THE RECORDER.

RALEIGH, N. C.

FRIDAY, MAY 28, 1852.

We learn from a correspondent that sever ersons have been united to the Milton Bantist church by experience and baptism.

14th, we give the following, which we have found his appointed time." in the New-York Recorder:

In Rensselaer county, New-York, a tavern-keeper several years engaged in it. Whenever the subject A friend one day inquired the cause. "I will tell you," replied he; and opening his account-book, said Here are forty-four names of men who have been all customers, most of them for years: thirty-two of these to my certain knowledge now lie in the drunkard's firmed sots! These are the fruits of this dreadful engage in it for the paltry wages of a few pence Can a man follow this traffic and be a Christian !

Rev. Dr. Rice.

We had lately the pleasure of hearing this di tinguished 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. He remarked that the present state of things in this country made a sermon on this subject peculiarly appropriate. He drew a lively picture of the wide spread influence of infidelity and popery in our American Union-the contempt of law and order-the ferocious passions and sanguinary rencontres which digrace and defile our land, and as one specimen of the dangers to which our country was exposed thro' these ungoverned passions and thus trampling on the majesty of law, he stated that very lately in Virginia, the Governor of the State was in danger of being mobbed and his house threatened with being torn down, for exercising his pardoning prerogative in a case where it was justified by every consideration of elemency and by respectable public petition.

ment, and showed that insubordination, begun there, drawn his sword upon a combatant, while engaged would, as its natural results, finally convulse the State. He made many just remarks on the reciprocal duties regular contributions to the Recorder, I devote the of husbands and wives and re-instated the former in their long lost rights on the solemn authority of God Knowing that the ladies would not easily resign their long possessed dominion over the homestead, he did full justice to the plausible arguments in their favour. He admitted that it often happened that the greater degree of intelligence was on the wife's side, and supposed the question to be put indignantly by her of truth, I discuss freely the merits of his communicaknowledge, and folly have the sway over wisdom, merely because these inferior qualities belong to a larger and stronger body?" To this the Dr. replies: opinion, and if the female party feels herself aggrieved, she has only herself to blame for marrying a man less smart than herself; and must abide by her chosen destiny. The Dr. did not consider the lady's possible rejoinder, that in these times when boys throw away their opportunities of education and girls improve them, smart men are so scarce that a lady

of incurring the frown of some in "high places."the " Old Virginny" spirit, as where he said, that the family, it he or she ever inflicted punishment in a passion, deserved to have the punishment turned upon themselves! And that in school government, if a parent should bring a boy to school and say to the teacher: "You are not to lay your hand on this boy, Sir"-he would refuse to receive the puchastisement, for offering such an insult

calculated to be useful to all. But in speaking on the last head, the preacher we thought, very unnecessarily and irrelevantly to his argument, indulged in remarks invidious, and offensive to other christians, many of whom were present. The course of his ar- if W. H. J. had not so fully explained himself, as gument led him to speak of those who had confidence not to admit of misapprehension, supposing in his in the flesh-which he considered as embracing all reader only ordinary intelligence, together at the who put any trust for salvation in aught but Christ same time with a moderate degree of candid attenthe name of the Trinity alone constitutes Baptism, he am he, ye shall die in your sins." He first tells from all moral obligation, and all penal liability, is is no more to be charged with placing a dangerous them, they cannot believe in him, and then tells them that he shall become a sinner. With the cessation his Presbyterian brother is to be charged with placing that the language of Videns-"does our brother in- Only so long as he is holy, is it his duty to be holy a dangerous reliance on his presbyteries and syn ods- tend to preach the doctrine, that God will eternally The necessary consequence of this position is, that sious as many of our denomination may be of the to our blessed LORD, than to the poor sinner W. H. increasing crimes, Justice guards him with increasimportance of the peculiar tenet which distinguishes to our blessed LOED, than to the poor sinner W. H. increasing crimes, Justice guards him with increasing trimes, Justice guards him with the properties of the reliance on it as constituting a foundation for hope. barren and shrivelled hag, as though it were an ob- with a continually-increasing impunity, in all the soul ought to rest on as its Rock of Salvation and those it yielded him the very juice of life—he seems determust not be punished for his crimes, because he is duties the performance of which according to its best mined upon the superanuated sophistry, of confound- so wicked that he cannot help acting wickedly. I understanding is the preper evidence of its union to ing two plainly-different and clearly-defined senses, think it probable, if Videns as counsel for such a bles upon our attacker and say: the language of your sion, as well as recognized in the Scriptures. He that his Honour would be likely to reply-True sir Adenas in Baptism than any which we use. Turn to

