

North-Carolina Free Press.

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Vol. VIII—No 12.

The "North-Carolina Free Press,"

BY GEORGE HOWARD,
Is published weekly, at *Two Dollars and Fifty Cents* per year, if paid in advance—or, *Three Dollars*, at the expiration of the year. For any period less than a year, *Twenty-five Cents* per month. Subscribers are at liberty to discontinue at any time, on giving notice thereof and paying arrears—those residing at a distance must invariably pay in advance, or give a responsible reference in this vicinity.

Advertisements, not exceeding 16 lines, will be inserted at 50 cents the first insertion, and 5 cents each continuance. Longer ones at that rate for every 16 lines. Advertisements must be marked the number of insertions required, or they will be continued until otherwise ordered. Letters addressed to the Editor must be post paid, or they may not be attended to.

H. JOHNSTON, Merchant Tailor,

WISHES to inform his friends and the public, that he has just received *From New-York*, his

FALL SUPPLY Of Fashionable Goods,

In his line of business, superior to any he has ever brought to this market—consisting in part of the following articles:—

- Superfine blue, black, and brown Cloths, & quality do. do.
- Fine green, drab and steel Mixtures,
- Superfine blue, black and brown Cassimeres,
- Fine drab and light Mixtures, latest fashion,
- Superfine mix'd Sattinets, beautiful article,
- Brown Pet-sham, for overcoats, superior article,
- Goats hair Camblet, for cloaks,
- Fine Ladies' Camblets, for cloaks,
- Plain and fancy Velvets for vestings,
- Plain and fancy Valenciens, for do.
- Plain white and fancy Marseilles, do.
- Suspenders, cravat stiffeners, linen collars
- White and black cravats, fancy do.
- Best quality buckskin Gloves, worsted do.
- Gentlemen's half hose, superior quality,
- Pocket handkerchiefs, superior article,
- Canton flannel for drawers,
- Fine beaver Hats, best quality,
- Black and fancy stocks,

Together with a general assortment of

TRIMMINGS.

These goods were purchased at reduced prices, and will be sold low for Cash or on a short credit to punctual customers.

Gentlemen wishing to purchase the above articles, will do well to call and examine for themselves as he is confident he can please such.

Those gentlemen that furnish their own cloths, can have them made in the most fashionable manner, and as low as they can be made in this place. Tarboro', Sept. 26, 1831.

Mrs. D. Womble,

HAVING been well patronised during her long residence in the *Town of Halifax*, has recently made arrangements for a permanent settlement, and will therefore find it her interest, as it ever has been her pleasure and duty, to execute all orders with taste, fidelity and promptitude.

Mrs. W. is now opening her spring supply of Goods, in her line of business, and respectfully solicits her customers and friends to call and examine them—amongst her assortment will be found—

- Pattern Satin-straw, Silk, and Battese bonnets, latest fashions,
- Diamond-straw dunstables, plain do.
- Leghorn and straw bonnets,
- Elegant turbans, &c.
- An assortment of puffs and curls,
- Gauze & barege scarfs & handkerchiefs,
- Straw and fancy flowers,
- A great variety of ribbons, &c. &c.

All of which she is disposed to sell at her usual low prices.

Ladies' pelisses, cloaks, dresses, &c. made to order, in the latest and most approved fashions.

Leghorn and straw bonnets bleached, dyed, or trimmed.

Halifax, June 2, 1831. 42

Just Published,

At this Office, (with additional notes) a second edition of the

Patriotic Discourse,

DELIVERED BY THE

Rev. JOSHUA LAWRENCE,
At the Old Church in Tarboro' N. C.
on Sunday, 4th July, 1830.

Price, 10 cents single—or, \$1 per doz.
Tarborough, April 18.

KEHUKKEE BAPTIST ASSOCIATION.

[Extract from the "Minutes of the Kehukee Baptist Association, holden at Flat Swamp Meeting-House, Pitt County, N. C. the 1st, 2d, and 3d of Oct. 1831."]

SATURDAY, October 1st, 1831.

1. The Elders appointed to preach the Introductory Sermon being indisposed and absent, the same was done by Elder JOSHUA LAWRENCE, from Hebrews, xiii chap. and 1st verse: "Let brotherly love continue."

2. The Association then convened, and being opened with prayer by Elder WILLIAM HYMAN, proceeded to business; when Elder WILLIAM HYMAN was chosen Moderator; Elder JOSEPH BIGGS, Clerk; who called to his assistance Brother Joseph D. Biggs.

