

THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.

Devoted to Religion, Morality, Literature, Agriculture and General Intelligence.

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RALEIGH, N. C., FRIDAY, DECEMBER 17, 1852.

WHOLE NO. 1231

Proceedings of the North Carolina Baptist State Convention.

(CONCLUDED.)

On motion of brother N. J. Palmer, a Committee of three was appointed to nominate delegates to the Southern Baptist Convention, to be held in Baltimore in May next. Committee to consist of William T. Brooks, John B. White and G. M. L. Finch.

Elder Elias Dodson from the committee appointed to nominate a Board of Managers, made a report recommending the following:

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| Elder Archibald McDowell, | John Kerr, Esq., |
| Hon. Calvin Graves, | A. G. Stevans, |
| James M. Allen, | Elder Elias Dodson, |
| Augustin Timberlake, | William M. Faulkner, |
| Joseph J. Yarbrough, | Elder William T. Walters, |
| Pindexter S. Henson, | George W. Thompson, |
| Dr. J. J. Boswell, | Peyton A. Dunn, |
| Richard Newbill, | Isaac Winston, |
| William H. Kersey, | Dr. William M. Crenshaw, |
| Elder William Hill Jordan, | Elder R. I. Devin. |

Elder Thomas W. Tobey, life member by a subscription of one hundred dollars.

The report was unanimously adopted by the Convention.

On motion of Elder Thomas W. Tobey, a Committee was appointed to nominate persons to fill vacancies in the Board of Trustees of Wake Forest College. Elder Thomas W. Tobey, J. J. James and S. S. Biddle, were appointed on that committee.

Brother Nathaniel J. Palmer submitted the following resolution:

Resolved, That each of the Baptist Associations in North Carolina, be and they are hereby respectfully requested to establish Preparatory Schools to Wake Forest College, and report the same to the Convention.

The resolution was advocated by the mover, Elders Dodson, Barkley, Tobey, Devin, Montague, D. S. Williams, and brethren Winston, Lewis, when the Resolution was unanimously adopted.

Elder J. J. James submitted the following preamble and resolution:

WHEREAS, Female Colleges and Schools under the influence and patronage of our denomination have been established, and are now in successful operation in different parts of the State, therefore

Resolved, That our brethren and friends be and they are hereby earnestly requested to encourage these institutions by sending their daughters and wards to them, and aiding in their endowment.

The resolution was advocated by the mover and Elders Tobey, D. S. Williams and brother G. M. L. Finch, when the resolution was unanimously adopted.

Brother S. S. Biddle from the committee to nominate suitable persons to be appointed to fill vacancies in the Board of Trustees of Wake Forest College, reported the following:

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| Elder Thomas W. Tobey, | T. H. Williams, |
| R. I. Devin, | J. P. Rascoe, |
| A. J. Canaler, | L. Simmons, |
| James M. Allen, | P. M. Powell, |
| William Hill Jordan, | A. J. Spivey, |
| Dr. H. W. Montague, | J. M. Brewer. |

The report was adopted.

Professor William T. Brooks from the committee appointed to nominate delegates to the Biennial Session of the Southern Baptist Convention, to be held in Baltimore in May next, reported the following:

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| Rev. James McDaniel, | William Hooper, D. D., |
| J. J. James, | Rev. R. I. Devin, |
| William H. Jordan, | Col. S. S. Biddle, |
| Thomas W. Tobey, | G. M. L. Finch, |
| John H. Lacy, | Chas. M. Palmer. |

The report was unanimously adopted, and the delegates therein named appointed.

On motion of brother Nathaniel J. Palmer, the Convention adjourned until Monday morning nine o'clock, so as to give place to the annual meeting of the North Carolina Baptist Bible and Publication Society.

Prayer by Elder John B. White.

There were services in the Methodist church in the forenoon conducted by Elder John H. Lacy, and in the afternoon by Elder H. Minor.

At night a general meeting was held in the Baptist church in reference to the education of young men to the ministry, and the endowment of Wake Forest College. The President of the Convention presiding.

The services after singing an appropriate hymn, were opened with prayer by Elder James S. Purify of Wake Forest.

