Bank of the Dock, N. C.	42 3/4
Bank of the Wharf, N. C.	42 3/4
Bank of the Pier, N. C.	42 3/4
Bank of the Quay, N. C.	42 3/4
Bank of the Basin, N. C.	42 3/4
Bank of the Harbor, N. C.	42 3/4
Bank of the River, N. C.	42 3/4
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Bank of the Shore, N. C.	42 3/4
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Bank of the Strand, N. C.	42 3/4
Bank of the Promenade, N. C.	42 3/4
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