COMMUNICATIONS for publication, or in any way relating to the Editorial or Business Department, should be addressed to the Rev. J J. JAMES. or "Editor Biblical Recorder," Raleigh, N.

All orders not attended to in a reasonable time should be repeated,-and all remittances not duly receipted should be inquired after-that errors and oversights may be promptly corrected.

Persons writing to us on business would confer a great favor by giving their Post Office ad- of the Methodists in Warrenton and Raleigh to dress; also that of each individual for whom they tion? The Front Street Baptist Church in Wil-

## Regular Correspondents.

ELDER W. H JORDAN. ELDER A. McDOWELL. ELDER T. W. TOBEY. ELDER G. W. PURIFY. ELDER W. M. WINGATE.

Bro. GUILFORD LEWIS of Louisburg, is our authorized Agent for this State, to collect outstandng accounts and receive subscriptions

### Lectures on Methodism.

By REV. J. Q. ADAMS. Our readers will find on our first page some preliminary remarks and correspondence which we publish as explanatory of several Lectures, which are to follow in consecutive order on Methodism as Anti-American in its Spirit and Tendency, by the Rev. J. Q. Adams, formerly Pastor of the Baptist church in Keyport, New Jersey, at present of New York City. Bro. Adams wields a vigorous pen and we venture to promise our readers that they will be well repaid by a careful perusal of these Methodism has now become of such consequence as a system in our country, as to attract general attention, and disinterested testimony is coming up from every quarter, that it is both anti-Scriptural and anti-Republican. We have heretofore published testimony from the South and

We hope those of our subscribers who have not vet renewed their annual subscriptions, will not forget that this is the season for many of them to make us remittances. Our receipt list is thus far behind what it was last year at this date.

West, and we now give it from the North.

### Prof. James C. Dockery.

became acquainted early in the history of Wake form was ever discussed by the members in Conven-Forest College-both of us being students of what tion. The published proceedings of the one held was then called W. F. Institute. Prof. Dockery, in Warrenton are now before us, and we find no that Asheville is the largest and most flourishing

whom she has so generously given to other States. lege be long continued.

### An Improvement for Raising Bees.

Just as we are going to press, our attention has been called by Mr. G. Calvert the inventer and for the more successful culture of the honey bee, in scripture, Babylon the Great, the Mother of Har- could. called the Common Sense Combination Bee Hive .-We cannot give a description of this improvement now for want of time, but would invite the attention of all who are fond of the products of the bee, to call at Mr. Lawrence's Hotel, where they may or the improvement with the bees, and beautiful tled to the thanks of all Bee raisers for an improvement in which so many are interested, and the extensive sales of his patent is the lest evidence of

ion the first opportunity.

### For the Recorder

Mr. Heffin is Silent. "Watcher," proposing to Mr. Heflin to discuss in is neither pertinent nor respectful. Now, if Mr. the N. C. Christian Advocate the following propo- H. does not respond to this proposition, by showing sition-each party to have equal space in the pa- us the true origin of his church-that it is not from per: "The Methodist Discipline does authorize anti-christian Rome, then we shall conclude that it at an early day, that a sufficiency has been sub-Baptists to partake of their communion." Mr. is because he cannot.

I have not as yet seen any response on the part "Several w proposition, as he and other Methodist ministers profess to invite Baptists to commune with them, and they are under obligation to keep the Disci- statement." pline and not to depart from it. If the Discipline does anthorize Baptists to commune with Methodists, let us know it, Mr. Heffin, -accept the chal- ferred to in the above extract, we will give Mr. H's. enge-have no backing out, and "use up" Watcher language just as we find it, when introducing the e, your standard of fuith and ice. But it has occurred to us that Mr. Heffin is unwilling for the members of Methodist societies North Chrolina say of the Methodist church, by to see a discussion on that subject, for they will proselyting purposes

### To Superintendents of Sunday Schools in

North Carolina. By sending me your address and a threeostage stamp, you will receive, gratuitously,

borough, N. C.