The meeting was addressed successively by Elders Mark Bennett, William H. Jordan, President John B. White, of Wake Forest College, Elder James S. Purify and J. B. Jackson.

Upon a proposition being made by Elder Purify to be one of twenty to raise one hundred dollars by subscriptions of five dollars each, the same was responded to by the following individuals:—Elias Dodson, Mark Bennett, Nathaniel J. Palmer, J. B. Jackson, Mrs. Moore, J. M. Beasley, J. M. Patterson, William M. Faulkner, Mrs. Sarah Koroct, H. C. Strowd, Mrs. Guy, William Hill Jordan, H. G. Owen, W. H. McCullers, Isaac Winston, R. Ivey, J. J. James, S. S. Biddle, B. D. Rice.

The meeting was further addressed by Elders Elias Dodson, J. J. James and Professor William T. Brooks. A proposition being made by Elder Dodson to raise fifteen thousand dollars or more, to endow a professorship in Wake Forest College, by subscriptions of one hundred dollars payable in three annual instalments, commencing on the 25th of December, 1853. This proposition was responded to by ten individuals, making the sum of one thousand dollars. It is expected that this measure will be carried out by the friends of the college throughout the State.

The meeting was one of much interest, and adjourned at a late hour with singing the christian doxology, and benediction by the President.

SUNDAY, October 17th, 1852.

At nine o'clock a Conventional prayer meeting was held in the Baptist church, conducted by the Secretary of the Convention. Interesting accounts were given of the work of God in their respective fields of labor, by Elders Blackwood, Barkley, Tobey and Devin. Elder Bennett and brother G. M. L. Finch led in prayer.

At eleven o'clock the Conventional Sermon was preached in the Baptist church, by Professor William T. Brooks of Wake Forest College, from Isaiah 16th chapter, 1st verse.

A public collection was taken up in aid of the funds of the Convention—\$14 28 cts.

At the same hour, Rev. William Hill Jordan preached in the Methodist church, and a public collection for the same object taken up there, which united with the other made the sum of \$40 33 cts. Elders A. D. Blackwood and J. P. Montague, preached to the colored people in the Academy.

In the afternoon the Rev. James McDaniel preached in the Methodist church, and the Rev. J. J. James in the Baptist church. In the former there was much feeling manifested at the close of the meeting, and a number presented themselves for the prayers of the people of God.

At night agreeable to appointment, a general meeting was held in the Baptist church on the subject of Foreign Missions, conducted by Elder McDaniel.

The exercises were opened after reading a portion of the sacred scriptures; singing and prayer by Rev. G. M. L. Finch of Raleigh.

Rev. Thomas W. Tobey, late Missionary to China, then addressed the meeting on the subject of Foreign Missions generally. He was followed by Rev. J. J. James, who urged with much force the importance of awakening a deeper interest among the members of our churches in the missionary enterprise. He was followed by President John B. White, as to the best means of promoting the cause of missions and the missionary spirit. The attendance was quite large, and all seemed to take much interest in the importance of the cause, which for the time roused their attention.

The following resolutions were proposed and unanimously adopted:

Resolved, That in view of the present favorable state of things, in the various nations of the West Indies, we feel called upon to put forth the most strenuous efforts, to advance the cause of Foreign Missions.

Resolved, That we consider the vast increase in the tide of Chinese immigration to our shores an indication of the intention of our Heavenly Father to give to his Son the Heavens for an inheritance and the uttermost parts of the earth for a possession, and we deem it incumbent upon us, not to send any of these Chinese to say with truth, "No man careth for my soul."

Resolved, That our brethren in Europe, who have been, and still are suffering for having dared to preach the gospel of Christ, shall receive our warm sympathies and our earnest prayers.

Resolved, That we cannot understand the nature of that Christianity, which professes to know that the heathen are perishing, and yet does not use its best efforts to effect their conversion, nor have we any sympathy with such a spirit.

Resolved, That we will not suffer any apparent act of success in our

Missions, to diminish our zeal, or cause us to slacken our efforts to benefit the unhappy and benighted heathen.

MONDAY MORNING, 9 o'clock, A. M.

