

to the gospel.

The Tar River Association calls Wake Forest a camp of instruction. In its last year's report on Ministerial Education, it says: "A camp of instruction has been established at Wake Forest."

Here they train their young warriors for the battle-field and to gather the plunder of money and wealth which they collect in the name of religion to prosecute their measures.

If a candid close observer does not see that their plans are shaped and managed to raise money then we are totally mistaken. If lovers of truth do not feel, and will not more keenly feel the bitterness of their hatred, then we misunderstand the course of events. True they have "seed-corn" but it is to plant the wind and reap the whirlwind. True they have a camp of instruction, but it is to train enemies to the truth that shall make war on the Saints.

Our hope is in the Lord God of Israel.

ASSOCIATIONAL.

The Union Association meets on Saturday before the 3rd Sunday in October, 1873, with Friendship Church, 12 miles North of Valdosta on the A. & G. R. R., Lowndes Co., Ga.

The Contentnea Association is appointed to be held with the Church at Aycock's, Wayne County, N. C., near the Wilmington & Weldon Railroad, on Saturday before the 2nd Sunday in October, 1873.—Brethren visiting by Railroad coming from the South will be met at Fremont, those coming from the North at Black Creek.

We are requested by the citizens in the vicinity of Cross-Roads Meeting House, Edgecomb County, N. C., to state that conveyance will be at Tarboro on both Thursday and Friday before the Kehukee Association to convey visitors to that Association.

The White Oak Association expects to meet with the Church at South-West Meeting House, (New River) Onslow County, N. C., 5 miles South-West of Jacksonville, embracing the 3rd Sunday in October. A. DAVIS.

We hope Brethren in the Ministry will visit us.

The South Carolina Primitive Baptist Association will convene with the Church of Christ at Bethsaida, if the Lord permit, on Friday before the Second Lord's Day, in October next, nine miles North of Camden, Kershaw County, S. C.—Services to commence 11½ o'clock in the morning.

We earnestly solicit all Ministering Brethren who can to visit us at that time and place.

M. McGRAW.

** Primitive Baptist will please copy.

The Mt. Enon P. B. Association meets on Saturday before the 3rd Sunday in November, 1873, with Empire Church, Sumter Co., Fla., 20 miles South of Okahumka.

The Kehukee Association is expected to be held with the Church at Cross Roads, 8 miles from Tarboro, Edgecombe County, N. C., on the 4th, 5th, and 6th days of October next. Brethren in all directions are cordially invited to attend. Those coming by rail road should endeavor to be at Tarboro on Friday afternoon 3rd of October, so as to be met and provided for by friends. A branch of the Wilmington & Weldon Railroad extends from Rocky Mount to Tarboro. C. B. HASSELL.

MISCELLANEOUS.

Elder E. J. Williams has changed his Post Office address from Valdosta, Georgia, to Afton, Berrion County, Georgia, where he request his Brethren and friends to address him.

We are thankful to our Brethren and friends for their labors in obtaining subscribers for the LANDMARKS.

We ask them and all who are willing, to obtain subscribers for us, that it is not necessary for them to be appointed agents in order to do this. We have not space to insert the names of all the agents. We would like for all our friends to feel like acting as agents and to do so.

WILSON, N. C., Sept. 5, 1873, BROTHER GOLD:—

I desire to suggest to the Churches composing Contentnea Association the propriety of changing the time for holding the same from Saturday, Sunday, and Monday, to Tuesday, Wednesday, and Thursday. I will mention some of the reasons why many Brethren with whom I have conversed on the subject desire this change. The chief reason is that we should not be troubled with such large numbers of people as to make these meetings, as heretofore, very disagreeable. The thousands of intruders, who visit our Associations, among whom are many drunken people and liquor-sellers, it is thought, would remain at home should the change suggested be made. More Brethren would be in attendance than heretofore and at the same time have an opportunity of hearing better while the worldly-minded would find at our meetings nothing congenial, and would consequently remain away. Our ministering Brethren could attend the Associations and return home in time to fill their regular appointments. I have been informed that our Northern Associations made this change years ago to avoid the inconvenience of such large crowds and that they are well pleased with the result.

J. S. WOODARD.

FULTON, Mo., June 22nd, 1872. Brother P. Long:—

I have observed lately a very considerable change in the discipline and

practice of families from twenty and thirty years past and the present practice. The change is more apparent in many families of Old School Baptists than in any other denomination of professional christians that I am acquainted with. Thirty years past few families of Old School Baptists omitted worship. Parents then instructed their children the principles of Bible morality. On Sabbath morning after adjusting the family matters, an hour or two was occupied in reading the Scriptures and other books of a religious character, after which both parents and children went to the House of God together.