Still Worse.

which we find in his last reply. After some remarks about what he calls comical it is, "physician heal thyself." courtesies, &c., Mr. H. says:

"But he wishes to know how the Conference ould accept the offer of the Baptist Church at its session in Wilmington, consistently with the failure aington has not adopted the Iron Wheel. The Baptist Convention has adopted and endorsed that

kind, certainly needed to be sustained by evidence. vention on that amount. But admitting that the Wilmington church had not I learn that the brethren in College are in need lect of the second less criminal. the latter have no voice, but must take and swallow fully prepared for the work assigned them? down such stuff as is manufactured for them by their Will not every brother in charge of a church, spiritual masters, the Bishops and other clergy.

adopted and endorsed that slanderous book, and good cause, and report to the Board? thereby proclaimed its belief that the Methodist church is a harlot-anti-Christ."

ings of that body which have occurred since the Iron Wheel was published, and yet we and other We were agreeably surprised a few days since members of those Conventions of whom we have to meet, in this city, with Prof. D., with whom we inquired, have no knowledge that the subject in any

now on a visit to his brother, Gen. A. Dockery, allusion to the subject whatever. Yet Mr. Hellin town, West of the Blue Ridge, in this State; and so well known in this State, and other relatives, says "the Convention has adopted and endorsed the it is destined to be so, for many reasons might be is a resident of Mississippi, and recently elected Iron Wheel." What confidence can the public have given. At that place, there has been for many President of the Mississippi (Baptist) Female Col- in the statements of a writer who will so often af- years, a feeble Baptist church, under the pastoral lege in place of Rev. Wm. Cary Crane, resigned. firm what is directly contrary to the truth? We care of our esteemed brother, Thomas Strad'ev. This Institution, which is under the patronage of had occasion in our last, to charge Mr. H. with This little band has had to contend against many the Bantist Convention of that State, is located a downright falsehood, in attributing to us language obstacles, particularly one, they have had no suita-Hernando, directly on the Mississippi and Tennes | which he knew we had not used. In the article ble house for worship. For several years they worsee Rail Boad. Prof. Dockery is a fine scholar we are now examining, he says Graves calls the shipped in a little log house in the vicinity of the It will be remembered by some of our readers that Methodist church "a harlot-anti-Christ," and as town; but for the last years they have held worhe accompanied the lamented Armstrong to Europe, we had endorsed the book, therefore the language ship in the Court House. Under the circumstances and spent several years in study in the University was ours. He also, affirms that the Convention they have been signally blessed A flourishing of Paris, France, where he graduated. Since his endorsed the Book, and therefore the above church has been established some two miles from return from Europe, Prof. D. filled a professorship is the language of the Convention, Now, that place, by the name of Berea, at which place. in Mercer University for several years, and then Ist, we affirm that the Convention is wholly inno- the next session of the Western Bupt at Convenresigned and retired to private life. We are grati- cent of uttering any language in reference to the tion will convene, principally of members that befied to learn that he has been induced to connect Iron Wheel, and we call upon Mr. H. for the proof longed to the Asheville church. By their leaving. himself with a Baptist institution where his fine of this charge. 2d. We say that the general ea- the village church has been left much smaller than scholarship and polished manners will tell so favor- desement of the positions of any writer, does not formerly.

ably upon the interests of those committed to his make the language of that writer the language of All the other denominations of professing Christhe endorser. 3d. We also state for Mr. H's. ben- tians have suitable houses for public worship; Aside from any personal friendship, it is due to wit, if he does not know it, that our endorsement thereby they are enabled to draw out large congresay, that Prof. Dockery is an honor to North Car- of the Iron Wheel, amounted to this and no more, gations. All who have any experience on the subolina which gave him birth, and may be justly if the book was false as Methodists affirmed it to be, ject know that most people, and especially ladies. numbered among her many distinguished sons, let them prove it, and then, and not till then would do not like to attend divine service in a Court we reject it. To this they were invited for months. House. This has been a great drawback to the May his connection with Mississippi Female Col- but having entirely failed to show that the book church at that place. was false and slanderous, we took it for granted that It has been the desire of our venerable brother lots, &c. He also shows that Protestant sects, such But I am happy to inform your readers, that they

