

NORTH CAROLINA BAPTIST STATE CONVENTION.
RALEIGH, MONDAY, OCT. 20, 1845.

The Convention met according to adjournment—Rev. Th. Meredith, president, in the chair. The Convention was opened with prayer by the Rev. Mr. Crutchfield.

A report from the committee appointed to nominate a Board of Managers, was made by the Rev. J. J. James, and adopted by the Convention.

Rev. S. Wait, one of the vice Presidents, then took the chair, when a detailed report from the committee on Home Missions, was made by their chairman, the Rev. T. Meredith. The report spoke of the causes that led to a secession of the Southern Baptists from the American Baptist Home Mission Society, and the formation of a Board in the South, which is located at Marion, Alabama. It also spoke of the difficulties heretofore attending the successful operation of the Home Mission cause in North Carolina, and suggested a course of action for the future. The report concluded by recommending the appointment of a suitable General Agent of the Convention, and Corresponding Secretary, both offices to be united in one individual. After interesting remarks from Rev. Mr. Peck, Dr. Johnson, Rev. J. L. Pritchard, and other members, the report was accepted, and the recommendations contained in it committed to a committee consisting of Messrs. James, Finch, White, Palmer and G. M. Thompson.

Reports were presented from the committee on Sabbath Schools by the Rev. J. J. James, and from the committee on Publications by Nat. J. Palmer, Esq., which were read, and, on motion, laid on the table to be taken up in the afternoon.

Rev. J. L. Pritchard, from the committee appointed to nominate ministers to preach the Annual Sermons before the next Convention, recommended that Rev. William T. Brooks, of Wake Forest College, preach the Introductory Sermon, and Rev. J. McDaniel, of Wilmington, the Missionary Sermon; which report was concurred in.—The committee also recommended that the city of Raleigh be the place of holding the next Convention.

Rev. G. M. Thompson moved that the town of Fayetteville be substituted for Raleigh, stating that there was a respectful application from that place for the next meeting to be held there.—This motion produced a debate of some length; pending which, the Convention adjourned until 3 o'clock, P. M. Prayer by the Rev. Mr. James.

The Convention met at 3 o'clock—Rev. S. Wait, first vice president, in the chair.

The question pending at the adjournment again came up and after some discussion the report of the committee was concurred in and Raleigh selected as the place of the next meeting of the Convention.

The reports on Sabbath Schools and Publications were then taken up. The former was adopted without debate. The report on publications was sustained by an able address by the Rev. J. M. Peck, of Philadelphia, Secretary of the American Baptist Publication and Sunday School Society. The report recommended the formation of a State Sunday School and Publication Society, the establishment of a Depository in the city of Raleigh, and Auxiliary Societies and Branch Depositories in the different Associations and Churches throughout the State. The report was unanimously adopted; and the Convention then adjourned to give way for the formation of the proposed Society. Prayer by the Rev. N. M. Havens.

I neglected to mention in the proper place that shortly after the meeting of the Convention in the forenoon, the sad intelligence of the death of Mrs. Judson, wife of the Rev. A. Judson, the distinguished and devoted Missionary to Burmah, while on their way to this country, was announced by the Rev. J. J. Finch; whereupon, on motion of Rev. Mr. Peck, the Convention agreed to unite in prayer to Almighty God to sustain her afflicted husband in his sad bereavement and sanctify it to his eternal good and that of the Church. Rev. Mr. Meredith led in prayer.

Rev. J. J. James then rose and announced the recent death, at Washington City, D. C., of the Rev. Stephen Chapin, D. D., late President of Columbian College, and introduced a resolution appropriate to the occasion. He paid a merited tribute to his learning, his piety and great moral worth, and the loss the Baptist denomination had sustained in this death. While he dwelt on his past associations with him, as one of his pupils in the College class, and in the bosom of his family around the domestic fireside, the emotions of the speaker evinced that he was almost overpowered with feelings which the occasion produced. The resolution was unanimously adopted; and a committee was appointed to draft resolutions expressive of the sense of the Convention on the death of Mrs. Judson.

