

THE RECORDER.

RALEIGH, N. C.

FRIDAY, JUNE 25, 1852.

Ministerial Changes.

Our readers doubtless noticed in our last, a request from our highly respected brother, Dr. Cooper, that correspondents should address their letters to him at New-Berne, in this State. He has accepted a call from the Baptist Church in that city to become its Pastor. In parting from this worthy fellow-laborer in the cause of Christ, we would not fail to express our feelings of gratitude to God, for having permitted us, for so long a time, to enjoy the society and counsel of so devoted a Christian, and so accomplished a gentleman and scholar. His contributions to the columns of the Recorder, have been highly valued and greatly admired. We hope that his labors in New-Berne will not prevent him from delighting and instructing us with his pen. While living in Raleigh, he has also been greatly useful as a Christian minister, both in the pulpit and in the private circle. May the blessing of the Most High rest upon him.

We also informed our readers that our esteemed brother, W. H. Jordan, had accepted a call from the First Baptist Church in Wilmington to become its Pastor. Brother Jordan leaves a circle of devoted friends, who part from him with great reluctance. A wider field of usefulness is open before him, which he deems it his duty to enter upon. May his labors there be attended with great success. Brother Jordan handles a ready pen, and has done good service to the Baptist cause with this effective instrument. We hope that he will continue to favor us with his valuable contributions. We are happy to learn that the pulpits of the New-Berne and the Wilmington churches will be so well supplied.

WING NATIONAL CONVENTION.—This Convention adjourned on Monday the 21st inst.—after having nominated MAJOR GENERAL WINFIELD SCOTT for the Presidency, and HON. WILLIAM A. GRAHAM of North Carolina for the Vice Presidency of the United States. The vote for the Presidency stood as follows:—Scott 158, Fillmore 113, Webster 21.

The Steamer Roanoke.

This fine boat now leaves Richmond every week for New-York, stopping at Norfolk on her way—She is now in superior order—and is commanded by a skillful seaman. Those of our friends who may wish to visit New-York will find it not only cheaper, but more pleasant to take this route. You are troubled by no insulting rail-road conductors—annoyed by no impudent hackmen—have no anxiety about change of baggage—are not compelled to sit for hours in a constrained position—but can take your regular rest, as if at home. We are sorry that it does not leave New-York on Friday instead of on Saturday. We do not like Sunday travelling, even if we enjoy the privilege of religious worship on board. On the Saturday before the last, we left N. York at 4 P. M. in the Roanoke. Three ocean steamers left at the same time with us.

On Sunday morning we found upon waking that we were with a smooth sea, and a light breeze passing swiftly by the shores of New Jersey and Maryland. At half past 10 by the request of some of the passengers, we held religious services and preached a missionary sermon. The audience assembled in the large saloon, paid respectful attention to the preaching of the word. We take occasion here to express our thanks to Captain Parrish for his kindness in permitting a Baptist minister to preach on board of his steamer. The Captains of some of the ocean steamers refuse to permit any minister to hold service on board of their vessels, who is not a member of the church of England, and some will not allow any one to preach.

We close as we commenced by advising all who wish a pleasant trip to New-York to go in the Roanoke. It costs but ten dollars to go from Richmond, and eight to go from Norfolk, without any extra charge.

Queries.

1. If an individual should come to a Baptist church and be received and baptized by the supply of the church, and never after was received into the fellowship of the church by the extension of the right hand of fellowship, is that individual entitled to a certificate from such supply for his or her baptism, to unite with any sister church; or is such an one a member where the baptism was done? Please answer and oblige.

A BAPTIST.

2. Have not a church the right to call a Presbyter, to examine the qualification of a man, and if found to be orthodox, and judge, worthy of ordination, to ordain him, independent of an Association? Your opinion is respectfully solicited, and will be thankfully received. A SUBSCRIBER.

We publish the above queries for our correspondents to write about. When they have finished we will give our opinion.