as the Lutheran, Episcopalian, &c., are daughters are preparing to make the effort. They have selecor branches of the Romish church, because they ted, and contracted for a location upon which to came out of her, and claim their origin from her; build, and have raised a considerable sum to build and that the Methodist is an offshoot or branch of the house. The citizens of Asheville are a liberal the Episcopal. He then asks if the Romish church is people, and will do a liberal part, but it cannot be specimens of honey therein. Mr. Calvert is entisects her daughters, are not they denominated complete the building. "harlots and abominations?" Now, whether Mr. Graves is chargeable or not with calling the Methodist church what Mr. H. has so often affirmed he tern Carolina, that your aid is greatly needed, and SANDY CREEK MINUTES.-The Minutes are out did, we make to him this proposition, that, if he will of press, and will be forwarded according to direct show by any fair process of reasoning, that the Romish church is not what the Scriptures call the great necessity of having a convenient house. " Babylon, the Mother of Harlots, &c.," that the Episcopal church did not come out of the Romish and that the Methodist did not emanate from the names to our dear brother Stradley, stating the MR. JAMES :-- In the Recorder of November 6, Episcopal, then will we admit that the question amount you are willing to pay for that work when and re-published since, I saw a challenge signed, asked by Mr. Graves on page 30 of the Iron Wheel, completed? Brother Stradley will keep the public

Heffin to affirm, Watcher, over his proper signature, Again, let us examine another statement of Mr.

H's. It is as follows: of Mr. Heffin. Surely he is not afraid to meet the proposition, as he and other Methodist ministers call the Methodist Church "a harlot—anti Christ." "We then called Graves the mouth-piece of Mr. James. In his reply, he took no exceptions to this

> Now, as we happen to have by us the Advocate containing the quotations from the Iron Wheel, reextract from the Wheel:

"Read what the leaders of the Baptist church in ion is a mere pretext for lical Recorder's notions of "courtesy."

aptist church in North Carolina," and for this, if it is all that I desire or hope for. We are somenot for other reasons, we did not choose to notice times told that it is crued if not wicked to unsettle Mr. H.'s uncouch and vulgar language. Mr. H. the minds and disturb the peace of sincere and Mr. H.'s uncough and vulgar language. Mr. H. the minds and disturb the peace of sincere and then honors our crudition, by quoting to us an old honest christians, in regard to duties which we admaxim, both in Latin and English. Of course, we mit are not essential to their salvation, or rather know not to whom he was indebted for the transla. which, we admit, are neglected by many whose on. He thinks also, that we were taken in and ety we do not question, are getting sick of Mr. Graves' book, &c. Of this All this would be very good logic, if to reach

helis mistaken, at least in regard to the affected

# For the Recorder.

fier their houses of worship to the Baptist Conven- al meeting of the Board of the Western Baptist salvation, and presents an improper motive for the ELDER G. W. JOHNSTON\*, Corresponding slanderous book, and has thereby proclaimed its belief that the Methodist Church is "a horlot—associations and churches, that constituted that good than others. body, will remember that at the Convention in 1855, This impression must arise from the supposition In the above extract, which we take from the a resolution was passed promising aid to our two that the voluntary vows of consecration, implied Advocate of Dec. 26th ult., there are two or three beneficiaries that are at Wake Forest College, and in a profession of religion, increase the sacredness things requiring notice. Mr. H. says, "the Front at the last session a resolution was passed, request- of the obligation. But it is evident that the acstreet Baptist church in W. Imington has not adopting the churches to send up to the semi-ar nual knowledgment of our obligation which previously ed the Iron Wheel." We do not know whether meeting, contributions to aid in defraying the ex- existed, and which it is the duty of every one to the church ever passed a formal vote, endorsing the penses of these brethren in college, and that the acknowledge, cannot increase the sacredness of the Book or not, nor does Mr. H. furnish any evidence churches that would thus contribute, should be enthat he knows. His assertion in a matter of this titled to a proportionate delegation in the next Con- that the neglect of one duty which incapacitates