Sect. VI. "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance. the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth As an appendix to our answer to the Query of May unto, according to the counsel of God's own will, in

sion 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 of his selling liquor was referred to, he was observ- administration—that it will, however, come sooner or ed to manifest feelings of deep regret and sorrow .- later to those "to whom such grace belongeth," as certainly as the sum due will be oaid in due time by a making more of baptism than we Baptists make of it. We should not choose to use the expression " efficacy grave! ten of the twelve remaining are now living con- of baptism," at all; lest it should convey a wrong idea or inspire sacramental presumption-that very hereand degrading business." Who would be willing to sv against which Dr. Rice and his church, as well as purselves, so strongly revolt and loudly protest. And something now promised and hereafter to be bestowward memento of their professed death unto sin and

Videns.

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 an-He traced these evils to the neglect of family govern- other; and who, in the ardour of his chivalry has with another antagonist. Intermitting therefore my present communication to the claims of VIDENS. In doing so. I shall speak plainly-because the occasion requires it. From the boldness with which he has ammitted himself to the battle, and the spirit with no right to complain, if in self-defence, and in defence anded dignity: " What! shall ignorance rule over tion. While speaking however what is due to truth,

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. But Videns ought to remember, that to exclaim and to stare at a person, though it may in some cases incommode his modesty, is not the same thing as to disprove his position. Truth may sometimes be stared out of countenance but not so easily out of being. He ought also to we thought the discourse full of remember, that a thing may be "astonishing," and yet strong and useful matter, and highly orthodox on this very true. It would not be unworthy too, of his consideration, that what may be "astonishing" to There was only an expression now and then escaping It will not either. I am persuaded, be considered by reacher, which breathed rather strongly of Videns a disparagement of his attainments, if W. H. J. respectfully ventures to suggest, that there are many "astonishing" things, which probably, as yet, he may have never learned.

Videns commences his strictures, by informing us that-"the following astonishing sentence may be found penned by W. H. J. 'And as it is admitted that all are not willing to believe, it follows that God might thank his stars if he himself got away without does not give to all men the power to believe." Upon this statement he enquires-"Does our esteemed brother intend to preach the doctrine, that God will eternally damn an immortal being, for neglecting to and rejoice in Christ Jesus and have no confidence do what he has not the power to do?" This question, embracing several different points, requires, to do it justice, separate answers. That Videns may consider them to better advantage. I will submit

1. There might be some excuse for this language would be inexcusable ignorance, (pardon good Videns a necessary plainnness) that by want of power in the sinner, W. H. J. means want of will, or holy character; or he denies such want of holy character, they do not come to Christ, they have not heard and with a proportionably greater injustice. learned-or, which is the same thing-have not been The objection of Videns supposes again that in all on of a believer in water in says again to the Jews,-" if ye believe not that I sary in any case, to absolve a creature, equally, other proof, than if they do not believe in him they shall perish. So of his love to God, ceases all obligation to love him. notion between what the ject of celestial beauty—sucking a stone, as though excesses of a continually-increasing deptavity. He

be that the blessings of "grace, regeneration, and thell, possess the power to be as holy as the angels of) The argument of Videns again proceeds upon the tor; or that the way to California is through the tion of a Seminary of first charges be that the blessings of "grace, regeneration, and hell, possess the power to be as holy as the angels of "line argument of videns for W. H. J. moral influence, is winning the second supposition, that God cannot justly punish any being moon. "Hence," again infers Videns for W. H. J. moral influence, is winning the second supposition, that God cannot justly punish any being moon. salvation," were generally but not always connected heaven. Thus sophistically shifting the terms of supposition, that God cannot justly punish any being moon.