After the adjournment of the Convention, a meeting was held in the church for the purpose of organizing a State Sunday School and Publication Society. Thomas B. Barnett, Esq., of Granville, was called to the chair, and Daniel Du Pree, Jr., appointed secretary to the meeting. A committee was appointed to draft a Constitution of the Society, who in a short time reported one, which had been previously proposed, which was adopted; and a number of persons enrolled themselves as members. After electing Rev. J. J. Finch as President, the Society adjourned to meet the next morning at 8 o'clock.

At night, the North Carolina Bible Society, auxiliary to the American and Foreign Bible Society, held its annual meeting. The anniversary sermon was preached by the Rev. J. J. James. It was every way appropriate to the occasion, and he urged in language bold and strong the duty of Christians to give the Bible to the destitute of every land.—His manner evinced that he deeply felt the importance of the subject on which he dwelt; and every present must have admitted the force of the obligations which the reverend speaker had brought to their view.

After the conclusion of the sermon, the Society convened for business. Several new auxiliary Societies presented themselves for admission through their respective Associations, as a number of names ad-

ed to its list of members. An appropriation was made to purchase a supply of Bibles or Testaments in the Cherokee language, for the remnant of the tribe inhabiting the extreme western part of the State. A fact was stated to the meeting in relation to their minister, Sicutoy, now present in the city, which does him great credit. When at the last Convention, he preached in the Presbyterian Church to a very crowded audience, and a collection was taken up in his behalf amounting to about forty dollars. After purchasing a few necessary articles of clothing for his family, he expended the balance in the purchase of Bibles and Testaments for his red brethren of the same tribe.

Several distributing agents were appointed, and the Corresponding Secretary was directed to order on, from the parent Society in New York, a supply of Bibles and Testaments for distribution.

A report was read from Rev. R. Jacks, late agent for the Society, showing a great destitution in the eastern and southern parts of N. Carolina.

Rev. Samuel Wait was elected President of the Society, Rev. J. J. Finch and Rev. J. J. James vice Presidents, N. J. Palmer, Esq. corresponding secretary, J. F. Jordan recording secretary, and J. J. Biggs treasurer. Rev. J. Dennis was appointed to preach the next anniversary sermon. The Society then adjourned.

TUESDAY, OCT. 21.

The Sunday School and Publication Society met according to adjournment. The remaining officers were elected, as follows: Thos. B. Barnett and Nat. J. Palmer, Esq.'s vice presidents, P. F. Pescod corresponding secretary, Daniel Du Pree, Jr. recording secretary, and J. F. Jordan treasurer and depository agent.

The Society resolved to establish a depository of Sunday School books and other religious publications, in the city of Raleigh, from which auxiliary societies and branch depositories could be supplied. Rev. William Lineberry, of Chatham, was appointed travelling agent for the society, to visit, as far as practicable, all of the Churches and Associations in the State, and establish auxiliary societies and collect funds to aid the operations of the parent institution. After appointing Rev. J. J. James to preach a sermon in its behalf at the next Convention, the Society adjourned.

At 10 o'clock, the Convention again convened for business. Prayer by the Rev. Mr. Jordan, of Petersburg, Va.

Correspondents to the Western State Convention, the General Association of Virginia, and the Baptist State Convention of South Carolina, made satisfactory reports. A resolution was presented and unanimously adopted approving of the formation of the first named body auxiliary to this Convention, and a number of delegates appointed to attend their next meeting at Boiling Spring camp-ground, in Henderson county, on Friday the 4th Sabbath in August, 1846. Correspondents were also appointed to attend the next meetings of the Virginia General Association and the South Carolina Convention.

A report was made by Rev. J. Dennis, from the committee to whom was referred the letters and communications from the Churches and Associations represented in this Convention, which was concurred in.

Rev. J. J. Finch, of Raleigh, was elected recording and corresponding secretary of the Convention and Board of Managers, with power to appoint an assistant.