The Convention met according to adjournment, and its proceedings were opened after reading a portion of the Scriptures, and singing and prayer by Elder H. Minor.

Elder D. S. Williams from the Committee of Finance, made a report which, after being committed for some alterations or additions, was received and the committee discharged.

On motion, the public collections taken up on yesterday amounting to the sum of \$40 33 cts, be equally divided between Home Missions and Education.

Elder R. I. Devin from the committee on Publications and Periodicals, made the following report which was adopted:

The Committee to whom was referred the subject of Periodicals, beg leave to offer the following resolutions:

Resolved, That the Biblical Recorder be and the same is hereby most earnestly commended to the patronage of our brethren and friends throughout the State, and that our Ministers, Missionaries and Deacons of churches are requested to act as voluntary Agents for the same.

Resolved, That the Home and Foreign Journal published in the city of Richmond, be and the same is also commended to the support of our brethren.

R. I. DEVIN, Chairman.

A letter from Elder T. Stradley, Sr., of the Western Baptist Convention, was presented by the Secretary and read, and the same referred to the Board of the Baptist Bible and Publication Society.

Elder William Hill Jordan from the committee on the Agency, made a report recommending the employment of a General Agent for the Convention, which was adopted and the appointment of the General Agent referred to the Board.

Elder D. S. Williams from the committee in relation to the subscription books of the late Agent, made a report which was received and adopted, and the book of the Agent directed to be handed over to the Treasurer of the Convention.

Brother Nathaniel J. Palmer submitted the following preamble and resolutions which were read, and being advocated by the mover and Elder Elias Dodson, were unanimously adopted.

In view of the importance of the monthly concert of prayer in behalf of Domestic and Foreign Missions with regular contributions in their behalf.

Resolved, By this Convention that our churches be and they are hereby most earnestly requested to observe the same on the first Sunday or Monday evening in each month, not only as an evidence of their interest in this great cause, but as a means of grace and of blessings to themselves.

Resolved, That Pastors and Ministers ought to urge this matter in their public ministrations.

On motion of the same

Resolved, That each Baptist Association within the bounds of the Convention, is hereby affectionately requested to report annually to the Convention or its Board at Milton, the amount of missionary labor performed within their bounds, so that the same may be embraced in their annual report.

Resolved, That the Corresponding Secretary write to each of the Clerks of the Associations, urging a compliance with the above request.

On motion, Resolved, That the mistake in the report of the Committee of Finance, be referred to the Treasurer and Auditor.

On motion of Elder Thomas W. Tobey,

Resolved, That the thanks of this Convention be and they are hereby tendered to the citizens of Smithfield and vicinity, for their great kindness and hospitality extended to them and their friends attending this meeting.

Resolved also, That the thanks of the Convention be tendered to the authorities of the town of Smithfield, for the measures adopted by them to prevent the exhibitions of the travelling Circus Company during the session of the Convention.

On motion of Elder J. J. James,

In view of the travelling exhibition of the Circus Company, through out the State,

Resolved, That a Committee of three be appointed to memorialize the Legislature of North Carolina on the subject of putting down the evil in that way which to them may seem best.

On motion of Elder D. S. Williams,

Ordered, That the Secretary be allowed the sum of fifty dollars for his services as Secretary of the Convention and of the Board at Milton, during the past year.

On motion of Elder J. J. James,

Resolved, That the Secretary of the Convention have one thousand copies of the Minutes of the Convention printed in pamphlet form and distributed, one half to the Associations at the expense of the Convention, and that the same be also published in the Biblical Recorder.

On motion of Elder John B. White,

Resolved, That all of the unfinished business of the Convention be referred to the Board.

On motion of Elder J. J. James,

Resolved unanimously, That the thanks of the Convention be and they are hereby tendered to Elder James McDaniel the President thereof, for the able and impartial manner with which he has discharged the duties of his appointment.

The Convention then agreed to adjourn *vide die*.

The President then delivered a short, but feeling address to the members, and after singing the parting hymn and prayer by Elder J. B. White, the Convention adjourned.

The next session to be held with the Baptist Church in Tarborough, N. C., commencing on Thursday before the third Sabbath in October, 1853.