formerly endorsed the Book, we have no evidence, of funds, and unless they are supplied, they will be nor does Mr. H. say he has any, that said church compelled to stop their course and return home. It the gospel has been offered to be a christian, and he had formerly rejected it. Nor are we aware that is with pleasure that I inform you, that from what who has not become such, is responsible for neglecthe Warrenton Baptist church, any more than the I can learn, they have conducted themselves well. ting the gospel, and for the non-performance of all Wilmington, the Raleigh, or any other Baptist and are pursuing their studies rapidly, which will other duties which would have ensued upon his bechurch, had formerly adopted or rejected the Iron surely gladden the heart of every one that is a well- coming a christian. And if so, then the sinner is Wheel. We simply refer to the fact, as to wheth- wisher of the cause of Christ. You are all well er either of these churches had formerly adopted or aware of the great destitution that exist in many ejected the Iron Wheel, without at all questioning parts of our Convention , and you are also fully their right to pass any vote they might deem proper. aware that the age in which we live, is one of rapid masmuch as he furnishes him an argument which In this respect, as well as in many others, Baptist progress, and necessarily those who expect to teach, churches are quite unlike Methodist societies. The must be prepared for the task; therefore, will you encourage him to remain in impenitence. former are competent to decide, each for itself, what not send up liberally to our meeting, so that we may books they approve, and what they do not, while be enabled to keep them in college, until they are

call the attention of his congregation to this subject, Mr. H. says, "The Baptist Convention has and take up a public collection for this great and

Brethren, we have been too negligent in laying before our congregations matters of this character, We were present at the Convention held in War- some for one cause and some for another; renton, and also present at the one which lately therefore the fault must necessarily fall at our door. convened in this city, which are the only two meet- Let us wake up on this and all other good causes. Yours in love,

ALEX. J. CANSLER.

#### For the Recorder. Asheville.

BRO. JAMES :- Most of your readers are aware

they could not. 4. We are prepared to show that and his little rand, to build a comfortable house. the language which Mr. H. attributes to the Baptist but they are few, and generally of limited means; State Convention, and to Mr. Graves as the prime and it will take a considerable sum to purchase a author, is not fairly quoted from the Iron Wheel, suitable location and build the house; for this cause proprietor of a new and very ingenious invention Mr. Graves shows that the Romish church is styled they have been dragging along as well as they

Therefore, I take the privilege of saving to the brethren in general, and especially to those of Wesit is urgently solicited in this good work.

Brethren, think of the importance of that place where the word of God can be faithfully preached. Will you not then, in view of these facts, send your informed of the donors, and their subscriptions. through the columns of the Recorder.

I fondly hope to see it announced in the Recorder scribed to justify the letting of the contracts. ALEX. J. CANSLER. Shelby, Jan. 8.

### For the Recorder.

#### Popular Fallacies. In addition to the fallacies considered in a previous article, there are several others, which though not embodied like the former in apophthegms, are nevertheless extensively prevalent, and are the

means of very great evil. One of these consists in a false impression in regard to the true object of

Many speak and act as if their only object was to secure heaven, and hence, whatever is not conidered essential to that object, they think they may safely omit. We frequently hear persons in the excess of their humility, saying, if I can only get We did not consider ourself "the leaders of the to heaven, though I should occupy the lowest seat. times told that it is cruel if not wicked to unsettle

ad of "Comical Courtesies," Mr. person. We have inferred for some time that Mr. and if each one had a right to choose the means of Heflin, of the N. C. Advocate, attempts to make a H. was angry and sick, and some other of his getting there; but when it is considered that the true reply to our last, in doing which he involves brethren of the Iron Wheel, and well they may be, object of the christian's life is to glorify God, and simself still more deeply than ever, in the We should think that such a complete exposure of that it is to be done by obeying his commandments, very difficulties from which he has been vainly Methodism as is contained in the Iron Wheel, would without respect to securing heaven thereby, the striving for some time to escape. We have neither make any man angry or sick who should have hap-fallacy becomes sufficiently obvious, for the least ne nor disposition to use many words in exposing pened to have embraced that system. As to Mr. discerning to perceive it. And hence, it may not his true position, but justice and a proper regard for H's. advice which he volunteers to give us, we can be impertinent to ask those who are in the habit of truth, require that we should state a few points not recipiocate such a courtesy, as it would be employing this fallacy, by which can we most sucwholly lost upon such a man. Our simple reply to cessfully manifest our obedience, by the performance of essential or non-essential duties? And may be further asked, can that be considered obedience at all, which is prompted only by the hope of To the Members of the Western Baptist reward ? If not, this fallacy would tend to defeat all acceptable obedience, inasmuch as it prompts to DEAR BRO. JAMES :- The time of the semi-annu- the neglect of all duties not considered essential to Convention will soon arrive, and I wish to call at- performance of those which are. Another fallacy tention to a resolution that was passed at the last consists in the impression that christians or profess-