SARTAIN'S MAGAZINE for June has been received, and in all respects equal to any of its predecessors. This number closes the first volume of the present year, and with the July number, which commences a new volume, will make its appearance about the first of June; a rich treat is promised to the readers of the work. J. T. Headley, a writer well known to the American reader, will furnish a series of papers entitled "The Romance of American History." Mr. Headley will commence the series in the July number with an illustrated life of General Andrew Jackson, which will be continued through some four, or five numbers of the work, and will be followed by other articles devoted to the most distinguished men who have added lustre to the annals of the nation. This feature of itself, will, no doubt, double the subscription list of this popular magazine in a very short time.

Sartain offers a large premium print to all new subscribers. Now is the time to make up clubs. A specimen copy can be seen at this office.

TERMS.

One copy of the Magazine and one of the print, \$3 Two copies of the Magazine and two of the print, \$5 Five copies of the Magazine and five of the print, and an extra copy of each work to the getter up of the club. 12

MYER'S UNIVERSAL.—Herrman J. Myer of New York has sent us a copy of this beautiful work. It is published in numbers, each containing several excellent engravings, accompanied with well-written explanations. Price 25 cents per number.—When finished the work will make a capital ornament for the centre table.

THE FARMER'S JOURNAL.—This excellent agricultural monthly is published at Bath, N. C., by Dr. John M. Thompson. The June number has been received. It is filled with information useful to farmers. Price one dollar per year.

LECTURES ON THE LORD'S PRAYER.—By William R. Williams, D. D.

Gold and Lincoln of Boston, have recently issued a neat edition of this excellent work. It is a beautiful specimen of expository lecturing. The author has taken up the Lord's Prayer, clause by clause, and has brought out its meaning in a most interesting and profitable manner. Those who were so much delighted with Dr. Williams' Religious Progress, will eagerly desire to read the present work. The author well remarks respecting the Lord's Prayer, "It is indeed one of the marks of the divine authorship of this brief document, that sitting as it does all hearts, and adapted as it is to all times and scenes, it yet preserves a freshness and richness which the new emergencies and the new applications of each successive century seem only the more to enhance and illustrate. And this feature of the prayer must be pleased as an apology for what might else seem rashness in sending forth a new series of remarks upon a portion of Scripture already so fully discussed, and by men of highest renown and worth in the churches." Dr. Williams has shown that it was indeed proper for him to have made the Lord's Prayer the subject of discussion, although many able writers before him, have turned their attention in that direction. His work we commend to all lovers of good reading, and sound theological investigation, and we assure them that they will reap a rich reward from a careful perusal of it. We give our readers a short extract from the closing appeal of the 4th chapter.

"As we, on the other hand, yet strangers and enemies to God, our forgetfulness and disobedience cannot wrench the world from its moral dependence, more than the tiny hand of your child can unswine the bands of gravitation that link your planet to the Sun and the Solar System. As said the manifested Jehovah of old to the refractory patriarch Job,—"Goad thou bind the sweet influences of Phidada, or loose the bands of Orion?" You are, in the purpose and revealed and unrevealed will of God,—in the will of command which Scripture has already unveiled, and in the will of control which Providence is slowly to unveil hereafter,—you are by dependence, and by duty and by destiny a creature and a subject of God. Could you repeal His statute of subjection to Him? The stars in their course, were said by the Hebrew prophets to have sought against Siccra, the Lord's enemy; and soon if you are the enemy of Christ, sun, moon, and stars, day and night,—summer and winter,—angels and men,—and years and ages,—all worlds and all beings, will be found embattled against you; and the wide universe, its rocks and its hills, its trackless fields, its forests, its mountain caves, and its fitfulless abysses will afford you no nook to shelter you from the wrath of the Lamb. His will must be done in the destruction of the sinner, and in the salvation of the believer. The prayer is nailed as an edict to the Throne of Almighty. Will you obey or must you confront that will? Will you become its victim or its worshipper?"

THE WISE AND FOOLISH BUILDERS COMPARED. By Rev. Marion Eastwood.