JAMES MCDANIEL, President.

NATHANIEL J. PALMER, Secretary.

R. I. DEVIN, Assistant Secretary.

On the last day of the Convention there was preaching in the Methodist church by Rev. R. I. Devin, and the closing sermon in the Baptist church at night, by Rev. A. D. Blackwood.

From the Indian Advocate.

An Appeal.

IN BEHALF THE INDIAN MISSION ASSOCIATION.

The Board of the American Indian Mission Association finds its operations greatly embarrassed—its missionaries suffering—its schools and stations languishing—and its great work of evangelization straitened by reason of a deficiency in the Treasury. From some cause the churches have been remiss in forwarding their contribution—have permitted their benevolent efforts to be directed into other channels, and hence the unfavorable condition of affairs, and the necessities for this appeal. In view of which the Board would earnestly appeal to all the churches in this broad and happy land of ours to instantly and earnestly come to its aid.

At no previous time since the organization of the Society has the prospect for the accomplishment of great good through its agency been so favorable. God has very signally blessed several of the stations by conversions and other signal manifestations of his power and loving kindness. The gospel has been faithfully and effectually preached to hundreds and thousands, and its saving influence felt by many. The arts of peace and the blessings of civilized life have been introduced into barbarous districts, and in truth, "The wilderness has been made to rejoice and the desert and the solitary place to blossom like the rose."

Churches of believers have been organized, and their light burns brightly. Associational organizations have been formed which promise great efficiency, and the future seems to have in reserve a host of blessings for the poor Indian. At this juncture, with such auspicious omens to cheer the laborers, a dark cloud is impending over the prospect.—The contributions have been inadequate to the pressing demands of the cause. With the strictest economy in expenditures and the closest watchfulness in the disbursement of monies, debts have been incurred which are now due and demand speedy payment.

The salaries of the missionaries have not been paid. Balances are now due each of them. These sums though respectively small, are large in the aggregate, and every cent is greatly needed by the missionaries to meet their current expenses.

We are pained and mortified in making the announcement, that many of them have recently suffered for the actual necessities of life.

Sickness has prostrated them, and in a distant section of country, remote from sympathizing friends, and unable to provide for the sustenance of their families, their situation has been extremely painful.—All these sufferings they have borne with cheerfulness—with characteristic martyr spirit. The Board hears no complaining from any quarter. But such neglect—such treatment—amounts almost to cruelty.

The forbearance of the recipients does not palliate the wrong.

And that wrong—that injustice to men and women who have forsaken all to preach Christ and him crucified, to whom is it chargeable? Have not we and all our brethren had some agency in permitting this

state of things to come to pass? Have we not been too indifferent to these mission interests? Have not our efforts relaxed—our ears been deaf to the cries for help? Our consciences respond affirmatively, and we must stand criminated of neglect until relief—solid and substantial relief is furnished.

To the Baptists of every State—to all the lovers of the Red Man—to all who wish to see him elevated in the scale of morals—and happy by being civilized and christianized, we would especially appeal in this emergency.

Shall we be disappointed—shall our needy missionaries be disappointed—shall the poor Indian with his untutored mind and godless heart be disappointed? We hope not; the acknowledged goodness of the cause for which we plead forbids it. A small contribution from each church would instantly relieve the Board of the financial pressure now glooming its prospects for usefulness, and bring joy and gladness to the hearts of many now robed in sadness. A liberal contribution would meet all pressing demands, and enable the Board to respond favorably to some one of the many calls for the extension of our missionary operations. In conclusion permit us to say, this is a work requiring mutual co-operation. Let the pastor, deacons, and members see to it: let them act promptly and the work is done.

In behalf of the Board,

JNO. L. KIRK,
WM. GARNETT,
A. W. LA RUE.

From the Christian Index.

Religious Instruction for Negroes.