obligation, unless we admit the absurd supposition for the performance of a second, renders the neg-

The truth is, it is the duty of every one to whom under as great and sacred obligations to obey God, and to do good as the christian, and he who teaches otherwise, does an incalculable injury to the sinner, tends to diminish his sense of guilt, and hence to

The same fallacy leads to another result not less pernicious-that of supposing that sinners may innecently do many things that would be criminal in christians. That this supposition is fallacious, is rendered evident by the axiom just stated, viz That it is the duty of every one to be a christian, and to do all things incumbent on christians, and of course, to refrain from whatever would be criminal in them. Yet under the influence of this fallacy many good and pious people wink at, and even en. courage practices in their children and others which they would be shocked at the thought of indulging hemselves. Such for instance, as playing cards for amusement, dancing for the same purpose, at tending theatres, &c.

I am aware that these practices are defended on the ground that they are not evil in themselves. but if they are not their necessary tendency is evil, and surely those whose duty it is to do good, but whose natural proclivity is to evil, (as is the case with all unregenerate persons,) ought not to indulge practices which tend to increase or strengthen that

Before closing this communication, I will allude o another practice, which I will not call a failacy. because I do not suppose that any one would atempt to defend it even by a fallacy. It is the practice, alas too common, of withdrawing from religious enterprises, because of some real or imaginar injury received from the agents to whom heir management is entrusted. For instance, a man has a son or a daughter at a school, established by his own denomination, and he imagines that ne or she has not received the full mead of credit ine, in the quarterly circular or at the annual examnation, or for some other circumstance equally trivial, where too, it is impossible for him to know certainly whether his impressions are correct or not. yet he determines at once to withdraw his patronage ; and thus the institution, however important to the denomination, is left, so far as he is concerned, without adequate support.

Again, a subscriber to a religious paper finds ar error in his account, or imagines himself treated with discourtesy by the editor, perhaps too in relation to a matter which has no connection with the paper, he forthwith orders his paper discontinued. and thus does all in his power, aside from active effort, to embarrass the enterprise.

I said that this did not deserve to be called a fal lacy, and yet I reckon there must be a plausible fallacy involved in it, or good men could not be satisfied after having acted thus; and if so, I suspect it lies just here. They imagine that the agent is injured by the withdrawal of their patronage, but it is in fact the enterprise and not the agent that is injured; and if the enterprise be an auxiliary to the cause of Christ, that is injured.

Brethren, beware of these little fallacies, for they invariably lead to incorrect conclusions, and sometimes to very dangerous errors.

#### For the Recorder. Dr. Wayland's Book.

PRINCIPLES AND PRACTICES OF BAPTISTS. It is customary to speak well of every new pubication. Some man can be found to praise the verst book. Such is not our business, in noticing your columns this invaluable work.

The book appeared before the public in chapters. as they were written, for the columns of the New York Examiner. To some few of your readers. the present volume may loose some of its interest, on that account. But even to these, we would say procure a copy forthwith.

Dr. Wayland's book, though free from the sterectype mould of modern book makers, who are dependent upon a preface and skeleton to point out the drift and object of the writer, is nevertheless a

From the South Western Baptist.

Systematic exposition of the Principles of the Bap
A Chat about the Preachers, between A.