From E. H. Fletcher, Esq., we have received a copy of this excellent little book. In a very brief discussion of the subject it gives us the marks by which we can distinguish between true and false Christians. A careful perusal of the book will not fail to advance the growth in grace of any Christian heart.

OVERING, OR THE HEIR OF WYCHERLY. By Eldred Grayson.

Cornish, Lamport & Co. have recently published a historical romance, with the above title. It contains some interesting delineations of human character and some pleasing descriptions of natural scenery. Those wishing a book of light reading to take with them to the springs, or to read in the rail-road car will find this not unsuitable.

HARPER'S NEW MONTHLY.—The June No. of this extensively circulated work was received during our absence. It contains a large amount of reading at a very low price. We were particularly interested with the account of the voyage across the Atlantic in the steamer Arctic, made by the Rev. Mr. Abbott. It is worth the price of the number.

THE SEVEN CHURCHES OF ASIA. By Rev. Samuel Wilds.

E. H. Fletcher has recently published the above-mentioned work. It contains an excellent historical account of the seven churches written to by John while at the isle of Patmos, together with various practical remarks respecting the epistle, contributing to the education and comfort of the people of God. The work contains nothing particularly original or peculiar, yet it is well adapted to exert a quiet religious influence upon the mind of the reader.

For the Recorder.

A. Jones' Sermon.

BRO. TOBEY.—I see in the Recorder of February 20th, (which from certain causes I did not see until the day before yesterday,) that brother Jones is fully disposed to re-affirm his expressed views of the Divine purposes. He proposes several questions to me, and has sought by new arguments to fortify his position. He asks, "If the power to believe is natural to man? Or does God in a special or peculiar sense confer it upon those alone who believe?" I answer, that it is not peculiar or restricted to those who believe unto life; but that it is common to all upon whom rests the obligation to believe. To the question, "Is the power to believe holy or unholy?" I answer it is neither. Because holiness implies the use of a power and cannot be predicated of a power or faculty. As then all the six questions rest upon the supposition that the power to believe must be holy or unholy; they are all answered. I consider Luke 10:21st, irrelevant to his position. Were the things hid from the wise and prudent, the power to believe? Many prophets and kings had desired to see those things, but died before the time. Did they all want saving faith? I presume not; though they searched diligently and unavailingly for the time which the spirit which was in them did signify, when it spake of the sufferings of Christ, and the glory that should follow.

Christ in Luke 9th, charged them not to tell that he was the Christ. Afterwards he told them to publish it to every creature. I suppose it was all right to make the poor fishermen the repositories of the secrets of the Kingdom, until the fit time for their promulgation. Bro. Jones is an honest man. He never winces at, but openly avows his conviction, that God purposed the sin and fall of Israel. I think though, that I can adopt his mode of reasoning, and prove Universalism before he will his position.—Let us see. As I live saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn and live. Now God has power to do what he wills; therefore the wicked will turn from his way and live. This argument has the advantage of brother Jones, in that he has to beg the question, that God had any such purpose as the sin and fall of Israel. I concede that God has often expressed the purpose to punish the sinner. That he purposed the sin is another matter, as every father and mother know. The closed eyes, the dull ear, the gross heart,—are relied upon by brother Jones.—Who closed the eyes? who shut the ears? who hardened the hearts when the words and works of Christ were forcing their way through these inlets to the soul? Who stopped the ears of the murderers of Stephen? Who resist the Holy Spirit? Is it those who never felt its illuminations? Can a man choose in the dark? No. Did the Spirit ever call upon a man to choose before he had convinced him of sin, righteousness and judgment? See the day of Pentecost.—The whole book of Acts.