Thus sophistically shifting the terms of supposition, that God cannot justly punish any being the configuration. Thus sophistically shifting the terms of supposition, that God cannot justly punish any being moon.

God will eternally damn the unbeliever, for obeythe proposition, he involves himself in the following for disobeying his commandments, unless he give the proposition, he involves himself in the following for disobeying his commandments, unless he give the proposition, he involves himself in the following the respect to the proposition of the configuration of the co with baptism?—that the happy cases are the rule, the proposition, he involves himself in the following for disobeying his commandments, unless ne give the unhappy cases, the exception? This interpreta-syllogistic absurdity: Holy character is power, and him power to obey them; that is, he cannot punish him power to obey them; that is, he cannot punish him power to obey them; that is, he cannot punish him power to obey them; that is, he cannot punish him power to obey them; that is, he cannot punish him power to obey them; the unbeliever, as "obeying the natural ability: which is as good reasoning as to he makes him holy. And as it is certain that God will of God." Both the phraseology and the doctrine therefore a man is a horse.

Now it does appear to us that this mode of expres- what he has not the power to do." Of what use is their enmity and rebellion against him. In fact the law, of which they have no knowledge, concerning it, to explain our views, if those for whom we write, position of Videns lands him on the ground of infi- which they have no purpose, and by which they will cannot or will not understand what we say. Discussion delity; and seats him by the side of Bolingbrook never be judged; to which therefore they sustain no with a person appreciating our views, promises some Voltaire and Paine. benefit, and is not without its satisfaction. But to be Will brother Videns permit me to ask him, if there less and revolting than the task of Sisvhus.

this difference of views between us coincides with our proposition is the conclusion of an argument. Why foolish, wicked, unbelieving heart was absolutely, difference of opinion as to the proper recipients of this does he not meet that argument and expose the falla- and altogether dependent upon the light and power sacred sign. With us it is no promise or pledge of cv of the conclusion? W. H. J. had affirmed, that if of God's free spirit, to enable him to perform this need, but merely the insignia of an adopted child-the the gospel, than a want of will, or of moral character, Videns, groan, being burdened with sin? Do you the will, he does not give the power. Can Videns tempt it. And yet he exclaims at the "astonishing" tions cheaper than arguments; and supposing, perhaps, that it would be concluded, as a matter of certainly be some execution.

3. If then God will not punish a sinner for not doing, what he has not the power to do, he will not ounish 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. It is impossiits power inclines to an opposite thing. And it is mpossible that the will can act contrary to the afwhich he has assailed his adversary, Videns will have fections, or to our moral character. The will is not the master of the affections, but their servant. good man cannot will to do wickedly; and a bad man or evil. We cannot by an act of the will, hate what we love, and love what we hate. For such an act of hate what we love, and love what we hate. we love or hate objects as they agree or disagree with our own character. The good love the good. The wicked love the wicked. Nor can it possibly by any act of the will, he otherwise; any more, than a sentient being, by an act of the will can love pain and hate ease. For as such a being, will of necessity love that, which is adapted to the gratificaion of his sentient nature, and hate that which is contrary :- so, in like manner, will it be with a moral being, with respect to his moral nature.

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 s until he becomes a new creature. He can therefore, in fact, never will to love God, before he does love him. For the will obeys the affections, not the affections the will. "It is not of him that willeth.

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. "Having eyes full of adultery, and that cannot cease from sin." "O! generation of ipers, how can ve being evil, speak good things. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." If then, according to the supposition, God will not punish a sinner, for not doing what he has not the pow. er to do, he will punish the unbeliever for not comsin-and those who hate him, for their incurable and Jesus. He ranked among these the ancient pharisees tion. As it is, there is none. Either Videns does helpless opposition to his law. If too, as the objection of Videns evidently supposes, God will not do this, because in so doing, he would be unjust, then ing the unbeliever, the adulterer, and his implacable in the sinner; or otherwise, he denies that the want just in God to leave the fallen race of Adam to perof this character is properly denominated a want of ish in their sins. Hence the gospel, instead of bepower. If he denies either the want of such moral ing a glorious display of God's free grace, becomes or Pusevites and they may both look to their own qualifications in the sinner, as incapacitate him for an act of the highest moral obligation. The grace concerns. But we have a word to say in defense of believing the gospel, or that the want of such quali- of God is no longer "his own," with which he may ourselves. The preacher admitted fully and cordial- fications is properly called a want of power, we must do what he will, but a DEBT; a debt of indemnity by the excellence of many Baptists and his fraternal despair-since the authority of the Savjour will not against the injurious action of his own law, which not have satisfy him-of dislodging him from his position .- God is bound, under obligations the most sacred, and onfidence in the flesh-did not trust in these their He has been referred to the language of Christ-"no imperious, to pay to the sinner. And as the inabiliman can come unto me, except the Father which tw of those unhappy beings, who, in the righteous learned of the Father cometh unto me." So that if man, the Almighty is chargable, in their punishment

