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NEW SERIES

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TERMS.

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PROCEEDINGS OF THE WESTERN CONVENTION.

Held at Boiling Spring Camp Ground, Henderson County, N. C., August 30th, and days following, 1845.

According to appointment made at the North Carolina Baptist State Convention, held in the City of Raleigh, October, 1844, Delegates from sundry churches in western North Carolina met at Boiling Spring Camp Ground, Henderson County, on Saturday 30th August, 1845, "to consult on the best means of co-operating with the Convention."

The meeting was organized by calling Elder James Blythe to the Chair, and the appointment of Elder Peter Owen Secretary.

The following brethren presented testimonials of their appointment as delegates to this meeting.

Delegates from churches in the Salem Association.—Cane Creek church—Elder Peter Owen; Salem—Wm. Case and Thomas Morris; French Broad—Martin Lance; Mills River—Elder Merit Rickmon; Friendship—Noah Mills; Cathay's Creek—Elder Robert Jordan; Green River—John Daris; Macedonia—John McCall; Bethel—John Hamlin and John M. Duckworth; Ebenezer—Joel R. Allen; Hominy—H. Raburn; Meed Creek—L. Fullum and A. Heatherly; Mountain Page—Elder J. Evans and Squire Morgan; Beulah—Elder J. Blythe and J. Osborn; Crab Creek—Samuel Cantrell and Richard Sentle; Little River—John King and Francis Allison; Hendersonville—Elisha King and Benjamin King.

From Tuckasee Association.—Waynesville Church—Eli. B. Herron.

Valley River Association.—Brass Town Church—Elder Jehu Chastain.

From the N. C. Baptist State Convention—Elder J. J. James.

On motion, Ministering brethren present, not delegates, were invited to take seats and participate in the councils of the body.

Whereupon the Rev. W. B. Johnson, and the Rev. S. McCall, accepted the invitation.

The meeting then proceeded to take up the subject of co-operating with the Convention.

And after due deliberation and discussion, it was unanimously Resolved, That it is expedient to form a Body auxiliary to the N. C. Baptist State Convention.

On motion, the meeting proceeded to appoint a committee of seven to prepare a Preamble and Constitution for the adoption of the Body.

Committee: Rev. Wm. B. Johnson, Jehu Chastain, E. King, T. Morris, B. King, E. Hightower and J. M. Duckworth.

Then, on motion, a committee of seven was appointed to prepare Rules of Decorum, viz: Rev. J. J. James, J. Blythe, S. McCall, P. Owen, M. Rickmon, E. B. Herron, and J. King.

On motion, brethren W. B. Johnson, and J. J. James were requested to preach on Sabbath morning on the subject of Missions, and take up a public collection.

On motion, adjourned to meet at 9 o'clock Monday Morning.

Sabbath Exercises.

A large and attentive congregation was addressed by Elder J. J. James, from John, ch. i. v., and Rev. W. B. Johnson, from Isa. ch. xi. 9 v.

After which the objects of the Convention were explained, and a collection taken up, to the amount of \$15 80 for Foreign Missions, and \$20 for Home Missions.

Monday, 9 o'clock, A. M.

Convention met according to adjournment.—Prayer by bro. Blythe. Roll called and the proceedings read.

Ministering brethren present, not delegates, were invited to seats, whereupon Elder John Lyon took a seat with the Body.

On motion, the following was adopted as the order of business:

1st. Report of committee.

2d. Election of officers.

ends of the State of North Carolina is such, and the difficulties of travelling through the western parts are so great, that they prevent the union of the Baptists of the West with their brethren of the East in the Baptist State Convention. It is nevertheless the desire of the Baptists of the West to co-operate with their brethren in the Convention, for the promotion of the objects of that body.

It was therefore resolved by the Convention at its last session, to appoint a committee of brethren to meet their Western brethren at Boiling Spring Camp Ground, Henderson county, on Friday after the fourth Lord's day in August 1845, to consult with them on the best means of co-operating with the Convention. One of the committee, Elder J. J. James was permitted to meet the brethren at the time and place appointed.