Mrs Eliza Norton, Pioneer Mills, June 57,

John Green, Forestville, Jan 58,

Mrs Mary W Tapper, Vanceyville, Jan 58, principles he does not derive, but digs out of the New Testament, alive and full grown, the thing itself, and not something derived from it. A hundred words may be derived from one root, and just so do men de ive so many doctrines possibly, from one New Testament principle.

Having clearly defined the principles of our pr churches from the New Testament pattern, he then irects the reader to the practices of the Baptist churches. The discrepancy is fearful, for while that pale, if we neglect to practice those principles. We may substitute our gospel principles for godliness, for true piety.

To the reader, not in any measure imbued with

book, Dr. Wayland may appear too much in the bor with all their might to prepare logical sermons rhetorical sermons, and above all, beautiful sermons. so, and very properly, yet his spirit is far from it. They fix up these fine things for the ears of No man can read the book without being benefitted learned, while the poor and the ignorant-the re-

We think that the remark may be ventured, that

ters on the ministry, will arise more from the false derstand notions so prevalent among us, growing out of our But this is an evil, brother B., which has in departure from early practices and a blind imitation posite. There are men among us professing to ministers of Christ, who are actually too ignored of Pedobaptists; than from any fundamental error to instruct the common mass of men. Such me in Dr. Wayland's book. The Pedobaptist plan of are an imposition on society, and a burden to the church, and the means by which that church ministerial office. They are treated with content to convert the world to Christ, is widely different by sensibility worldlings, while the ignorant in is to convert the world to Christ, is widely different from those of the Baptist churches, all of which in of being called of God to preach, is almost eno theory at least, are Gospel churches. The author to make a Christian doubt the reality of Christian asks then why do we, with principles and plans not ity. What church can expect prosperity under only different but opposite, antithetical, to all other religious societies, and that too in proportion to their divergence from the New Testament model of a church; why do we leave our plan and imitate the doings of those brethren who work on a diffeent plan, and more than that, who adnere rigidly

For one we thank Bro. Wayland for his valuable on pay for their services. book. It has come in the right time, we hope not too late. And what we say in its behalf, is intended for our brethren in N. C., to benefit those for whom

It matters not what may be the latitude in which the author lives, or however great the conflict beween his views on certain social and political questions, and those which we entertain on the same subjects, for we must all read and receive the of his people. God will bring him to account if he benefit of his work.

We heartily recommend it to all of our Pedobaptist friends. There are other things in it besides baptism, evils are pointed out with their remedies suggested, which evi's infest the churches of all the evangelical Denominations.

We trust that the Publication Society will forthwith order 100 copies, that the brethren all over the State may procure and read this book. For the enefit of those who may wish a copy immediately, a few may he had of our city Bookstores.

Brethren of the ministry in our beloved commonwealth, read this book and then loan it to your neighbors. Your brother in Christ,

THOMAS E. SKINNER.

For the Recorder. DEAR BRO. JAMES :- I am surprised that the deired number of subscribers have not yet been obtained to enable you to enlarge and improve the

some little effort myself to procure subscribers; and after trying two or three weeks, succeeded in get- left almost destitute. Perhaps a subscription is taing only two new ones.

Now, brethren, I propose that all who take the Recorder, who have never obtained any new subscribers, will endeavor to get two, and as many nore as they can; and those who have been doing expected to remain cold. all they could for the promotion of the Recorder. will continue, and I believe the object will be accomplished, if we all persevere. Brethren, we save too much dead capital in the church.

After making efforts for new subscribers, I found what caused so much indifference with the breth ren who had been trying to procure new subscribers-it is rather an up-hill business in many in stances, and many who try, get tired. Brethren, let us be found using every means for the advancenent of the Savior's kingdom. Now, brethren you who have never procured for the Recorder any subscribers, have you no friends that you think would be improved by reading it? If you have, ry to get them to take it,-there is nothing like truing. It is time-we all know that by experience. Let us all unite and at once enable the Editor to enlarge and improve the Recorder, and stop the cry of some, who say it is a small and dear paper. The Baptists are called by many, a selfish and gnorant set. I don't know that they are more so than other denominations; but when I look at the She feels no pain in her sides or in any part of h r reat number of Baptists in N. C., and see how