The committee appointed to recommend a suitable agent for the Convention, nominated Rev. J. Dennis, of Wake, who was unanimously elected their general agent.

Rev. Thomas Meredith and Rev. George M. Thompson were elected delegates to the next Southern Baptist Convention.

The Convention took a recess until 3 o'clock, at which hour it again met.

After the transaction of some minor business, a resolution was offered urging upon the Baptist denomination throughout the State the propriety and policy of establishing schools and academies, both male and female, and supporting and sustaining those already established under their direction and patronage, in preference to those in which sectarian principles are taught opposed to the doctrines and ordinances of the Baptist church. The resolution was sustained by the mover, Nat. J. Palmer, Esq., Rev. Mr. James, and the Rev. Mr. Jordan, of Petersburg. The latter gentleman remarked that it was the most important subject that had been brought before the Convention, and one in which the denomination were deeply interested. The impropriety of having our sons and daughters taught to repudiate the religion of their fathers, was dwelt upon with much force. He regretted that it had not been offered at an earlier period of the session, when more of the members were present and its importance enforced on all. The preamble and resolution were unanimously adopted.

Two thousand copies of the Minutes of the Convention were directed to be printed under the direction of the Secretary.

A resolution was unanimously adopted tendering the thanks of the Convention to the ministers and members of the Presbyterian and Methodist churches for the use of their houses of worship during the sitting of the Convention; also, to the members of the Raleigh church, and the citizens generally, for the very kind and hospitable reception and entertainment afforded the members during their session among them. This was by all considered as no formal matter. Every member felt the obligations which impelled their grateful acknowledgment of their kindness.

The Convention then adjourned, to meet in Raleigh again on Thursday before the third Sabbath in October, 1846.

At night the valedictory sermon was preached in the Baptist church, to a large congregation, by the Rev. Mr. Davis, the converted Jew, late of Washington City, D. C., but who, I learn, has recently received a call to the charge of the Baptist Church in Fayetteville. It was one well suited to the occasion. In the pulpit with him were the two Cherokee ministers, it having been arranged that they should close the public exercises.—He frequently alluded to them in his sermon, and when he had concluded, the ordained preacher, Sicutoy, read a portion of scripture in his own native language from a Testament that he held in his hand, and requested Mr. Davis to read it in English, which he did. He then delivered a short but to all appearances a very feeling discourse. The earnestness of his manner accompanied by the most graceful gestures, and the deep feeling which he evinced, was an earnest that his heart was under the influence of the gospel that he preached. His companion seemed to sympathize fully with the feelings evinced by the speaker. A public collection was taken up in their behalf, while they sung a hymn of praise to God, in their own language. When they had concluded the hymn, they bowed in prayer, and the congregation united with them. After a few remarks by the Rev. Mr. Finch, the congregation were dismissed.

The Board of Managers of the Convention then held a meeting, and sat till a late hour. The following appointments were made:

Rev. Mark Bennett, missionary to labor in the bounds of the Kehukee Association;

Rev. Elias Dodson, to labor under the direction of the Board of Managers of the Beulah Association;

Rev. N. M. Havens, to preach in the bounds of the Flat River Association;

Rev. Thomas Crocker, in the Tar River Association;

Rev. R. J. Devin, of Virginia, in the bounds of the Liberty and Yaddin Association; and

Rev. John Robertson, to labor as a missionary of the Convention, for six months, in the counties of Stokes, Surry, and Guilford.

A resolution was passed requesting the missionaries appointed to bring the claims of the Convention and its objects before their brethren and congregations. It is expected, too, that they will all act as agents for the

"Biblical Recorder," published by the Rev. Thomas Meredith, it being the organ of the denomination in this State.

The meeting was closed with prayer by the Rev. G. W. Purdy.

This has closed in great harmony the fifteenth annual meeting of the Convention. That its labors may result in great good, should be the ardent desire of every one. That they will be blessed by the great Head of the Church, I cannot for a moment doubt.