After due consideration it was unanimously agreed that it was expedient for the Western brethren to form a Western Convention for the purpose of co-operating with the N. C. Baptist State Convention, in the promotion of its benevolent objects.

CONSTITUTION.

Article 1st. This body shall be called the Western Convention, and shall be auxiliary to the N. C. Baptist State Convention.

2d. The primary objects of this Constitution shall be, to educate young men called of God to the ministry of the Gospel, who may be approved by the churches to which they belong; the employment of Domestic Missionaries within the limits of this body, and a co-operation with the Baptist State Convention of North Carolina, in the formation of Foreign Missions.

3d. The funds devoted to this object shall be kept distinct from each other, and faithfully appropriated to the specific design of the contributors.

4th. Every Association, church, society, or individual, shall be entitled to send to the Convention one delegate, who shall be a member of the Baptist church, for every five dollars paid into the Treasury.

5th. This body shall annually elect a President, two Vice Presidents, a corresponding and recording Secretary, a Treasurer, and twelve others, who shall constitute a Board of Managers, and continue in office until a new election; five of whom shall form a quorum for the transaction of business. To this Board shall be committed all the business of the Convention during its recess. The Board shall hold an annual meeting at the time of the meeting of the Convention; when a specific report of its proceedings shall be presented to the Convention. It shall hold a semi-annual meeting at any time and place, that may be determined on at the annual meeting. Also a special meeting of the Board may be called at any time by its presiding officer.

6th. The Board, as well as the Convention, may appoint agents to assist them in diffusing information and collecting funds.

7th. It shall be the duty of the President to preside at all meetings of the Convention and Board; that of the Vice President in case of his absence, according to seniority. The corresponding Secretary shall correspond with societies or individuals, so far as the interest of the Convention or Board shall require, and the recording Secretary shall preserve a faithful record of the proceedings of the body. The Treasurer shall hold the funds of the body subject to its order, or the order of the Board, and shall pay out none, except by an order signed by the presiding officer. He shall give security for the faithful discharge of his duty, and shall make an annual report of all receipts and expenditures, to be audited and published in the Minutes.

8th. This body shall hold its meetings annually at such time and place as shall be appointed, at each previous meeting.

9th. This body may send delegates to the N. C. Baptist State Convention.

10th. All the funds contributed to this body shall be applied in the following manner, viz: the funds contributed for Home Missions shall be appropriated in employing missionaries to labor within the limits of this body; those of Foreign Missions and Education, shall be forwarded to the Board of the N. C. Baptist State Convention.

11th. Any alteration may be made in this Constitution by a vote of two-thirds of the members, at any annual meeting.

Wm. B. JOHNSON, Ch. of Com.

The committee appointed to prepare Rules of Decorum being called on, submitted for the adoption of this body, the Rules of Order of the N. C. Baptist State Convention, which, on being read, were unanimously adopted.

RULES OF DECORUM.

1st. Every meeting for business shall be opened and closed by prayer, either by the presiding officer, or so one whom he shall appoint.

2d. Every speaker shall arise and address the President, on any subject to be discussed.

3d. No motion shall be debated unless seconded; and no member shall speak more than twice on the same motion, without special leave of the Convention.

4th. The President shall be chosen by ballot. The other officers in any way the Convention may direct, but not necessarily from among the members.

5th. Every question shall be decided by the living voice, unless otherwise directed.

6th. During the hours of business, all private conversation, walking across or out of the house, without permission of the President first obtained, shall be deemed a breach of order.

7th. The names of the members shall be called each day, previous to proceeding to business.

8th. All resolutions shall be reduced to writing, signed by the mover and handed to the chair or Secretary before debated.

9th. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table, or to amend; which several motions shall have precedence in the order in which they are arranged.—But no motion or proposition on a subject different from that under consideration, shall be admitted under colour of amendment.

10th. When a motion has been once made and carried in the affirmative or negative, it shall be in order for any member who voted in the majority to move for reconsideration thereof on the same day.

11th. When the reading of a paper is called for, and is objected to by any member, it shall be determined by a vote of the Convention.