drawn, by the Father: and if not drawn by the Fa- cases, and in every sense, ability and obligation are reasons from this term in a sense, which he knows- your client cannot help being a villain; and for this or if he does not, he ought to know, is different from very reason, I cannot help putting a halter around

doomed to repeat and repeat again, the same things, were never a time, when he felt, he had not power only to be misunderstood and distorted, under pretence to do what nevertheless he knew it was his duty to ence upon the sophistry of confounding the decrees Association, the donation of a large Association, of being refuted, is an intolerable burden, more hope- do? Has he not felt, in the conviction and pain of a guilty and burdened conscience, that it was his 2. Videns intends of course, from the form of his duty to believe in the testimony of God, concerning nuestion, to controvert the proposition of W. H. J. his dear Son, and to accept of his proffered mercy that "God does not give to all men the power to be- through the blood of the atonement, while painfully lieve." Why then does he not disprove it? The conscious at the same time, that his dead, blinded there he any other inability in the sinner, to believe cessary and sacred duty? Do you not now, brother inhelief would be excusable. Will Videns object to not in the misery and helplessness of your case, cry this statement? He again affirmed that God did not to God for deliverance? Would you not this happy rive all men the will to believe. Will Videns deny moment, if you could, be as holy as the angels of his position? He then concluded, if the want of God? Is it not, dear brother, your daily lamentawill be the want of power, and God does not give tion, that you cannot obey God's most holy law, with this; that you-Videns though you be-do not see all a perfect heart; and in a flame of pure and seraphic that you think you see. levotion, consecrate your soul and body, a living sacrifice to Him who died to redeem you from hell declaration of W. H. J.; finding, I suppose, exclama- Do you not feel and lament these imperfections, as from me again. Enemies can be generous, and I selected as the seat of the Depository. your grief, and shame, and sin? Are not these things with you matters of personal experience? Oh! bro. course, that when there is a loud report, there must Videns, God. I am persuaded, has taught you these things. "I marvel," then, "that you are so soon removed from him that called you into the grace of nication, you have ventured upon a task, beyond Christ, unto another gospel."

The position of Videns, it will be seen, contains the very core of the rankest Arminianism; namely that men naturally have all the power which is necessary to enable them to believe the gospel. But upon this supposition, what need is there of the Spirit of God to regenerate the soul? Faith is all that Fuller, John Bunyan, Thomas Scott, and John New- of Managers at the last Convention : the main is necessary to salvation: and if without the Spirit ton. Avail yourself of all opportunities for increasof God, we have the power of believing, without the ing your knowledge, from conversation with wise school in the State, and that a younger me ble to will to do one thing, when the will with all Spirit of God we have the power of being saved : and and good men. Especially lift up your heart in conso, if all men can of themselves believe the gospel, tinual supplication to the Father of lights, for the all men can of themselves save their souls Let us now attend to a declaration of Videns, which