I was pleased to see that the meeting of the Convention among them awakened so much interest in the citizens of Raleigh and the surrounding country. I doubt not the prayers of many will attend the ministers and delegates to their respective charges, their homes and their families.

A MEMBER.

THE RECORDER.

RALEIGH, SATURDAY, NOV. 1, 1845.

Orders, payments, &c. &c., for the Recorder, by persons visiting Raleigh, may be left at the Book Store of Turner and Hughes.

Owing to the insertion of the reported proceedings of our anniversaries, which for obvious reasons we are desirous of giving entire, much of the matter prepared for this week's paper, is unavoidably excluded.

RECEIPTS.—We trust that all who have paid us money during the Convention, or who have made us remittances about this time, will examine our present list of receipts, and see that all is right. On these occasions, it is almost impossible to guard against errors, or oversights of some sort.

OUR ANNIVERSARIES AGAIN.—In another column will be found a continuation of the report of proceedings at our late anniversary meetings, for which we are indebted, as before, to the N. C. Standard. We perceive that we made a slight mistake last week, in stating that the meeting of the Bible Society was held on Saturday night. We ought to have said Monday night.

DEATH OF THE REV. DR. CHAPIN.

With sentiments of unusual respect, we subjoin from the N. Y. Recorder, the following notice of the demise of this excellent man. Our acquaintance with Dr. Chapin was not of an intimate or familiar nature. From what we saw of him, however, we drew the inference that he was a man of uncommon simplicity, of much practical common sense, of fine understanding, and of unsurpassed purity of heart and of life. There seems to us to have been something painfully melancholy in the closing scenes of his history. It too often falls to the lot of our best men, after having occupied high and important posts in society, and having worn themselves out in the cause of the denomination, to end their days in some sequestered corner, comparatively unknown and uncared for. We do not say that this was the lot of Dr. Chapin; but from statements which we saw in some of the papers before his death, we can scarcely escape the conclusion that he has been too much neglected.

A correspondent of the New York Recorder under date of October 6, in giving a brief account of the exercises of Columbian College, Washington, adds the following:—

"Soon after the exercises of the graduating class commenced, our venerable friend, Rev. S. Chapin, D. D., who had so long presided over the interests of that institution, was called to leave dull mortality and enter upon eternal life. For several months past he had been gradually declining, and his end was a delightful illustration of the triumphs of faith. In the early part of his sickness, his mind was dark, and it was his earnest and incessant prayer that he might glorify God in his last sickness and in his death. That prayer was heard, and for several weeks previous to his death, he was favored in an eminent degree with the divine manifestations to his soul. Few perhaps, in modern times, have enjoyed more of the presence of God, or had brighter anticipations of that perfect and unmingled pleasure that shall never end in the celestial state.

A few moments before he fell asleep in Jesus, he said "it seemed as if heaven had come down to earth;" and the last words he was heard to utter were, "Sweet repose in death." These and other similar expressions, as well as a consistent godly life, furnish precious memorials for the relief and consolation of his surviving friends, and give an additional illustration of the truth and blessedness of our holy religion.

The funeral of Dr. C. was attended at his late residence by a large number of sympathizing friends. After singing the 110th Hymn of the Psalms, our respected father, Samson led in a short and appropriate prayer; after which the Rev. O. B. Brown delivered a very interesting and impressive address which was followed by a solemn and pertinent prayer by Rev. G. W. Samson, with whose church the deceased was connected. At the grave President Bacon delivered a short and happy address, and the solemnities were closed by the Rev. Mr. Smith of the Presbyterian Church.

A venerable man and father in Israel has fallen among us, and the event furnishes a fresh admonition to the living to work while the day lasts."

NEW LONDON BAPTIST ASSOCIATION.

A correspondent has already furnished the readers of the Secretary with the doings of this Association at its late meeting in East Lyme. A copy of the Minutes is now before us, from which we collect a few items of information not noticed by our correspondent. There are 4004 communicants in the Association; 73 have been excluded; 43 have died; 3 have been dropped; 181 dismissed to other churches; 15 restored; 103 received by letter; 50 by baptism, and 8 by experience.