Now we see the fulfilment of the oft-repeated saying: "Unto him that hath shall be given—from him that hath not shall be taken away that which he hath." Those who close their eyes to the light emanating from the preaching of John the Baptist, lost all the radiance emanating from Moses, John and Jesus. Thus God deals with his rebellious creatures. Chorazin and Bethsaida had works done in them not done in Tyre and Sidon. Now to prove that the first named cities were better dealt by than the last, it must be proved that the temptations to sin were no greater in the first than in the last named cities, for, if a variety of influences hindered the illumination and salvation of those in Chorazin and Bethsaida, which did not exist in Tyre and Sidon, who can challenge a greater display of God's power in the first than in the last named cities. And while the words of the Saviour were a most appalling note in the ears of those whose corruptions were hindering the conversion of their better disposed neighbors, in the first named cities, it is no ground of complaint to the Tyrians nor the citizens of Chorazin. And is not the repentance spoken of, of that national character which God demands in any people or city he perpetuates. And will not God in the final judgment reward every citizen of the four cities according to the use made by them of the respective power each had to serve him. Or does brother Jones think the works were done in Chorazin and Bethsaida to aggravate their damnation—and that Tyre and Sidon were deprived of them for fear they would be saved, and all together so arranged as to carry out the previous purpose of ruining all four of the cities.

Christ was delivered by the determinate counsel and foreknowledge of God. But did this make the hands of those who knew nothing of this counsel less wicked in crucifying him? Does God's overruling man's wrath apologize for his wrath? Those were wicked men whom Jude says were foreordained to this condemnation. Pharaoh was roused up, or raised up to make known God's power. Does brother Jones understand that God made Pharaoh wicked to show his power? Or does he understand that being a very wicked man God developed his character or roused him up by the threatened removal of his slaves, so the people could see what he was punished for, Egypt could be illuminated and many brought to repentance, and God's character widely diffused, ultimately to the colonies of Greece?

You will freely concede, I presume, that the word raise should be rouse. No man can take more pleasure than I do, in the declaration that God has mercy on whom he will have mercy,—this should be to every Gentile a theme of devout thanksgiving. On the power to believe, brother Jones has some singular reasonings. I freely acknowledge the universal inability of all men to believe without testimony. What advantage is it he asks, that God gives the power to believe unless he give such additional power to elevate our natural weakness to the point at which we shall be willing to exercise that power? Again he asks, does not the will to believe imply a holy character? On this last point one of us reads the word backwardly. With me the heart of the man is purified by faith. And the very passage he quotes to his position, I claim for mine. How can you believe who receive honor one of another, and seek not the honor which cometh from God only. It is not then the possessor, but the seeker of the honor which cometh from God, who can believe. Nor can I see how man's inability to come to Christ except drawn by the Father, favors his any more than my position. We are told we must hear and learn of the Father to come to Christ.—"Faith then comes by hearing."—And if they continue in the word, they will be disciples indeed." All of this does indeed prove that we are saved by grace. Faith, the salvation, is all of God.

But of this will something more ought to be said. Can I will to do or to be any thing. No, I can't will to be miserable. I can't will to be a devil. I can't will to be a Christian, before I hear or know any thing of the character of God. But the plain question is, could some persons who have willed to be sinners, have willed to be Christians? Or can a man dispose of his will to either side of some propositions? I answer yes. John is a drunkard to-day, despite all the appalling facts which stare him in the face. To-morrow, without any additional power to elevate his natural inability, he quits the bowl forever. Here the same man has willed both sides of the question. Thomas is a sinner to-day, despite all the facts of the gospel urged home upon him by all the persuasive eloquence of the Spirit. To-morrow, he ceases to resist the Holy Spirit, "without any additional power to elevate his natural weakness to the point at which he shall be willing to exercise that power." He acknowledges as every penitent ought to acknowledge, that the Gospel is the sword of the Spirit, the power of God unto salvation. And you can no more make a conscience feel than a rock weep in the absence of a consciousness that I could have willed to do differently. In the absence of this consciousness, the fires of hell would be quenched. Upon it, all elevated governments, human and divine, are predicated. Without it, repentance is an unmeaning word—a senseless sound.

All that God does for the will, is to place the motives on the side of man's interests. To bid for his affections by a revelation of himself, while man is as sovereign in the acceptance of the terms of reconciliation as God is in their tender. On one side, are his appetites on the other, the love of God. I do sincerely believe that the same influence is used to make the Christian, that was used to induce the Israelites to leave Egypt. Not for the same immediate object, nor in the same degree. But if different in kind, will brother Jones show that difference?