12th. No member shall absent himself from the service of the Convention, unless he have leave, or be sick and unable to attend.

13th. All questions, except such as relate to the Constitution, shall be decided by a majority of votes.

14th. Should the presiding officer fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be reminded of his duty by any member present.

The Convention then proceeded to the election of its officers, which resulted as follows:

For President, Rev. Jehu Chastain; for first Vice President, Rev. James Blythe; for second do. Rev. M. Rickmon; for Recording Secretary, T. Morris; for Corresponding do. E. King Esq.; and for Treasurer, E. Hightower, Esq.

Appointed a committee of five to nominate a Board of Managers, viz: Elder J. Blythe, F. Allison, Elder M. Rickmon and J. M. Duckworth.

The following resolution was offered by Elder J. J. James, and by him sustained in some appropriate and impressive remarks on the origin and success of Baptist Missions.

Resolved, That the success which has already attended the modern Missionary enterprise is a subject of devout gratitude and thanksgiving to the Great Head of the church, and that it affords grounds of encouragement for greater efforts for the diffusion of the Gospel.

On motion, adjourned to meet at 4 o'clock P. M.

Convention met according to adjournment.

The following resolutions were offered, and accompanied by interesting and appropriate remarks by different brethren; after which they were unanimously adopted. The first was offered by bro. E. King and sustained by brethren James, Chastain, Hightower, Raburn, Evans, E. King, Owens, and others.

1st. Resolved, That in view of the great importance of the objects of this Convention, we recommend to the ministering brethren in its limits to use their best effort to cause each Baptist church in the western part of this State, to send up at least one delegate to each annual meeting of this body.

2d. Resolved, That in view of the great importance of Sabbath Schools to the rising generation, this body recommend to the churches to organize and sustain them, and that ministering brethren be requested to set forth their importance in each of their respective congregations.

3d. Resolved, That we recommend to the patronage of the brethren in connection with this body, the Biblical Recorder, published in Raleigh, as a most useful, valuable and cheap periodical.

4th. Resolved, That this body highly approve the organization of the Southern Baptist Convention for Foreign and Domestic Missions.

On the adoption of the last, Elder J. J. James made some interesting remarks on the circumstances which led to the formation of that body.

The committee to nominate the Board, reported the names of the following brethren to act in connection with the officers of this Convention, viz: J. M. Webb, T. Davis, R. Patterson, J. Whitaker, J. Baker, Wm. Pewit, J. Frawks, Wm. Haynes, T. Henson, E. B. Herron, P. Owen, and R. Jordan; which report was unanimously adopted.

On motion, the following standing committees were appointed, viz: On Foreign Missions—T. Morris, J. Blythe, and J. R. Allen. On Home Missions—E. King, J. Hamlin, and F. Allison. On Education—P. Owen, J. King, and J. Evans. On Sabbath Schools—B. King, E. Hightower, and J. Davis.

Appointed Elders J. Chastain, J. Blythe, Wm. Haynes, G. F. Caler, E. King, and B. King, to represent us in the North Carolina Baptist State Convention at its next session.

On motion, J. J. James is requested to preach the closing sermon of this Convention, at 10 o'clock to-morrow morning, in which he is requested to set forth the grounds of our obligation to carry forward the objects of this Convention.

On motion, this body adjourns to meet at Boiling Spring Camp Ground, on Friday after the 4th Sabbath in August, 1846. Remarks by the President; and after prayer by bro. James, and hymn of praise by the body, dismissed.

MEETING OF THE BOARD OF MANAGERS.

The Board of Managers met at 8 o'clock, Tuesday morning, and after due deliberation, made the following appointments:

1st. Appointed bro. J. Chastain to devote as much time as he may be able, to the Agency of this Convention.

2d. Appointed brethren M. Rickmon, J. Blythe and T. Kenson, missionaries, to labor each three months between this and the next semi-annual meeting of the Board.

On motion, agreed to allow our Agent and missionaries, twenty dollars per month each.

On motion, adjourned to meet at Waynesville, Haywood county, on Friday before the first Sabbath in February next.

JEHU CHASTAIN, President. THOMAS MORRIS, Secretary.