Among the resolutions adopted, we notice the following:—"Whereas the nature of the case demands that we make known as clearly as possible our views on the subject of American Slavery,—therefore,

Resolved, That we regard it as a system of aggravated wrong which we cannot by any means approve or countenance, and we would most affectionately and earnestly request all professors of religion who are connected with the system to separate themselves from it as speedily as possible.

The foregoing item of intelligence, which we transfer from the Christian Secretary, will serve to give Southern readers an idea of the state of things at the North, and of the true cause of that state. Here is an Association brought to view, consisting of some 4000 members, which, during the year past, has baptized 50 persons; and lost, during the same time, by death, exclusion, &c. about 300! And yet this Association, in the midst of this declension—this wasting away of its own energies and resources, must needs drag into their deliberations the subject of slavery! And so wise, and consistent, and appropriate, does all this seem in the eyes of the Editor, that the interference of these stunted and frozen churches with matters which in no wise concern them, is the only one of their measures, which he has deemed worthy of special notice. One would suppose that any set of men, of ordinary discernment, who had such convincing proofs of the folly of their

past course, not to say of the marked displeasure of God with their proceedings, would begin to doubt the expediency of wasting their labors on the affairs of others;—and would by this time begin to see the necessity of attending mainly to their own concerns. The most impressive facts, however, are insufficient to arrest the progress of the fanatic, or to turn the attention of the hypocrite to the wants and defects of his own condition. Perfectly blind to the beam in his own eye, he can see only the mote in the eye of his brother. And although his own church members may have scarcely a name to live, and those of his own neighborhood, and even of his own house, may be dropping into perdition, he can think of nothing, talk about nothing, see nothing but what he conceives to be the sins of those on whom his fanatical phrensy is concentrated. We trust, however, that the time may not be far distant, when our Northern friends will begin to see, what some of us have seen long ago—that they had much better give heed to their own concerns, and pay less attention to the concerns of others. If they continue much longer in their present course, we shall begin to have as strong doubts of their sincerity, as we have long had of their sanity and good sense.

For the Recorder.

TEST OF FELLOWSHIP.

BRO. MEREDITH:

In answer to a query in the Recorder of the 11th inst, you say that you have expressed the opinion that the drinking and selling of ardent spirits was not necessarily immoral, and intimate that to make it a Test of Fellowship, would be setting up new tests &c.

Now I differ with you in opinion, and believe that it is immoral to drink or sell ardent spirits, except as a medicine; and I further believe, that the professor of religion, who drinks and sells liquor as a business, has no right to fellowship in a Christian church. My reasons for believing so are these.

Christ has given unto his church laws by which it must be governed, which are found in the New Testament. To them we must go for direction, under every circumstance we must look to the general tenor and spirit of those laws for direction in many cases, and especially in the one now under consideration; for you know that ardent spirits was not in existence in the days of Christ and the apostles, therefore they give no direction concerning it, in so many words, neither do they give any direction concerning dancing and gambling, which are made tests and not called new ones at that, but just as soon as any thing is said about making the drinking of spirits a test of fellowship, it is said you are setting up new tests, making new laws where Christ and apostles has made none—it originates in the reforming spirit of the present age. I would to God that we had more reformers of the right kind that would be successful in their work of reformation, until many of our churches were induced to abandon practices that are disgracing the cause of Christ in the world, and I believe that the most prominent one in our cases is that of having to do with ardent spirits, either in making, selling or drinking it. I would ask where is the church but what has some member or members that is engaged in some one of these practices? If by the laws of Christ as laid down in the New Testament, we can make one disorder a test of fellowship, we can upon the same ground make another of as bad tendency a test. If we would exclude a member for playing one game of cards or for dancing one reel when we have no scripture warrant for so doing, I would ask why, upon the same ground, can we not exclude a member for drinking one dram without a scripture warrant? If we can act without authority in the former case, certainly we can as consistently do it in the latter; for I think that the habitual dram drinker is doing the church and the community more harm than the gambler, for a man may be a sportsman and yet be of some service to society, to his friends or family. And now I would ask if it would not be better for the cause of religion to exclude such a person from the church, though he may never get so drunk but what he can walk straight, yet he may be under the daily influence of liquor? Now you will admit that such a man is not fit for church fellowship. I believe that there are many such in our churches. We see that they are out of order, but not drunk. How are we to reach them without making a test of fellowship which might possibly clear the church of drunkenness and keep out those that, by the habitual use of ardent spirits, will become drunkards? Such are my views, but if I am wrong I want you or some body else to right me.