I find in looking over brother Jones' remarks, that I've not noticed the use he makes of the question put in the mouth of the Jew, "Why doth he yet find fault, if man cannot successfully resist the will of God, in the salvation of the Gentiles, and in the rejection of the Jews?" I answer, that he finds fault only where man has attempted to frustrate the grace of God. And the query still fits the mouths of those, and those only, who continue the apologists of the sinner; by asking, who can resist his will? Alas Jew! will you still reply to God, why hast thou

made me thus, when you have so long had the offer of being made a vessel of honor.

Yours affectionately,

BENJAMIN PARIS.

For the Recorder.

DEAR BROTHER TOBEY.—I see in the North Carolina Baptist (otherwise the Freewill organ) of April 30th, a vociferous editorial, falsely pretended to be a reply to my review of their falsehoods. I say falsely pretending, for it is clear that they never intended like gentlemen to answer my communication, or they would like honest men have published my letter together with my former letter, and brother Webb's letter which fully sustains my assertions with regard to their standing among our churches. They know I have written nothing but the truth, which is fully sustained, if they would dare deal fairly, and publish the whole matter in their little scandal sheet.

They have avoided speaking of the important things alleged in brother Webb's letter or my letters. They say I have spoken of names of men who are dead, alluding to Roberts and Guthery. I know not whether they are dead or alive myself, but they revile me for slandering the dead, but dare not deny my assertions about them.

They further assert that the Union Association did not appoint her own preachers to ride as Missionaries, and then try to make the impression, that brother Chastain of the Highwassee and brother Ezel of the Broad River were their missionaries, (which is false) for if either of the brethren, or their Associations have ever tried to advance them in their work of discord, I never yet heard of it—true they may have appointed the brethren, but did they ride? They could appoint brother Shuck, (for they have vanity to do anything.)

As it regards the other brethren likely they rode for I suppose they are in their connection.

They further challenge me to prove that they ever took members excluded from our churches, as I declared. I am not disposed to trouble you with publications of such low vice, nor will I risk men so unfair as them to publish anything for me; but if they are sincere in what they say, the Asheville News, the Minutes of the Green River Association, or report of a committee appointed to visit Newbethany church proves that they have done as I charged, and one of the Editors was the very man.

The Editors seem desirous to get up a quarrel about doctrine, but those who know them will hardly condescend to controvert a subject of such magnitude with them.

I say to them if they wish to put off their former sins, and deal fair and honest as Editors, let them publish my first letter to brother Tobey, my second or reply to theirs, and brother Webb's, together with their's, and let their readers see my side of the question, with their's. If they will not I hope they will cease their falsehood and slander.

BALILE BRUCE.

Montford's Cove, N. C., May 25, 1852.

[We should have been better pleased with brother Bruce's letter, if he had written with a little less acerbity of style, but as he has given his own signature and will bear the whole responsibility, we have concluded to give it to the public as he has written it.—Ed. Rec.]

For the Recorder.

DEAR BROTHER TOBEY.—I wish to submit a few more remarks to the public through the Recorder relative to an article in your paper of the 13th of February. The Rev. A. Roby now comes out and acknowledges that he wrote said article, and is now threatening to publish me as being inconsistent, alleging that I was knowing to the publication of that article and gave my assent to it, which I deny. The facts of the case, however, I am willing to admit. There did a conversation occur between myself, brother Roby, brother Z. B. Adams, and brother J. D. Wright on our return from the Jefferson Association, respecting the act of that Association, in refusing to pass a resolution recommending that the order of the Sons of Temperance should be made no bar of fellowship in the churches. We all concluded that the Association did wrong in that thing, and I still retain that opinion, and in this conversation we spoke of publishing the act of the Association in the Recorder, and some of the company proposed to me to write an article for publication, but I refused to do it, and we parted without either of us agreeing to write anything. Now it will be remembered that two of the Associations against which those brethren in the Recorder of the 13th of February was directed, had not at that time held their sessions, and how could it be possible that I could have given my assent to the publication of an article narrating facts which at that time had never occurred.

