

THE RECORDER. RALEIGH, N. C. FRIDAY, MAY 28, 1852.

We learn from a correspondent that seven persons have been united to the Milton Baptist church by experience and baptism.

As an appendix to our answer to the Query of May 14th, we give the following, which we have found in the New-York Recorder:

In Rensselaer county, New-York, a tavern-keeper had abandoned the traffic in alcohol after having been several years engaged in it. Whenever the subject of his selling liquor was referred to, he was observed to manifest feelings of deep regret and sorrow...

Rev. Dr. Rice.

We had lately the pleasure of hearing this distinguished preacher in the Presbyterian Church in this city. He has occupied several eminent positions in different parts of the country, and is now pastor of the church at Hampden Sidney College. His forenoon discourse was on family government.

be that the blessings of "grace, regeneration, and salvation," were generally but not always connected with baptism?—that the happy cases are the rule, the unhappy cases, the exception? This interpretation is confirmed when taken in connexion with the following section.

Now it does appear to us that this mode of expression encourages the belief and hope that there is a virtue, an "efficacy" towards the salvation of the soul, inherent in baptism, but not tied to the time of administration—that it will, however, come sooner or later to those "to whom such grace belongeth," as certainly as the sun due will be paid in due time by a faithful man who gives his bond therefor.

For the Recorder.

Perhaps I should be discourteous, were I to overlook the new knight, whose eagerness for the tournament has hurried him into a combat which, for the time being at least, more properly belongs to another; and who, in the ardour of his chivalry has drawn his sword upon a combatant, while engaged with another antagonist.

Videns.

It may be seen, by referring to the communication of Videns, that nearly the whole of (what in a spirit of controversial courtesy I will call) his argument, consists of sundry exclamations of "wonder," at the "astonishing" declarations of W. H. J.

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hell, possess the power to be as holy as the angels of heaven. Thus sophistically shifting the terms of the proposition, he involves himself in the following syllogistic absurdity: Holy character is power, and natural ability is power; therefore holy character is natural ability; which is as good reasoning as to say, a man is an animal, and a horse is an animal; therefore a man is a horse.

Notwithstanding these statements in explanation of our views, Videns asks, as if the interrogation contained something very original and very forcible, if W. H. J. intends "to preach the doctrine that God will damn an immortal being for neglecting to do, what he has not the power to do."

2. Videns intends of course, from the form of his question, to controvert the proposition of W. H. J., that "God does not give to all men the power to believe." Why then does he not disprove it?

3. If then God will not punish a sinner for not doing, what he has not the power to do, he will not punish him for being a sinner. For to say that he is a sinner is to say that he is destitute of the power of loving and obeying God: unless the same being, can at the same time, both love and hate God; or unless he who hates God, can by an act of his will, love him; and thus by an act of his will, do what is contrary to his will; which is the same as to be willing and not willing to do the same thing.

4. The sinner therefore who hates God, can never will to love him until he undergoes a change, conforming his character to the character of God; that is until he becomes a new creature. He can therefore, in fact, never will to love God, before he does love him.

To say then, that God will not punish the sinner for want of power, to love and obey him, is to say that he will not punish him for sin. For in this consists his want of power. His want of power is his sin. His sin is his want of power. Sin is want of holy power.

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tor; or that the way to California is through the moon. "Hence," again infers Videns for W. H. J. "God will eternally damn the unbeliever, for obeying his will." Let me ask Videns, who did he ever hear representing the unbeliever, as "obeying the will of God." Both the phraseology and the doctrine are his own. Obedience and disobedience are terms which relate to law. They imply of course a knowledge of law, and a purpose of mind concerning it. An act which has no relation to a law, and which will not be rewarded or punished by such law, cannot be an act of obedience or disobedience as judged by this law.

I must not conclude without answering an important question of Videns. "I wonder," he says, "if it has occurred to brother W. H. J. that he is preaching fatalism?" No! brothers Videns it has not. But I will you tell what has occurred to him. It is this; that you—Videns though you be—do not see all that you think you see.

I must now, brother Videns, take my leave of you for other engagements. You will not likely hear from me again. Enemies can be generous, and I think at parting I can give you some good advice. Be not too confident of your own abilities. You have yet much to learn. Excuse me for telling you, that in undertaking to discuss the subject of your communication, you have ventured upon a task, beyond your present ability. More reflection upon the character and government of God, more prayer, and study of the Scriptures, may better befit you for its performance.

DEAR BRO. TOBEY:—It affords me pleasure to give you a brief sketch of the proceedings of the 46th anniversary of the Chowan Association, held with the Church at Piney Grove Gates County, N. C., on Thursday, May 13th to Sunday 16th inclusive, 1852.

All the Churches were represented in the Association, with a single exception. Two new churches were received into the connection; two licentiates sent up for ordination, 956 reported baptisms—number of communicants 9960.

Among the brethren in the ministry visiting, were Elders J. B. Taylor, Reynolds, Reubin Jones, Cabaniss, Young, Wm. Jones, and we hoped to add the name of Bro. Purify, but regret that he nor any other representative of Wake Forest College was present.

The funds sent up from the churches, for the support of a missionary to China, were transferred to Rev. J. B. Taylor, and we are happy to learn, that an excellent young minister whose "praise is in all the churches" is seriously revolving in his mind, his duty in reference to entering the Chinese field, as the Missionary of the Chowan Association.