Yours in the best of bonds,

PHILIP.

REMARKS.

It appears that the writer of the foregoing dissents from the sentiment expressed by us, some two or three weeks ago, in relation to the propriety of making the selling and drinking of ardent spirits a test of fellowship. We see no occasion for harsh expressions, or making feelings about this matter. Our correspondent is certainly entitled to liberty of thought and of speech on this, as on every other subject, and we presume he is willing to accord to us the same privilege. We have simply expressed an opinion, which, we presume, will pass for what it is worth; and we trust that the opinion of our correspondent, as expressed above, may be found to share an equal measure of favor.

It is perhaps somewhat important, that it should be observed here, that, with regard to the evil tendency of the practices complained of, and the duty of our churches to discourage them by all lawful and consistent means, there is no difference between us and our correspondent. Our disagreement relates solely to the means proper to be adopted in the premises. He thinks that excommunication should be resorted to on the occasion:—we think that it should not. And as he has furnished nothing which, to us, has the appearance of proof on that point, we trust that we shall be pardoned if we continue to be of the same belief.

We should have no objection to enter into a discussion on the subject, did we think that the occasion called for it. But as we have given our views, and our reasons, at length, on this subject, on former occasions, we do not see the utility of repeating now, what must be familiar to most of our readers. We will observe, however, that the reasoning of our correspondent above, seems to us very much like that of abolitionists, and most other ultraists of the day, and is substantially this: The practice complained of is injurious, or is assumed to be morally wrong; therefore, it should be made a test of fellowship. Let this be conceded and we shall have as many tests as reformations, and every upstart reformer will be found thundering his anathemas at the head of every one who does not see fit to succumb to his system.

In these times of turbulence and error, when the earth is filled with reformers of every type and dye, and the general tendency is to make human speculation the standard, both for doctrine and for duty, we think we can see cause for unusual steadfastness in our adherence to the letter and spirit of the inspired writings.

After stating the above, perhaps it may be proper to add, that we yield to no one in the sincerity of our attachment to the cause of Temperance. We are a member of several temperance societies:—and we neither use

our selves, nor in any manner sanction in others, the habitual use of ardent spirits.

Whether ardent spirits were, or were not, in existence in the days of Christ and the apostles, we think that there was such a thing as a strong drink, and we suspect that there were some drunkards, as we find both alluded to in the divine writings.

REVIVAL INTELLIGENCE.

It will be seen that our supply of revival intelligence this week is highly encouraging. From several portions of this State we have received accounts of the progress out of the spirit. From A'abama also, and Mississippi, we learn that revivals are becoming frequent and powerful. From Virginia too the accounts are favorable.

For the Recorder.

BRO. MEREDITH:

It will be gratifying to the friends of our Zion and truth, to read the following revival intelligence, viz: For the last three months the neighborhood of Eaton's Church and those adjacent, have been training a glorious refreshing from the presence of the Lord. At our July meeting at Eaton's, Davie county, we had an interesting time; it being my first visit for the year as pastor of that church; we received one by baptism. The hearts of the brethren being warmed up, the church resolved to hold weekly prayer meetings in the bounds of the same. The plan being acted out resulted in the conversion of many precious souls. At our August meeting we received 21 by baptism;—in all 35. Many others are anxiously waiting an opportunity to get into the church by baptism. I had the pleasure of attending a camp meeting held with the Cross Road Church, Surry county, which commenced Friday before the 3d Lord's day in September last. It continued 31 days. Between 50 and 60 we think professed to find peace believing in Jesus. At the close of the meeting 14 united with the church by baptism. Dear brother, the closing scene of this meeting was truly interesting. 14 candidates for baptism left Cross Road's Camp Ground on Monday morning, for Dutchman Creek, 3 miles distant, at which place they were joined by 13 more from Eaton's Church—in all 27; myself, being assisted by two other brethren, viz. Elders W. Richard, and W. Garner, immersed them in the presence of a large crowd of spectators which seemed deeply affected, and to say the least their conversion, this is the good and right way.