I wish in connection with this little communication to propose two queries which I hope you will answer.

QUERY 1st.—Is it order, or is it according to the usage of the Baptist denomination for a promiscuous assembly consisting of ministers, private members and individuals who are not members of any church, some of them Sons of Temperance, and others engaged in carrying on extensive distilleries, making and vending ardent spirits in the land, for them to meet in counsel in a section of country occupied by regularly organized missionary Associations, and appoint a committee to draft constitutions for an Association, and for churches, and send out ministers to constitute churches?

QUERY 2d.—Can the following position be sustained by the word of God or not, that the rich can lay up a vast treasure in heaven while the poor have not the opportunity of doing so?

You will please to give us your views on the above queries, and satisfy many Baptists in Western North Carolina. Wm. G. Brauns. Hamptonville, N. C., June 6, 1852.

For the Recorder.

DEAR BROTHER TOBEY.—I forwarded two communications to you, before leaving your State, acknowledging funds received for brother Yates' house, which I trust you have received and will insert in the Recorder. I now wish to acknowledge the following additional sums.

Bethel \$15.65, Elm Grove Female Seminary \$3.00, Mount Taber \$11.25, Meherrin 4.00, Chowan Female College in part of their mission subscription \$5.00. Total \$38.90.

If I have made any mistakes in the acknowledgments of funds received, they will be gladly corrected.

On examination of my diary, I find I spent four months in your State, during which time I collected eight hundred and thirty-three dollars and twenty-seven cents in cash for the N. Carolina Baptist Mission House at Shanghai. There are some subscriptions also, which the brethren promised to forward to you. During the same time, I also obtained three hundred cash subscribers to the Home and Foreign Journal, which I believe will ultimately result in great good to the Mission cause; if these persons will continue to take the paper. As it will be impossible for

them to read monthly, the facts which it contains and not become deeply interested in the cause which it advocates.

I have tried to be very particular as to names, post offices, &c; but if through some mishap, any should fail to get their paper, they will please write to H. K. Elyton, Richmond, Va., giving their name and post office, and stating that they have paid me for it. He will then forward it immediately to them.

I fully expected to see you again before leaving for China; but Providence has ordered it otherwise. It will afford me pleasure to attend to any business in my power, there, for you. Any communications, &c. that you and sister Tobey or brother Yates' family may wish to send over can be forwarded to the care of Rev. James B. Taylor, Richmond, Va. and I will take charge of them with pleasure. We expect to have brother Whilden and lady as companions on our voyage. They, I believe, go to the Canton station. We are busily engaged preparing for our departure and hope to sail sometime in July. Can't North Carolina furnish a man for the Chowan Association to send to China as they are anxiously praying for one?

Our board at Richmond is now in want of eight or ten men for the foreign field. Will not some of the young brethren at Wake Forest take this matter into serious consideration? Yours truly in Christ, A. B. CARANES.

For the Recorder.

DEAR BROTHER TOBEY.

As I have recently had the pleasure of writing some communications to your paper, concerning the success of the labors of Rev. R. B. Jones, I once more resume my pen to communicate the result of a meeting of the Olivet church under the labors of her pastor, Rev. A. J. Cansler.

On Saturday, June 6th, brother Cansler came round to attend his appointment, and preached from Philippians 1:15. "Ye shine as lights in the world." Subject—"The Public and Private duties of Christians which are necessary to enable them to shine as lights in the world, and religious cheerfulness will be the reward of thus acting." This subject, brother C. treated with unusual eloquence and seemed deeply-impressed by that usual to feel the importance of his subject. Bro. C., as some of your readers are aware, has not been long in the ministry; but he has talents, which, if devoted ardent to the cause, will enable him to be an exceedingly useful minister of Jesus Christ.