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No department of religious effort, presents a more delightful aspect than our educational operations. The Chowan Female Collegiate Institution at Murfreesboro continues in the full of successful operation. Its new edifice will be completed in a few weeks, and will constitute an ornament to our country and an honor to the Baptists.

The Circulars to Pastors of churches and others, issued by brethren Lacy, Palmer and Allen, as a Committee of the Board, was approved and directed to be distributed.

tion of a Seminary of first character, of sound moral influence, is winning the confidence of every one, and commanding the confidence of who once affected to look down upon objects originated under Baptist auspices. Our churches are abundantly remunerated in the good the Institute has already accomplished, had its cost but we have only begun to gather in a portion of the first fruit.

While the subject of the locating, &c., of a Male Seminary in our bounds, auxiliary to Wake Forest College was in agitation before the Association, a committee of gentlemen residing in the vicinity of Piney Grove, circulated a subscription, and an amount was subscribed very soon, sufficient to enable them to propose to the Association, the donation of a large Academic Hall, &c., and 10 acres of land, on condition of the location of the Seminary near the church. The committee propose to erect ample boarding houses, and to put the price of board so low, that, youths even in indigent circumstances, shall not in future be deprived of a good education on account of the expense.

The report on Publications and Tracts, and the discussion, which took place on the question of its adoption, presented a rich entertainment, such as a Christian delights to dwell upon. Funds were contributed on the spot, for purchase of denominational books and tracts to be widely disseminated through the land, a Board was constituted to mature and conduct the Publications and Tract operations, and Murfreesboro was selected as the seat of the Depository.

The report of the standing committee on the N. C. Baptist State Convention elicited quite an animated discussion, especially when the proposition was submitted to form an Eastern Convention. No Association in the State has felt a deeper interest in the welfare of the Convention than has ours, and even this year, we have given good evidence of that feeling; but we feel that our feelings have been disregarded. You remember well, the course of the Board of Managers at the last Convention; the undue prominence sought to be given to one female school in the State, and that a younger and smaller school, than others, has given offence, and it is to be hoped that if our brethren, value our union and co-operation in the Convention, to say nothing of fraternal feeling, they will be more guarded in future.

The next session of the Association will be held with the church at Meherrin, near Murfreesboro, when and where we hope to meet a large delegation. Yours faithfully, S. J. WHEELER.

P. S. Some of the churches expressed a wish through their delegates that their minutes should be sent to them by mail. Such churches may receive their minutes in this way, by writing brother Tobey and enclosing postage stamps or money about 2 cents for each copy.

For the Recorder. Board of the North Carolina Baptist State Convention.

The third Quarterly or Semi-annual meeting of the Board of the North Carolina Baptist State Convention, was held at the office of the Secretary on Saturday the 15th of May, 1852. Rev. J. J. James one of the Vice Presidents in the Chair.

A very encouraging letter or report dated May 1st, was received from Rev. Robert B. Jones, Missionary to the Valley of the Catawba. Brother Jones states "I am quite well at this time and in fine spirits, so many encouraging circumstances have occurred since I made my last report that I feel much elated. My labors are now being abundantly blessed. There are more than thirty serious persons at the different places I preach at, I have baptized two since my report, and have received two others to whom I shall soon administer the ordinance. One, a lady in Newton, has professed a hope in Christ under my ministry. I expect to baptize her when I next visit that place. We have established a branch of the Olivet church at Smyrna, 10 miles North-east of Newton; received six members by letter, one on a profession of faith. I expect to baptize several when I next visit that place."

"I expect to constitute a church ten miles east of Dallas this fall. There is quite a Baptist interest in that section. Yesterday I preached at Long Creek church, and was elected their Pastor for the remainder of the year; I have not yet decided whether I shall accept."

"I have many inducements to settle in this section. I hope Providence will rule all things for good. I do not wish to leave North Carolina. I will not do it if I can be supported. I have been travelling in a portion of country that I did visit last year. I am surprised to see how the people turn out during the week days. I have also been surprised to see the ignorance that prevades a great portion of the country. A great many sincerely believe that by continuing their sins to their preacher he can remit them; that the wine and bread is the body and blood of Christ—that infants have faith and are regenerated in baptism. When I preach Baptist doctrines to them they seem astonished. Many never heard a Baptist before. The anti-missionary Baptists of the Catawba Association extended to me more than a brother's welcome."

No answer has yet been received from Elder Home of Covington Kentucky, in relation to his appointment to Salisbury, Mocksville &c. Road Plains. His acceptance is considered doubtful. It is important that these places as well as the Missionary to ride in the western section of the Association should be obtained. Will you recommend suitable persons to be recommended by some of the Convention or tender their services in these important fields of labor. The Circulars to Pastors of churches and others, issued by brethren Lacy, Palmer and Allen, as a Committee of the Board, was approved and directed to be distributed.

The Board then adjourned after prayer by Elder J. J. James. Next Quarterly meeting will be held on Saturday before the third Sabbath of September, by which time it is expected that reports will be received from all of the Ministers of the Convention, preparatory to the Annual Report of the Board to the Convention of October next. NATHANIEL J. PALMER, Secretary.