Brethren in the Ministry, from sister Associations, were invited to seats with us, when brethren John Adkinson and Mark H. Bennett from the Contentnea, and Amos Rayner, from the Chowan Associations, seated themselves.

3. Letters from forty-two churches were read, and the delegates seated themselves; took the following account from the churches, as stated in the table of churches.

[The table of churches states that the Association comprises 42 churches and 2683 members—during the past year, 429 members were baptised; 28 received by letter; 26 dismissed by letter; 31 excommunicated; 39 deceased; 21 restored.]

4. A Petitionary letter from a church at Powell's Point, Currituck county, (formerly a member of the Chowan Association) for membership in this Association, was handed in by their messengers, James Melson and Willoby Sawyer; the same was read, and after learning the difficulties under which they labored and their faith, they were received as a member of this body with 20 members.

5. The following committees were appointed, viz: Elders JOSHUA LAWRENCE, GREEN CARROWAN, and MICAJAH AMBROSE, to examine the Circular Letter; Brethren James S. Battle and Wm. R. Long, on finance; Elder WILLIAM HYMAN to write to the Contentnea Association; Brother Joseph D. Biggs to write to the Little River Association; all to report on Monday next.

6. Elders WILLIAM HYMAN and JOSHUA LAWRENCE are requested (by private ballot) to occupy the stage by preaching on the morrow.

The Association then adjourned with prayer by Brother Adkinson, until Monday morning next, 9 o'clock, A. M.

SUNDAY, 2d October, 1831.

Elder GREEN CARROWAN preached from Joshua, vii chap. and part of 25th verse: "And Joshua said, why hast thou troubled us! the Lord shall trouble thee this day." Elder JOSHUA LAWRENCE preached from St. Mark, xvi chap. and part of 15th verse: "Preach the gospel unto every creature." Elder WILLIAM HYMAN closed the services of the day by singing and prayer.

MONDAY MORNING, October 3d, 1831.

7. The Association assembling (agreeable to adjournment) was opened with prayer by Elder JOSEPH BIGGS, after which proceeded to business.

8. The churches at Sappony, Sandy Creek, Maple Spring, Red Bud, Peach Tree, Rocky Swamp, Quanky, Mearns' Chapel, and Fishing Creek, having petitioned for letters of dismission from this body to form another Association, (with other churches from the Raleigh and Flat River Associations,) they say for convenience and no other cause; and on motion, agreed that the prayer of their petition be granted; and Elder JOSHUA LAWRENCE is requested to draft and give them a letter of dismission under the signature of the Moderator and Clerk of this Association.

9. The committees appointed on Saturday last, were called on to report; the one to examine the Circular Letter reported that they had done the same, and recommended it to this body, and that it be read herein; the same was done and ordered to be attached to these Minutes;—the one to write to the Contentnea Association handed in a letter which was read and approved, and assigned by the Moderator and Clerk, and brethren John J. Daniel and Edmund Andrews appointed our messengers;—the one to write to the Little River Association handed in a letter which was read and approved, and assigned by the Moderator and Clerk, and brethren John Ward and James S. Battle appointed our messengers.

The committee on finance reported, that—

There was in the hands of the Treasurer, at the close of the last Association, the sum of \$58 59
Paid for printing the Minutes of last year, \$30 00
Transcribing and preparing those Minutes for the press, superintending the printing and recording one copy on the Association records, and distributing them as usual, 10 00

40 00

\$18 59

Received in contributions from the churches at this Association, the sum of 42 42

Leaving a balance in the hands of the Treasurer, of \$61 01

The Association concurred with the report.

10. A letter from JAMES OSBORNE, of Baltimore, to this Association was read; and agreed that Elder JOSHUA LAWRENCE acknowledge the receipt of the same in the name of this Association.

11. The committee appointed last Association to collect materials to continue the History of the Kehukee Association from its close by Elders LEMUEL BURKITT and JESSE READ to this time, reported, that they had collected some materials, but that there were others necessary to obtain; that those collected were not yet prepared for the press, and that it was the ardent

wish of many that the former History and latter materials should be embodied in one volume; whereupon the Association agreed that the aforesaid committee arrange them (with any other materials that may come to hand in time) as in their judgment they may deem most proper. Elder JOSEPH BIGGS is requested to superintend the same, and that the work, say printing and binding, be given to Mr. George Howard, on his own responsibility, and a subscription list be sent to the different churches in this body for subscribers.