A DREAM OF HEAVEN.

Lo, the seal of Death is breaking, Those who slept its sleep are waking,— Eden opens her portals fair! Hark, the harps of God are ringing, Hark, the seraphs' hymn is singing, And the living rills are flinging Music on immortal air!

There, no more at eve declining, Suns without a cloud are shining, O'er the land of life and love; Heaven's own harvests wait the reaper, Heaven's own dreams entrance the sleeper, Not a tear is left the weeper To profane one flower above.

No frail lilies there are breathing, There no thorny rose is wreathing In the bowers of paradise;— Where the fountains of life are flowing, Flowers unknown to time are blowing, Mid superer verdure glowing Than is sunn'd by mortal skies.

There no sigh of memory swelleth, There no tear of misery welletth, Hearts will bleed or break no more; Past is all the cold world's scolding, Gone the night, and broke the morning, With seraphic day adorning Life's glad waves and golden shore.

O, on that bright shore to wander, Trace those radiant waves' meander, All we loved and lost to see,— Is this hope, so pure, so splendid, Vainly with our being blended? No! with Time ye are not ended, Visions of eternity!

MOSES NOT AN IMPOSTOR.

The Jewish legislator was either a true prophet an enthusiast, a dupe, or an impostor. That he was not an enthusiast may be argued from his learning;—he was versed in all the learning of Egypt; from his education among the courtiers of Pharaoh; from the diffidence with which he received the first announcement of his mission; from the admirable suitability of his law to the accomplishment of the object proposed; the knowledge therein displayed of human nature; the connection of laws politically necessary with religion, &c. He could not have been a dupe; for if the appearance in the burning bush had not been real; if he had been deceived in the evidences of his mission; if the miracles wrought to convince him that he was the chosen prophet of God had been only natural phenomena, he could not have inferred from them that he was to be the legislator and deliverer of the Jews. Neither was he an impostor. An impostor would not have chosen to suffer afflictions with a degraded race, rather than to indulge in the gaities and fascinations of a court; an impostor would not have exposed himself to the danger of death by vindicating the cause of the oppressed; he would not, if banished to a desert, be contented with his lot, forget his schemes of ambition, intermarry among the natives of an obscure province, and calmly sink into the condition of a shepherd. Even if he were at length to rouse from this strange lethargy, and resolve to deliver his countrymen, or perish in the attempt,—an impostor would have proceeded with some address and policy; he would not enter abruptly into the presence of an absolute sovereign, and peremptorily insist on the liberation of a race of "useful slaves;" neither would an impostor commit himself by predicting a series of miraculous judgments, if these slaves were not permitted to emigrate. If Moses, too, had been either of these he could not have conquered armies without fighting, or impressed a whole nation with imaginary terrors, or guided or fed a whole nation for forty years in the wilderness; he could not have compelled, and he could not have persuaded the Egyptians and their king to resign their dominion over the Israelites, unless he had been possessed of powers more than human. That is, he was a true prophet—he wrought miracles—he was the character he professed to be.—HORA MOSAICA, as quoted by Townsend.

THE ARMOUR OF THE SOUL.

What are truths which are to be used as the armour of the soul against the enemies of its safety and peace? They consist of all those great and solemn truths which concern a man as a rational and immortal being, and his relation to that incomprehensible One who is now his witness and will soon be his judge. In the present short and transitory state of being he is placed for a period of moral discipline. He has various duties which he is called upon to perform, and many responsibilities and means of usefulness which he is required to improve to the glory of God and the good of man; and he has committed to his care an immortal spirit to be disciplined for the solemn realities of a life which is to come. Through every step of this mortal pilgrimage, he is exposed to an eye that never sleeps—the eye of Him who is not only the witness of his conduct in every relation of life, but before whom even his most secret desires and imaginations are open, and are weighed in the balance of the sanctuary. Each day, as it

hurries unheeded over him, is leading him with fearful rapidity to the grave; and after the short night of the grave, is that morning when the voice of the Eternal shall wake the dead—and then there is the awful solemnity of the judgment of Him who cannot err—and then there is Eternity. Where the solemn truth habitually present to the mind, that each day, as it passes over us, affects our preparation for these dread realities—that each day, each hour, each act of life, each train of thought that is encouraged in the mind, has its part in advancing or retarding us in this mighty work, and has thus a bearing on our prospects for eternity—oh! how could the impression fail to act as armor of the soul, and under an influence from on high, tend to guard it against principalities, against powers, against the rulers of the darkness of this world, and spiritual wickedness in high places! Such is the mighty import of having the loins girt about with truth.