BROTHER DAGG.—I send you a copy of the Minutes of the Washington Association, containing the report of a Committee on the religious instruction of the negroes; the publication of which in your paper, will very much oblige our brethren of this country. Of course, brethren of other Associations, will exercise their own judgment, as to the propriety or impropriety of the views presented in this report; but by us, they are regarded as sound and important. Since 1849, some of the churches composing our Association, have been labouring to impart scriptural knowledge to their colored membership, and their success thus far, has surpassed their most sanguine expectations. Many of this class of our people, have become better acquainted with their duties and privileges as church members, and consequently more efficient in sustaining the cause of religion amongst their associates and neighbors. Many also have been, as we trust, happily converted to the knowledge and practice of the truth through the instrumentality of these laborers. Every where the improvement of the negro is strikingly manifest. Not now as formerly are they satisfied with noisy, disorderly exercises which afford no instruction. Truth is what they want, solid, bible truth, in the language of the Bible. Our method is to read over slowly plain passages two or three times, until these passages are permanently fixed in their memories. And happy, happy is the influence exerted upon the conduct of this people, where these labors of love have been bestowed.

Brethren employed in this service, find themselves richly compensated by the gratitude of these creatures, so manifest in their expressions, as they drink at the fountain of eternal truth, now more completely open to them than ever before. I have just closed a protracted meeting amongst them, of a week's continuance—exercises only at night, (and by the way, is this the first meeting of the kind ever held in the State) during which the utmost good order prevailed, and several conversions occurred. For some months past, there has been in the neighborhood where this meeting was held, a most happy state of religious feeling amongst this people. Their prayer meetings have been well attended, and it is absolutely astonishing to witness the fervency and scriptural character of their exercises. The singing especially is soul-inspiring. Could it be associated with "upper-tensim"—which God forbid—it would lay in the shade any Gotham exhibition over which the refined in that quarter have gone into extacies.

We feel that there are difficulties connected with this subject of no ordinary magnitude. It is not our desire that the laws governing negro assemblies should be changed. We do not intend to violate either the letter or spirit of the law in any particular. Yet it is our desire to see the mighty mass of negro mind around us, so elevated as that it shall be able to discriminate more clearly between right and wrong than it has heretofore done. We wish to see this people better informed as to their relations towards God, towards their fellow creatures, and especially towards their owners. Moral force, arising from scriptural principles, would probably go farther towards the suppression of vice amongst them than the fear of punishment; at any rate, there can be no harm in making the experiment.

The author of the report, which I hope you will publish, is a good lawyer, a man of ripe experience, whose judgment upon this and every other subject, receives, as it deserves, a profound and respectful consideration. Besides he is practically a negro instructor, finding, as he assures me, a high source of pleasure, in the gratitude of those whose happiness he seeks to promote, and their fervent prayers for himself and his family.

While writing, I would say that the good Lord has smiled of late upon our efforts in this part of his earthly vineyard. Since the 1st of September, I have baptized about fifty persons in connection with the churches at Mt. Zion, Powelton, and Horeb. And the work is still onward. Our motto is "a whole year's rain." May the Lord afford this blessing.

Affectionately yours,

W. H. STOKES.
Mayfield, Nov. 10, 1852.

REPORT.

When Christ appeared to his people after he was crucified, and before he ascended his Throne in Heaven, he gave his people this command, "Go ye therefore, and teach (or make disciples) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." Math. 28—19, 20. Your Committee have approached this subject, with a view of its importance; nor are they at all unmindful of the difficulties attendant on the subject.—First, its importance;

The Colporteur and the Old Soldier.

It was in the month of December last. All France was agitated by Louis Napoleon's usurpation of the government. In city and country, friends of monarchy and republicans were discussing eagerly political affairs, government spies penetrated every where, heard every thing, and terror mingled with anger spread widely among the different classes of the population.

One night, tired with the day's journey, a colporteur came to a village inn. The common room was completely filled, not only with strangers, but with the villagers. The conversation was animated, and even angry. Our colporteur, who was drenched with rain, and had no change of clothes, because he had filled his knapsack with copies of the Bible, stood near the fire to dry himself. He soon understood the subject of the conversation: the late law authorizing prefects of departments to suppress taverns and other suspected houses. The older persons seemed to approve the measure, because they saw in its good means of suppressing intemperance; the others, on the contrary, attacked sharply this law which they regarded as arbitrary, illegal, and infringing the rights of property.