MARK MAY.

Surry county, N. C., Oct. 9th, 1845.

For the Recorder.

BRO. MEREDITH:

It will be cheering to the friends of Zion to see what the Lord is doing for his people in Rockingham county. I have baptized 57 persons since the first of August last—that is, 28 into the fellowship of the Madison church; 16 into the fellowship of the Hogue's Church, and 13 into the fellowship of the Leake's church. The work is still going on. Myself and E. Dodson commenced a second protracted meeting with Madison church at Baughn's School-house last Sunday, which continued five days and nights, and resulted in 12 conversions; and there are many more very near on the subject of religion. May the Lord continue to work until the whole world is converted.

JOHN ROBERTSON.

Surry county, N. C., Oct. 9th, 1845.

For the Recorder.

BRO. MEREDITH:

October 11th, 1845. I was called to preach a first time in Stokes county on Wednesday after the first Lord's day in October. I told bro. Robertson at the Assembly that I would be with him at Madison, on the 26th Sunday, if Providence would permit, as this place would be in my way, on my journey to Stokes. We closed the meeting on Thursday, for the purpose of renewing it on Thursday night. Thursday and Friday were rainy days. Our daily meetings thereon closed on Tuesday. We had a very interesting meeting on Thursday night. On Friday night we had a protracted meeting, where many of the converts prayed. We concluded to appoint our meetings as persons do mine, a rainy day occur, to meet the first day. During the week, 14 persons believed. I do wish our ministers would not break up protracted meetings as soon as they do. They are too apt to become weary in well doing. Too often they are broken up on Wednesday or Thursday, when they begin to be interesting. In 1844, bro was a protracted meeting in Charlotte Virginia, which continued from Saturday to Monday week. On the 7th day there was one convert. On that night there were eight converts. The meeting closed on Monday 90 twenty-six conversions / I hope the Convention will send some missionaries to Stokes and Surry. There is a very great destitution / A man who is plain, kind, pious, industrious and devoted, would suit them very well. If the Sandy Creek, Liberty, and Yaddin Associations, would each employ a missionary, the destitution could be supplied.

E. DODSON.

For the Recorder.

DEAR BRO. MEREDITH:

Hoping and believing that the following items will be interesting to your readers I send them to you for publication.

The Baptist church, at Sandy Creek, Franklin county, N. C., met at its monthly meeting on Saturday before the third Sabbath in August, and it pleased the Lord to meet its members and abundantly bless their labors. From the copious effusion of the Holy Spirit they were induced to protract their meeting seventeen days, during which time 154 persons, some of almost every age, professed longings of their sins through faith in Christ. Seventy-nine have already been added to the church by baptism, and many others are expected to follow soon. At the close of the meeting the children of God were joined to see many concerned, leaving without rest from their burden. But although they were forced to separate, yet did the spirit of God not cease to operate, but during an interval of thirteen or fourteen days many others professed at their homes.

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For the Recorder.

BRO. MEREDITH:

It being a wet day, and being confined to the bed, and believing that revival intelligence is always valuable to your readers, I have concluded to send you an account of a revival now in progress at old Bassett's church, one of the oldest churches in this county, now under the pastoral care of Rev. N. Richardson, who has been preaching there about twelve months, during which time the church has, in a more or less degree, experienced the presence of the Lord. Last fall there was a

P. H. SMITH.