At the close of the sermon, the church attended to the reception of members, and three ladies and one gentleman were received upon profession of faith, after relating their christian experience. A petition was then presented from the "Aim at Smyrna," lately constituted by brother Jones, to obtain a Presbytery to constitute them into an independent church. This petition was granted and nine members dismissed for that purpose; the Presbytery to meet at Smyrna for that purpose on Saturday before the 3d Lord's day in July next.

After the church meeting, we repaired immediately to the Banks of the Catawba, where brother Cansler baptized three of the individuals who had presented themselves, as they could not conveniently wait another opportunity.

On the Lord's day, brother C. preached to an uncommonly large and attentive congregation, from John 6:44, giving a very lucid exposition of our views as a denomination concerning the work of God and the Free Agency of man in the matter of salvation. Yours truly in gospel bonds, June 9th, 1852. MEDICUS.

For the Recorder.

Union Meeting, 1st section, Raleigh Association, met according to appointment Saturday before the fifth Lord's day in May, 1852, with the church at Wake Forest College. Rev. William Jones chosen as Moderator. The churches were called and noted as follows:

- Hepzibah—Not represented.
Rolesville—Solomon Walker.
Wake X Roads—Peyton A. Dunn.
Wake Forest—John Mitchell, J. J. Freeman and ministers.
Wake Union—James A. Hicks, Wm. Griffin and John Battle.
Mount Vernon—Moses Allen.
New Hope—William R. Trawick and W. R. Knight.

Ministers and deacons were invited to seats with us. Professor Brooks introduced to the Union Rev. W. C. Buck of Nashville, Tenn., Corresponding Secretary and agent of the Bible and Publication Society, who in a very able and eloquent manner took part in discussing the queries. The following queries were discussed: 1st. Should churches hold their conferences openly? Answer: As a general thing they should. 2nd. Does the present system of missionary operations promise a permanent and speedy evangelization to the Heathen? No answer laid on the table. 3rd. Is our plan of Close Communion sustained by the writings of the Apostles? Answer: It is. 4th. What do the Scriptures teach concerning the relative duties of the ministry and the churches? After considerable debate the query was laid on the table for want of time to discuss it. The meeting then closed to meet next fifth Sabbath and Saturday before it at Hepzibah. Appointed Rev. Wm. T. Brooks to preach the introductory sermon and Rev. W. T. Walters the missionary sermon on Sabbath.

Benediction by the Rev. W. C. Buck. W. R. KNIGHT, Clerk.

For the Recorder.

Proceedings of the Executive Committee of the Union Baptist Association.

Their last session was held with the Kenansville Church on the 28th, 29th and 30th of May, 1852. When reports were received from Elder H. Minor, G. W. Wallace, A. Guy and A. B. Alderman, which were favorable and encouraging. In most instances where they dispensed the word, large congregations attended their preaching, with increased attention to the word preached, many enquiring the way to Zion, and the churches we think are taking a more lively interest in the cause of their Master, in the up-building of his Kingdom. They appear to be looking for better days, when the Lord will appear in his glory, and pour out his spirit in the conversion of many souls, and revive his work in their own hearts.

These Brethren were continued in the same fields of labor they occupied last quarter.

Bro. N. Akew has been afflicted and not able to travel. We feel his loss and deeply sympathize with him and his family in their affliction. The Committee feel encouraged to go on in this great and good work, hoping that the church will continue to sustain them in their efforts, to build up the Redeemer's Kingdom here upon earth.

Their next meeting will be held at the usual place, of the Union Association.

B. OATES, Clerk. C. D. ELLIS, Secretary. From the Milton Chronicle.

The Spring session of this flourishing institution closed on Thursday and Friday last, with an examination not only creditable to the Principal and his assistants, but highly gratifying to the friends and patrons of the school. The pupils examined, evinced by their prompt and intelligent replies an acquaintance with their studies, which could only have resulted from diligent application on their part, and assiduous attention on the part of their instructors.

The compositions read were excellent, exhibiting a truthfulness of sentiment, a beauty of diction, and a touching pathos, highly creditable to their fair authors.

Concerts were given on Thursday and Friday nights by the pupils of Miss Cranell, the Instrumental Music, which were numerously attended, not only by the citizens of the town, but also by many ladies and gentlemen from a distance.