It is not so now—(a few exceptions)—I find some worthy families, from the hour they rise in the morning until starting to the House of God, busily engaged in fixing and adjusting the affairs of the house, dressing, &c., and if a little respite is afforded to give and receive information about the crops, markets &c., than hurry to meeting, and on the road they sometimes give the balance about the price of mules, &c. Frequently the children of these parents go one way, and the parents another; these families being a little busy on Saturday, like a little time to hurry over the newspaper on Sunday morning, and finish in the evening. We find the children of these families paying very little respect to the authority or religious principles of the parents, but by their conduct in joining any and every denomination, say their parents were ignorant and false professors.—

Why is this? So far as I have observed, the children of all other denominations treat their parents with more respect (in this particular) than the Old School Baptists. Is it not necessary? is it not the duty of the worshipers of God on all occasions, and at all times, when they desire to engage in the public worship of the holy, awful, blessed heart-searching Lord God, to be serious, to examine their own hearts, search God's good word, and look to God by prayer for those qualifications of soul they (Christians) see and feel so much and so often to need? Can a Minister of Jesus Christ, when he awakes in the morning remembering he has to speak to the people that day upon the subject of their eternal interest, I say, can he feel light-minded and merry? I answer, he cannot! Will he not feel a throbbing, aching, and heavy heart? Will he not feel his emptiness, ignorance, and great need of help from heaven? Will he not examine his heart and motives, search God's word and groan to him for help and instruction? Will he not greatly desire to be instrumental in comforting and encouraging God's children? Will he not feel derision to point the heavy-laden sinner to Jesus? Will he not feel jealous in behalf in the honor of God? Will he not feel tenderly concerned for the salvation of the ungodly? I answer, if the preacher be the Minister of Jesus Christ, he will desire, feel, and

act as above described or intimated.—Beloved Brethren, is it not needful that we think soberly, and closely examine our hearts and ways and turn practically to the Lord? Where is the blessedness that we once professed to know? My preaching Brethren, have you not dwelt (almost) long enough upon the errors of other denominations, to take a short time for self examination, and try to understand how matters are at home? It is not the infidel, or openly profane that brings the religion of Jesus Christ into disrepute; but it is the professed friend of the Redeemer that causes the way of the truth to be spoken evil of. I make a proposition to my Old School Brethren generally, that before we start to the house of God, we read a chapter or two, examine our hearts before God, then by prayer look to God for his blessing to, and upon us, and our poor preachers, then take our children with us, and while at the place of worship, neither tell or ask anything about the crops, markets, &c. My proposition is harmless, and will do no harm to the practitioner, although an unregenerate predestinarian may suspect it is arminianism and prefer a morning bitters or DRAM. THEO. BONHOARE.

We have observed that where Primitive Baptists are faithful in the truth it produces an abiding impression on their children, who often leave other denominations, having been decoyed into them when young, and return in after years to the true church.

APPOINTMENTS.

Brethren passing from the Kehukee to the Contentnea Association are requested to fill the following Appointments:

Tuesday, 1st Sunday	Great Swamp.
in October, at	
Wednesday,	Tyson's.
Thursday,	Meadow.
Friday,	White Oak.

It is expected that preaching will be held in the interval of the Kehukee and Contentnea Associations, as follows:

Tuesday, after 1st Sunday	Conetoe.
in October, at	
Wednesday,	Old Town Creek.
Thursday,	Upper Town Creek.
Friday,	Wilson.

Brethren visiting these Associations are requested to fill the Appointments.

MEBANESVILLE, N. C., }
August 27th, 1872. }

Elder Gold:

Give these Appointments publicity forthwith, to wit:

Second Saturday and Sunday	Salem.
	Johnson
	County,
of September 1873, at	Archer's Lodge.
Monday,	Clayton.
Tuesday,	Baptist Centre.
Wednesday,	Pine Level.
Thursday,	
Third Saturday and Sunday	Buelah
of September,	
Monday, on return,	Pine Level.
Tuesday, "	Boon Hill.
Wednesday, "	Union.
Thursday, "	Smithfield
Fourth Saturday and Sunday	Little River
of September,	Association.
Monday,	New Chapel
Tuesday,	Memorial
Wednesday,	Aycock's
Thursday,	Wilson

Elder Q. A. Ward requests his Brethren and friends to meet him at his various appointments and convey him around to them and he returns his thanks Yours affectionately,

Q. A. WARD.