THE TRUE TEST.

We remember once hearing a lad rather exultingly telling his mother, that he had not been angry for the last six months. This mother, who was a devotedly pious woman, and distinguished also for her enlarged experience and good common sense judgment, at once gave a salutary check to the feelings of self-complacency which had so evidently obtained a place in the bosom of her child. "My son," said she, "you doubtless think you have a very good temper. But perhaps the secret of all your success in keeping your temper, of which you seem to make so much account, consists in the fact, that you have not within the time to which you refer, had any thing that would put its character to the test. It is no very difficult matter to control our temper as long as we do not meet with any thing calculated to excite our angry feelings. If, however, we have been surrounded with trials and provocations and these too of an exceedingly harassing nature, and have withal been enabled to repress all angry feelings, we may then justly claim for ourselves a good temper, for which also we are indebted to the grace of God. But if no such trials and provocations have been encountered, we should beware lest we form a more favorable opinion of our temper, than the result would warrant,—should its character be put to the test." The boy felt the force of his mother's remarks. A change immediately came over his countenance, and we trust also over his feelings and sentiments.

In a similar way, many fall into the same erroneous judgment with respect to their good qualities. It is a very easy thing to imagine that we possess them, whilst nothing has occurred to call for their practical development. But the only thing, that can certainly prove the reality of their existence, is the faithful exemplification of them in our lives. If we wish to be regarded as benevolent, charitable and kind, we must avail ourselves of the opportunities afforded for the manifestation of these qualities in a practical way. Nothing short of this will prove to others that we possess them, and we should not be satisfied ourselves without such evidence of their existence.

AN AWFUL SCENE.

At the time I crossed the Irish channel nothing was talked of but the shipwreck of the Pegasus on the coast of Scotland. This occurred during fine weather, and on a starry night. The captain of the steamer had determined to steer between some unknown rocks, where no one ever thought of risking a vessel. It was about half past twelve, and the passengers had retired to rest. A terrible shock and fearful cries awoke them; the Pegasus had struck a rock, the water poured in on every side with irresistible violence, and the vessel filled rapidly. Men and women rushed, half dressed, on deck; many jumped into the boats that lay alongside, but one of the boats sank, owing to a movement of the steamer, and the other disappeared in the yawning gulf of water in which the Pegasus itself was swallowed. What a scene to describe! A clergyman was standing on deck. "Kneel," said he to the unfortunates who surrounded him, "there is no hope left in this world; lift your eyes to the next, my brethren! Kneel, and let us die with clasped hands and a prayer on our lips!"

Each prostrated himself on the instant; no moan of despair were heard; a mute resignation succeeded to the frenzy of terror. The women, above all, awaited death with a calm countenance: one of them held in her arms a newly born infant, and this infant, unconscious of the approaching catastrophe and of its horrors, and played with its mother's fair hair and smiled tenderly upon her. What a contrast, and what a picture! The frightful gulf, and the bright sky, the sweet smile of the child, and the terrified glance of the mother!

The clergyman extended his hands over his fellow sufferers. "Christians," resumed he with a voice solemn as the grave, "behold the hour of eternity. May your sins be forgiven! I bless you." And as he spoke, clergymen, sailors, passengers—all disappeared in the midst of the abyss.

Fifty-five persons were on board the steamer; and of these, fifty-three perished; two sailors alone miraculously escaped; and it was by one of these, an eye-witness of the disastrous scene, that the details were related.—The Three Kingdoms; by Viscount D'Arlington.

Intemperance produces disease, stupifies the senses, and brutifies the mind.