> he savs-" most solemnly avow, that if I believed the doctrine held in that quotation. I would suffer my right arm to be severed from my body, before I would preach it." This is a serious matter brother Videns. We accept it as such. Be patient therefore if you please, while we discuss this point with you, with the gravity which the subject demands. First ; then my good brother, permit me to ask you of what importance, is it to the discussion, what you would do or for what reason, you would-or would not, su fer your right arm to be severed from your body Or what does it add to the argument, though you most "solemnly avow" in the premises. The case of Dr. Miller might have taught you, that in matters of religious truth and duty, something more is necessary to satisfy the public mind, than the solemn baptisms-number of communicants 9960. assurances, even of great men. I am willing however to believe that you, brother Videns, may be some venerable Father, whose hoary head-matured piety-and rich stores of wisdom, entitle you with oracular air, to tell us all what you would do, as the rightful means of settling at once, every question of proclaim with vociferous exclamation his alarming ministers, and 13 licentiates. The introductory statements and "astonishing" declarations ;-and all this, without any impeachment of your own modest u. or reflection upon your christian humility. Supposing such to be the case-rather than that you are some uvenile defender of the faith, whose only qualification for teaching others, is your opinion of your own importance-I submit to your magisterial rebuke; with the humility and reverence, it becomes me to Still I hope you will not be displeased, if I ven. ture to prefer the example of an Apostle-who has nformed us, that he "shunned not to declare the whole counsel of God-to your own-who have said that sooner than you would preach what, nevertheless, you believed to be the truth of God, you would suffer your right arm to be severed from your body must hope again for your indulgence, if I prefer our Master's kingdom on earth." My brother ! with this evidence before me, I can easily believe, independently even of your own testimony, that you "are er you did see-but that you did not see, that such a declaration involves an impeachment of the wisdom from God, and to bow to its supremacy, ought to be

question of W. H. J., for which you substitute your in the blessed work. own as identical, is very different. To be unwilling No department of religious effort, presents a appointment to Salisbary, Mocksville and Relation appointment to Salisbary, Mocksville and Relation is appointment to Salisbary is appointmen

natural ability is power; therefore holy character is a sinner for his sins, unless before he punishes him, hear representing the unbeliever, as "obeying the say, a man is an animal, and a horse is an animal; will not punish a holy being—even though his holi- are his own. obedience and disobedience are terms ness amount only to a sincere desire for his favour which relate to law. They imply of course a knowl-Notwithstanding these statements in explanation —the supposition involves a denial of the justice of edge of law, and a purpose of mind concerning it. times the amount, contributed for its Notwithstanding these statements in explanation —the supposition involves a denial of the justice of our views, Videns asks, as if the interrogation God, in punishing his creatures in any case; and An act which has no relation to a law, and which but we have only begun to gather in a position involves a denial of the justice of our views, Videns asks, as if the interrogation God, in punishing his creatures in any case; and contained something very original and very forcible, lays him under an obligation in all cases to deliver will not be rewarded or punished by such law, can- the first fruits. if W. H. J, intends "to preach the doctrine that God them from sin : and hence the obligations of the Al- not be an act of obedience or disobedience as judged if W. H. J. intends "to preach the doctrine that God them from sin: and hence the obligations of the Alwill damn an immortal being for neglecting to do, mighty to transgressors, increase in the degree of law of which they have no knowledge, concerning Forcet College was in arital. responsibility. For God's will (except so far as it is revealed, and is mandatory) is no law to man. This startling "conclusion" depends entirely for its exist of God, with his law. God will not condemn the Hall thoroughly furnished in every story will sinner-nor is any such inference deducible from any cases &c., &c., and 10 acres of land ton position of W. H. J.—for obeying, but for disobeying of the location of the Seminary near the char his will. If he accomplishes a purpose of glory to The committee propose to erect ample boards himself in the conduct of the sinner, be it what it may, houses, and to put the price of board so lo this consideration has nothing to do with the sinner's just obligations, his sin, or his destruction. The sovereign purpose of God-of no importance to the question of moral obligation-is of great and essen- tion on account of the expense. tial importance to the character of God himself.

> tant question of Videns'. "I wonder," he says, "if of its adoption, presented a rich entertain it has occurred to brother W. H. J. that he is preaching fatalism ?" No! brothers Viuens it has not .-But I will you tell what has occurred to him. It is

I must now, brother Videns, take my leave of you for other engagements. You will not likely hear think at parting I can give you some good advice. Be not too confident of your own abilities. You have N. C. Baptist State Convention elicited yet much to learn. Excuse me for telling you, that in undertaking to discuss the subject of your commuyour present ability. More reflection upon the character and government of God, more prayer, and study of the Scriptures, may better befit you for its per formance. Read and study then God's holy word and submit your mind and heart implicitly to its dictates. Read too a few good authors, such as Andrew You remember well, the course of the Board Spirit of his grace, to teach you the knowledge of his truth, to lead you into the practice of his will. he utters with a solemnity and emphasis, which as and to prepare you for that happy world, where all sert a claim upon our special attention. "I do now" the imperfections of our present state, shall vanish

Warrenton, May 17th, 1852.