The company had not at first remarked the colporteur's presence. At last, one of the village orators, suspecting that this stranger might be a police-agent, felt afraid of him, and turning to him asked what was his opinion on the subject in debate, our friend replied in a quiet tone, that without approving the arbitrary measures, he thought there were too many taverns and coffee-houses. Hardly had he uttered these words, when the man who had accosted him, became violently angry, and spoke to him so insultingly that the by-standers formed a circle around the two speakers. The colporteur without being concerned or frightened, lifted his heart to the Lord, begging him to come to his aid in this trying moment. Aid from on high was not lacking, for he was enabled to announce the principles of his faith with great freedom of mind, and to make a serious appeal to his hearers. "These listened at first in silence; they appeared even to take an interest in what he told them of his personal history; but when, at the close of his remarks, he brought home to them the law and the Gospel,—when he spoke to them of righteousness, temperance, and judgement to come, as Paul to Felix, murmurs arose from all sides against him, and he was ordered to be silent. Some of the hearers were so furious that the colporteur feared some act of violence from them.

Things were thus, when from the bottom of the room, a voice exclaimed: "Do not touch that good man; I take him under my protection. What he says is true, and those who trouble him will soon be sorry for it; if they listen to me." At these words, all turned with curiosity towards the stranger who spoke. He was a man of tall stature, advanced in years, whose hair, beard and moustaches were whitened with age, but whose appearance indicated strength and health.—"Yes," continued the old man, "this good man has told you the truth, for he finds it in the Word of God."

"The Word of God, the Word of God!" exclaimed the company laughing; where is it? what does it say?"

"I have already offered it to you," replied the colporteur, "my knapsack is full of copies of this holy Word."

"It fell from heaven into your hands," continued the scoffers, and their bursts of laughter were redoubled.

"Stop," said the old man "stop! do not jest, I pray you, with such a subject."

"But who are you, then, to harangue us in this way?" said some one.

"Who am I? Well! I am going to tell you. I am an old soldier, yes, old, very old; for soon eighty years will have passed over my head. I have fought for the first Republic, and I have seen all sorts of things in my long life.—If you could count the marks of balls and of blows of the sword which I have received here," he added, pointing to his arms and to his breast, "you would wonder how I am still alive, and you would be more astonished if you knew all the battles in which I have been engaged. But enough of myself; let us return to the word of God. This Book I have read more than once, and it seems to me always new; it interests me more at every reading. How unhappy you are not to know it!"

"Enough! enough!" interrupted one of the company; "this is good for old folks who are going to leave the world. But for us young people, something else is needed. What we want is politics!"

"Fools!" resumed the old man, "you are misled by your politics. Instead of learning to enjoy your rights as good citizens, you sacrifice what might make you truly useful."

"But what are your politics?"

"The politics of God!"

"The politics of God! what does that mean?"

"Pardon and love! my friends. Yes, I assure you, he who knows the ways of God by reading his Word, discovers soon that all he has done for us is pardon and love. There we find no deception, nor falsehood as in men's politics!"

Thus saying, the old man drew from his pocket a New Testament, he read to them several passages on the expiatory death of Jesus Christ, and on the salvation he gives to those who believe in him. "I can assure you," adds the colporteur in closing his narrative, "that I have rarely heard such eloquent and impressive words." All the hearers were strongly moved, and no one laughed at this old soldier, who had found in the simple reading of the Bible so firm and effectual a faith.—*Cor. N. Y. Observer.*

That One Word.

A single remark of the Rev. Charles Simeon, on the blessings which had resulted from the labors of Dr. Carey in India, first arrested the attention of Henry Martyn to the cause of missions. His mind began to stir under the new thought, and a pearl of the life of Brainerd fixed him in his resolution to give himself to the missionary work among the heathen.

Harlan Page once went through his Sabbath school to get the spiritual census of the school. Coming to one of the teachers he said, "Shall I put you down as having a hope in Christ?"—The teacher replied, "No." "Then," said he very tenderly, "I will put you down as having no hope." He closed his little book and left him. That was enough. God gave that young man's soul no rest till he found hope through the cross.