



The "Tarborough Press," BY GEORGE HOWARD.

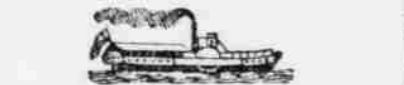
Published weekly at Two Dollars and Fifty Cents per year, if paid in advance...



INCREASED EXPEDITION.

From Baltimore to Blakeley, N. C. IN TWENTY-SIX HOURS.

On and after the fifteenth day of October next, travellers from New York and Philadelphia...



Returning the Stages from the South will reach Blakeley Depot...



Twenty-six hours The above line is connected throughout...

The Proprietors. Oct. 4, 1836.

Strayed, A dark bay Mare, About 15 hands high...

Henry Sharley. Nov. 14th, 1836.

Taken up, A chestnut sorrel Mare, Left hind foot white...

Newsom Cromwell. Nov. 14th, 1836.

LEMAY'S, AND GALE'S NORTH CAROLINA ALMANAC, FOR 1837.



WASHINGTON MONUMENT.

THE Board of Managers of the Washington National Monument Society...

NATION'S GRATITUDE. It would be to fetter genius, to prescribe any limits to the exercise of its powers...

GEORGE WATTERSON, Sec'y.

\$100 Reward. RANAWAY from the subscriber, on Tuesday night the 6th of September last, my negro man named TOM.

Information Is wanted relative to Christopher Welden.

M. EDWARD MANNING, DEBTS all persons indebted to him to come forward and make immediate payment.

Horses for sale. One of which is extraordinarily gentle, suitable for a family go horse.

State of North Carolina, EDGECOMBE COUNTY. Court of Equity. SEPTEMBER TERM, 1836.

Bill of Injunction. I appearing to the satisfaction of said Court that Jacob Horne, one of the defendants in the above case...

MINUTES Of the Contentnea Baptist Association, held at White Oak meeting house, 21st, 22d, and 23d days of October, 1836.

FRIDAY, October 21st. The introductory discourse was delivered by Mark Bennett from (Rom. xvi. 17, 18.) Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned...

The delegates then assembled for business, and after prayer chose Thomas Dupree Moderator, Mark Bennett Clerk, and John A. Atkinson Clerk Assistant. Corresponding Messengers and brethren in the ministry from corresponding Associations were invited to seats with us; WM HYMAN from Kehukee; BURWELL TEMPLE, ELI HOLLAND, JAMES K BARBOUR from Little River; PARHAM PUCKET from White Oak; JOHN STADLER, Thomas Gibson, ROBERT MCKEE, STEPHEN I. CHANDLER and Joel Bolton, from Country Line; and ASHLEY SWAIM from the Abbot's Creek Union Association, took seats with us.

- 1. Read the Constitution and Rules of Decorum. 2. Appointed Benj. Bynum and Sherrod Tice a committee of Finance. 3. Letters from the several churches were read, their delegates' names enrolled, and their changes since last year's sitting noted as follows: [Baptized 5, received by letter 1, dismissed by letter 10, excluded 19, deceased 6, members 426.] 4. Petitionary letters were enquired for. 5. The circular letter was called for, handed in, and referred to a committee, consisting of B. Bynum, J. A. Atkinson, J. Stadler, A. Swaim, and the moderator.

6. Letters of correspondence were enquired for.—A letter and file of minutes from the Kehukee and White Oak Associations, and minutes from the Little River, Country Line and Abbot's Creek Union, were presented by their messengers above named. 7. Thos. Dupree, J. A. Atkinson and Mark Bennett were appointed to visit the Kehukee Association; Jacob Proctor, I. Moore and B. Bynum, the Little River; B. Bynum, Wm. Exum and James Griffin, the Country Line, and B. Bynum and James Griffin the Abbot's Creek Union; and I. Moore and M. Bennett to visit the White Oak. Adjourned to Saturday, 10 o'clock, A. M.

SATURDAY, October 22nd. The list of delegates was called over, and absentees noted.

8. The committee to whom the circular was referred for examination reported: They find no fault with it, but recommend it to the consideration of the Association. It was then read in the Association; and ordered to be attached to our present minutes. 9. The Committee of Finance reported as follows:

Table with financial data: Balance remaining in the treasury last year, \$22 18; Contributions at this Association, 16 65; Total \$38 83. Paid for printing minutes last year, \$10 00; Paid Clerk for services, 10 00; Paid Elder Dupree for attending Kehukee Association, 2 00 — 22 00. Now in the treasury, \$16 83. 22nd October, 1836.

SHERROD TISON, } Com. BENJ. BYNUM, }

10. Appointed J. A. Atkinson to write a circular to accompany our next minutes. 11. Appointed Wm. Hyman, John Stadler, and Ashley Swaim, to preach on Sunday; to begin at 10 o'clock.

12. Agreed that our next annual meeting be at Town Creek M H Edgecombe County, to commence Friday before the fourth Sunday in October 1837; Benjamin Bynum to preach the introductory sermon, or Ichabod Moore in case of failure; worship to begin at 11 o'clock, A. M.

13. Appointed Mark Bennett to prepare these minutes for the press, to have 400 copies printed, and distributed as usual, and to record one copy on the Association Book. 14. The minutes were read and subscribed by the moderator and clerk.

Then adjourned to the time and place appointed, as above. THOMAS DUPREE, Moderator. MARK BENNETT, Clerk.