DEAR BRO. TOBEY:-It affords me pleasare to give you a brief sketch of the proceedings freesboro', when and where we hope to meet of the 46th anniversary of the Chowan Associa- large delegation. Yours fraternally, tion, 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 As. sociation, with a single exception. Two new churches were recieved into the connection ; two er Tobey and enclosing postage stamps or more licentiates sent up for ordination, 956 reported ey about 2 cents for each copy.

Among the brethren in the ministry visiting were-Elders J. B. Taylor, Reynoldson, 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 him that runneth, but of God that sheweth mer. theological truth or Christian duty. You may es- Forest College was present. During the year past pecially be so superior in every intellectual and five of our churches were dismissed, to aid in moral qualification to your humble opponent, as to the formation of the Pamplico Association, so render it altogether fit and becoming, that you should that now, we number 43 churches; 33 ordained Chair. was a well-timed effort on the necessity, of entire consecration to work of the ministry, on the part of ministers, and a competent support, and in fine spirits, so many encouraging circum and to the success of the gospel, founded 1 Cor

The funds sent up from the churches, for the support of a missionary to China, were transferred to Rev. J. B. Tayler, and we are happy to and have received two others to whom I st learn, that an excellent young minister whose soon administer the ordinance. One, a lady "praise is in all the churches" is seriously revol ving in his mind, his duty in reference to entering the Chinese field, as the Missionary of the Chowan Association. As soon as our dear brother can North-east of Newton: received six memb decide this question, so that his name can be pub- by letter, one on a profession of faith. I ex also the authority of the same apostle, who teaches liely announced, those churches which retained to baptize several when I next visit that plant is the plant in the plant in the plant is the plant in the plant in the plant in the plant is the plant in the plant i as that "all scripture is profitable"—to that of your- their funds may remit them once to Rev. A. J. self-who declare that a portion of this same Scrip- Spivey (Treasurer of our China Mission Board,) terest in that section. Yesterday I preached ture-being such by your own admission-" would not Windsor, indeed no time should be lost in sen- Long Creek church, and was elected their land the lost in sen- Long Creek church, and was elected their land the lost in sen- Long Creek church, and was elected their land the lost in sen- Long Creek church, and was elected their land the lost in sen- Long Creek church, and was elected their land the lost in sen- Long Creek church, and was elected their land the lost in sen- Long Creek church, and was elected their land the lost in sen- Long Creek church, and was elected their land the lost in sen- land the land t benefit a single soul, or advance in the least degree ding the funds to Bro. Spivey, for they will tor for the remainder of the year; I have not J probably be needed as soon as they can be placed decided whether I shall accept. in his hands. Money sufficient for the support of a Missionary was pledged at the last As- for good. I do not wish to leave North U sociation, and it was gratifying to see that many na. I will not do it if I can be support of the churches, instead of almost complying have been travelling in a portion of country and goodness of God; and as such is bold impiety, of with their obligations, went nobly beyond them. which none, professing to believe in a revelation and paid in more than they pledged. Never in my life did I witness a scene that so strongly that pervades a great portion of the country reminded me of a circumstance I had so often great many sincerely believe that by col read of, in the Old Testament, where it is said their sins to their preacher he can remit that the priest gave notice to the people, that no that the wine and bread is the body and blood more money was needed. The report of the be said to have power to do, what we are unwilling Board of Home Missions was a very interesting to them they seem astonic to do?" But W. H. J. has asked no such question, document. Under the auspices of H. M. ef- heard a Baptist before. The Look again, if you please, Videns, and you will find forts, the deserts around us "begin to blos- Baptists of the Catawba Association extent at the "astonishing question" is your own. The som as the rose," and our hands are encouraged