12. Resolved, that the temporary bounds heretofore known and established in this Association be removed, and that the future Associations be held with the churches respectively as they may think most advisable.

13. Resolved, that our next Association be holden at Conoho, (Log Chapel,) to commence on Saturday before the first Sunday in October, 1832, and that public worship commence at 11 o'clock, A. M. and that Elder JOSEPH BIGGS be requested to deliver a sermon introductory to business, and Elder GREEN CARROWAN in case of his failure.

14. Elder JOSHUA LAWRENCE, is requested to prepare a Circular Letter for our next Association.

15. Queries were called for, when the following was handed in, read and received for debate:—"Are ministers of the gospel (in our churches) authorized to lay their hands by way of presbytery on any person set before them (by the church) for the office of minister or deacon, and if they are, what doth it convey?" Which was answered in the following manner, viz:—"The New Testament points out four things for which the apostles laid on their hands—first, to give the Holy Ghost—secondly, to give the gift of the ministry—thirdly, to ordain deacons—fourthly to ordain to the ministry. For to lay on hands in the two last cases ministers, we think, are authorized from the examples of the New Testament, for the churches safety. In the vi chap. of Acts: 'Look you out among yourselves seven men of honest report, full of the Holy Ghost, and wisdom, whom you may appoint.' Here laying on of hands was not to give the Holy Ghost, but to appoint, to set apart, and ordain to office, to the concerns of the poor of the church, &c. Then in xiii of Acts, read: 'As they ministered, (who? to wit? Barnabas, Simeon, Lucius, Manaen and Saul, these five teachers were all in the church at Antioch,) the Holy Ghost said, (to the church,) separate me Barnabas and Saul to the work whereunto I have called them; and when they had fasted and prayed, and laid their hands on them, they sent them away.' Here you see Paul and Barnabas were ministering in the church before hands were laid on them; then it was not to give them the gift of the ministry, nor the Holy Ghost; but to set apart, and ordain Barnabas and Saul to the office of the ministry, to administer the ordinances, to plant churches in the heathen world; without which ordination no man has a right to do, or they either. Then laying on of hands of a presbytery, conveys nothing but office, a setting apart to office, a responsibility of office, a power to administer the ordinances, a power to plant churches, a power to feed and oversee the church of God and rule over the church according to God's word, as they that must give an account. God commissioned John the Baptist, and Jesus Christ, to office; Jesus Christ commissioned and ordained the twelve and the seventy; the church in Jerusalem and the apostles, ordained the deacons; and the church at Antioch, with Simeon, Lucius and Manaen, (who were teachers,) Barnabas and Saul to the ministry. Thus the power of ordination of deacons or ministers is vested in the church, and none has a right to convey it but the church, nor the power; and here she ought to be cautious, very cautious, since she is accountable to Jesus Christ for sending, or holding in fellowship, such as preach false doctrines. Read the three first chapters of John's Revelations."

16. Resolved, that 500 copies of these Minutes be printed, and distributed as usual to the several churches and sister Associations.

17. Resolved, that Elder JOSEPH BIGGS be requested to transcribe these Minutes for the press, superintend the printing, and record one copy on the Association records, and distribute them as usual.

The Association then adjourned to the time and place appointed, with an address by the Moderator, and prayer by Elder JOSHUA LAWRENCE.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

The Ministers, and other Messengers, of the several Baptist churches, belonging to the Kehukee Baptist Association, assembled at Flat Swamp Meeting-House, Pitt county, North-Carolina, Saturday before the first Sunday in October, 1831, to the respective churches they represent—Grace be to you, and peace from God the Father, and from our Lord Jesus Christ.

Once more, (by divine permission,) we have enjoyed a happy, and pleasing interview with each other, for which, we desire to give thanks unto our gracious God and Father, and for sending his ministers to preach the word of life to us; from whose lips our ears have been saluted with the God-honoring and soul-comforting doctrine of salvation by grace.

Some of you will doubtless remember, that in the year 1777, our Association of churches was first formed, on our present plan and belief; and that the History thereof, was published up to the year 1803—and that there was a resolution adopted at our last Association (1830,) for its continuance up to that time.

In the former History, is contained the abstract of the principles, (or belief,) of the churches that then formed the Association: But since those days, many have arisen, that have discarded these articles of belief, and

(continued on the last page.)