The exercises were protracted on both nights to a late hour, in a manner most honorable to the teachers and pupils, and most gratifying to those assembled. All the young ladies acquitted themselves well; but several by their proficiency in their studies, their musical attainments, their excellent reports, and obliging conduct, secured themselves the high regard of an admiring audience. As this institution will possess by the session the additional advantages of enlarged buildings, an increased faculty, and extensive philosophical and chemical apparatus; it will doubtless receive a liberal patronage from an appreciating public.

The above has been written not for the purpose of indulging in empty panegyric, but that merit might receive its due reward, and that parents might avail themselves of the advantages offered by this institution for the education of their daughters. A SPECTATOR.

Science against Despotism.

M. Arago, the astronomer, was lately summoned to take the oath of fidelity to Louis Napoleon, on pain of removal from the Observatory of France, which he has directed, with a wide fame, for half a century. The observatory requested the service minister to appoint a day when he should quit his post; intimating, that as a member of the Provisional Government of 1848, and subsequently President of the Executive Committee, his conscience had imposed upon him a resolution which, perhaps it were Director of the Observatory would hesitate to adopt; and not concealing his intention, if dismissed, to address to all the great academies of Europe and America—having had the honor of belonging to them—a circular to announce his removal from an establishment with which his name had been in some sort identified, and which had been for him a second country.

The late English papers have the intelligence that "The President makes exception in favor of M. Arago, who is permitted to retain the direction of the Observatory without taking the oath."

This is a remarkable instance of the power which men of learning have over the most despotic governments. M. Arago, the politician the Usurper would fain proscribe; but M. Arago the astronomer, supported in the office which he holds by the suffrages of the scientific world, dares not remove from office.—N. Y. Rec.

Secular Items.

The Bath (Me.) Mirror states that a Mrs. Davis residing at Winnequene, apparently died, Sunday before last. Preparations were made for her funeral the Sunday following. On handling the body it was found to be slightly warm; and there were other indications that although her blood was not properly in motion, she was yet alive. The lancet was applied and blood flowed quite freely, and the application of a glass to the mouth and nostrils indicated slight respiration. Up to Thursday her condition appeared to be improving, but there was no perceptible consciousness. Her body will be kept until the indications of decay.

POSSIBLY FISH.—During the past week, several Ipswich Expresses, thousands of fresh water fish had been poisoned in the river Colne, at Colchester. An immense tank of gas tar having been emptied into the river from the premises of the old gas works, a great number of persons busily engaged in capturing fish of several pounds weight, were floating intoxicated upon the water, and were the singular expedients resorted to for their purpose. We hear that after feasting themselves on their heart's content upon the carcasses of the fish, the gas tar produced an effect upon them, who partook of them, similar to that which it does upon the fish.

FROM CUBA.—Invasion Expected.—The New York Sun says, that great excitement prevails throughout Cuba, from reports of another filibuster expedition from the United States. The elements of the United States, as well as those from the former, were watched with a strictness remarkable even in Havana. Numbers of the police were placed on board as soon as they arrived, and maintained the strictest surveillance of everybody and every thing up to the moment of departure. Fourteen young men of good connections were arrested and thrown into prison on Friday the 28th ult., on suspicion of being connected with the revolutionary party.

FRONTIER OUTRAGES.—It appears by late intelligence, that citizens near the Mexican frontier are exposed to savage outrages.

On the 15th ult. a gang of fifty Mexicans, and Indians attacked a party of Americans, who were encamped on the American side, and killed five of them. Several companies of riflemen had been raised on the American side for the protection of the frontier.

The steambot Camanche, whilst going up the Rio Bravo, was fired at twelve times by the Mexicans. Several persons on board the boat were wounded, and the passengers had drawn up a statement of the occurrence, to be forwarded to the American authorities.

EMIGRATION OF CHINESE.—The immigration of China to California is increasing very rapidly. A law has been passed by the legislature of California to authorize contracts for labor for terms of years.