or in insisting that the wine shall be given to the laity damn an immortal being for neglecting to do, what the deeper a creature sinks himself in depravity, the lo do a thing and to have no power to will to do it, more delightful aspect than our educational op- Plains. His acceptance is considered do as well as the clergy in the Lord's Supper. Tenahe has not the power to do"—is not less applicable
sious as many of our denomination may be of the
local times and to nave no power to will to do it,
he has not the power to do"—is not less applicable
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local times and to nave no power to will to do it,
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lidentical propositions. Still less is W. H. I are the companion of the local times and to nave no power to will to do it,
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reations. The Chowan Female Collegiate In—
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local times and time identical propositions. Still less is W. H. J. responsible for the gross conclusion you impute to him, that "to be unwilling to do a thing," is a sufficient of successful operation. Its new edifice will be suitable persons be recommended by some friends. apology for not doing of it. Another of the "obvious completed in a few weeks, and will constitute of the Convention or tender their services and inevitable inferences," " as every one must see," an ornament to our country and an honor to these important fields of labor. from W. H. J. positions, is thus stated. "All who the Baptists. The writer, no longer connected The Circular to Pastors of churches and of do not believe, have not the power to believe, and with that institution will not be accused of adu-Christ and love for him. Might we not turn the ta- in which the term power is employed in this discussion, or undue partiality, in saying, that after directed to be destributed. sion," as I think "every one" may having visited many of our best Female Semina-"see," from this statement of Videns is, that he has ries, North and South, he has seen not one Elder J. J. James. Next Quarterly meeting attained no inconsiderable skill, at least, in one of that combines all the advantages, to be found at the held on Saturday before the third Sabbath is expected that combines all the advantages, to be found at Confession of Faith, Chap. 28, Sec. V. "Altho is a great sin to contemn or negrect this ordinance. Baptism! yet grace and salvation are not so inseptably annexed unto it, as that no person can be received or saved without it, or that all that nare baptized are undoubtedly regenerated." Now, would not the natural interpretation of such language as this natural interpretation of such language as the natural interpretation of such language as th by the same administrator . I to an one for Komish Charen final? Softiend to all the communes and the dispense of the prove of the came administrator.

iginated under Baptist auspices. On are abundantly remunerated in the good the stitute has already accomplished, had it con

While the subject of the locating, &c. Forest College was in agitation ber sociation, a committee of gentlemen the vicinity of Piney Grove, circulated a scription, and an amount was subscribed soon, sufficient to enable them to propose to that, youths even in indigent circumses shall not in future be deprived of a good education

The report on Publications and Tracts, and I must not conclude without answering an impor- the discussion, which took place on the question such as a christian delights to dwell upon. Pand were contributed on the spot, for purchase denominational books and tracts to he will disseminated through the land, a Board was er stituted to mature and conduct the Publica and Tract operations, and Murfreesbore

> The report of the standing committee on an animated discussion, especially when proposition was submitted to form an East-Convention. No Association in the State L felt a deeper interest in the welfare of the Con vention than has ours, and even this year, have given good evidence of that feeling; but we feel that our feelings have been disregards prominence sought to be given to one female a smaller school, than others, has given offenes 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 he more guarded in future. We are opposed to sort to a remedy, which in contemplation may be as painful to some of us, as to others.

> held with the church at Meherrin, pear Mu

P. S. Some of the churches expressed a wid through their delegates that their minutes should be sent to them by mail. Such churches can nceive their minutes in this way, by writing both

For the Recorder. Board of the North Carolina Babtist Su

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

1st, was received from Rev. Robert B. Jone Missionary to the Valley of the Catawba. Brd er Jones states "I am quite well at this time stances have occurred since I made my last n port that I feel much elated. My labors are not being abundantly blessed. There are more than thirty serious persons at the different places preach at, I have baptized two since my rep Newton, has professed a hope in Christ un my ministry. I expect to bantize her when next visit that place. We have

"I have many inducements to section. I hope Providence will rule all I did visit last year. I am surprised to see be the people turn out during the week days.

No answer has yet been received from El Hume of Covington Kentucky, in relation to is suitable persons be recommended by some frien

as a Committee of the Board, was approved in

The Board then adjourned after prayer