SUNDAY, October 23rd. Brother Thomas Gibson introduced worship by singing and prayer; after which brother Swaim preached from Heb. vi. 17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Brother Stadler next preached from 2 Tim. ii. 7. Consider what I say; and the Lord give thee understanding in all things. Brother Hyman concluded worship, after a few pertinent remarks, by prayer and singing.—The word of the Lord was faith-

fully preached. Our hearts felt, Bless the Lord for such preaching; our tongues said, Bless the Lord for such preaching; and our pen records, Bless the Lord for such preaching.

CIRCULAR LETTER.

The delegates and brethren composing the Contentnea Baptist Association, assembled at White Oak meeting house, Edgecombe county, N. C. 22d, 23d and 24th of October, 1836, to the several churches of said Association, with brotherly kindness:—

DEAR BRETHREN IN CHRIST, God in his providence has granted us the privilege to meet and sit together again according to our last year's appointment. It affords matter for unfeigned humility and thankfulness that, amidst all our frailties, follies and excesses, our sloth, ingratitude and lukewarmness, our worldly-mindedness, vanity and pride, we yet enjoy these manifestations that the loving kindness of our God changes not, and his tender mercies fail not. Praying that we all may feel deeply sensible of this great grace, and that we may pass the time of our sojourning here in fear, and in the love of God, we will call your attention to a few remarks, touching

THE WASHING OF ONE ANOTHER'S FEET. And first: Ought this to be observed as a practice amongst the people of God, or not?

Secondly: If it ought to be observed, then, Under what circumstances should it be practised?

Thirdly: Have not the circumstances under which it is to be performed, been made the occasion for shunning this condescending duty, and so, of evading the cross of Christ?

First: Ought this to be observed as a practice amongst the people of God, or not?

With respect to the obligation, our Lord has said, Ye also ought to wash one another's feet. (John, xiii. 14.) We consider that it would be vanity and impiety for any to argue, that the form of this injunction differs from an express command, by saying, for instance, in the institution of the Supper there is an express command—this do; while in the case of washing feet it is said, ye ought. For if we can exercise a discretion to dispense with what Christ has said we ought to do, then it is difficult to say where such a discretion might not carry us; and whether it might not lead us to dispense with any of his commands. The obligation is enforced by Christ's example: As I have washed your feet, so ye also ought, &c. With regard to the people concerned, they were the people of God. The words were addressed specially to them, and to no others: Ye ought to wash one another's feet. As it regards the continuance as a practice, our Saviour does not express how often his disciples should repeat it, but simply speaks the obligation and leaves the subject. Yet 32 years after the command was given, the apostle Paul, who understood the subject, mentions it as a requisite practice amongst the saints. (1 Tim. v. 10.) We therefore conclude that it ought to be observed as a practice amongst the people of God.

Secondly: If it ought to be observed, then, Under what circumstances should it be practised?

Should it not be practised in the churches as a church ordinance? We answer, No. Because, 1. women performed it. (1 Tim. v. 10.) 2. Women were no where required to administer, or to assist in the public ministrations of, church ordinances. 3. Members of the church were not required in the management of their houses and families, or in entertaining the brethren, to practice a church ordinance. But it should be performed 1. by both, men and women; 2. at their own private dwellings; 3. to professors of religion who come to lodge with them; 4. as an act of kindness and hospitality in affording them hearty entertainment; 5. as among the good works which Christians should be careful to maintain; 6. and the whole in honor to Christ. Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. (1 Tim. v. 9, 10.) These are the chief of the circumstances by which this practice should be regulated.

Thirdly: Have not the circumstances under which it is to be performed, been made the occasion for shunning this condescending duty, and so, of evading the cross of Christ?

There are, among the Baptists, those who think feet washing should be publicly celebrated in the churches, as an accompaniment of the Supper; yet the more part have given up this point as untenable. Having once settled the question that it is not to be practised in the churches, many have, it is to be feared, laid aside the subject as having no farther concern with it. The act requires a stoop which the old man in every Christian, feels a repugnance to make. And if it is to be performed as an act of hospitality in cases of necessity, then we too easily persuade ourselves that such cases of necessity seldom or never occur. We are apt to take up the proverb, and plead that, in sandy countries where people travel afoot, feet washing becomes necessary; but in our own country and by our manner of travelling, the necessity of the practice is superseded. Besides, says pride, it were impolite to ask a man or a woman at our houses to have his or her feet washed. But we think, Brethren, it is safer to abide by the scriptures. Abraham did not think it impolite. (Gen. xviii. 4.) To ask them to eat, to drink, to go to rest, to wash their face, are acts of kindness; and Christians, diligent to follow every good work, would ask them to have their feet washed; and the humble Christian would not refuse. If it were to be conducted before the eyes of the church, few, perhaps, would draw back; but as it is, we can neglect it without our brethren's knowledge. Hence we think that the circumstances connected with its right performance, have been unjustly rendered an occasion for shunning this duty, and evading the cross.

If we are not mistaken, Beloved Brethren, the practice of washing one another's feet, has long been almost entirely neglected. It has not by many been practised in any form. We wish you to examine this our Circular, and compare it with the scriptures: and if you find we have taken a scriptural view of the subject, let us with one consent agree not to pass it by as a thing of nought, but practise, among all other good works, that which is our duty, and the humblest stoop in the Christian's life. And yet in another sense it is no stoop, since it is in conformity with the example of our Lord and Saviour. Trust in the testimony of Jesus. Try to live in the faith and patience of the saints. May the Lord preserve you by his grace, and keep you by his power through faith unto salvation ready to be revealed in the last time. Worship God. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.