ew take a religious newspaper, I can but feel that there is too much truth in the charge, as regards nany who do nothing for the extension of the Savior's kingdom. Bretaren, how can you be m'elligent christians unless you take a religious newspaper? Are you candidates for Heaven and not using every means in your power for success ?- Six Copies, with the eash,..... 10 20 Stop and think-did you ever see a political candidate who did not take a political newspaper ? never did; and I hope to see the time when no candidate for heaven will be without a religious newspaper, if he can read it or any of his family. Eli Davis, Wind Hill, Sept 57 The Savior says, by our fruits we shall be known. Dr T B Green, Franklinton, Jan 58, Let us all ask ourselves the question, What fruits have we borne to the honor and glory of God ? or do many think that all God had in view when he Rev J C Grayson, Dysausville, Oct 57, converted their souls was simply to save them from D D Gunn, Lumberton, Feb 57, torment? O brethren, did you not know that God James M Betts, Raleigh, Oct 57, bad a noble and a clorious work for us to perform? Wm C Tpchurch, " Jan 58. had a noble and a glorious work for us to perform? Chas J Marcomb, Chapel Hill, Feb 58 Did you not know that he means to make man Coslet Herndon, Durham's Station, Sep 58, instrumental in converting the world to aim? Have A W Richardson, Earpsboro', Oct 57. we no hand in this matter? I seem to hear many J H Allen. Hendersonville, July 57. say, I hope I have. Well, how are we to know how this work is getting on unless we take a reli-

### January 1st, 1857.

### Semi-Annual Meeting of the Board of W. B. C.

The Semi-Annual Meeting of the Board of the estern Baptist Convention, will convene at Hominy Meeting House, Buncombe county, N. C., on riday before the third Sabbath in February next, A full attendance is requested. ONE OF THE BOARD.

A. Quite happy to see you, brother B. I've been Prof James C Dockery, Hernando, Jan 58, busy for some time thinking about the affairs of Wm Russell, Locust Hill, Jan 58, our churches, preachers, &c. So we will now talk Mrs C White, Monipelier, June 58, between ourselves of the matter I have been think- John Johnson.

this evening purposely to have a chit, and shall be W H Parker, That polity he makes conform to the simple and beautiful ecclesiastical constitution established by dead state, and I have thought that it is owing mainly to the relation existing between them and our F M Jordan, Hillsho

> B. I have long known that there is an evil some where, brother A., but never looked for it in the N Blanchard, Woodland, Dec 57 quarter you allode to. Will you explain yourself? Mrs Ann Graham, Kenansville, Feb 58, A. I will, if you can bear to listen to a long Jas J Oliver, Mt Olive, Oct 57,

in many places, is, that the preacher is too far above his people. He thinks above them. He preaches above them. Did you never see a gunner who always hit over the mark? Many of our preachers

whatever appears extravagant or crude in the chap- can be truely useful unless the common people un

o them without benefit. To hear such men tal such a preacher? And yet

B. You are correct brother A., in this; I know death last year. Bro. G. would not have called him, had it not been that other ministers insiste

A. Brother B, perhaps it Las occurred to you that there is a want of faithfulness between mos of our preachers and their churches.

B. Yes; this is an age which abounds in flatters and compliments. The preacher flatters his proper winking at their faults, and gets a seturn of the same commodity, "heaped up, shaken together, run-

A. This is a great evil. It is a part of the preach. er's duty to reprove with all faithfulness the faults fail to do it. On the other hand, the preacher may, and often does get wrong; then it becomes the duty of his people to set him right, or else call for his resignation. Churches often keep a minister for years after they see and know that he can do them little or no good. This is done through politen The cause of Christ should never be made to vield to any such false delicacy. A church being convinced of the inefficiency of its pastor, is bound to get some one else who can henefit her. All personal teeling must be made to yield in this case to a sin

cere love of the Redeemer's cause. One more evil, brother B. I will mention now. and then bring my speech to an end. I allude to the meagre support which most of our preachers receive There are many pious men who have good minds and would do far more good as preachers, if they were sufficiently paid for their labors. Church-members, who listen to these men Sabbath after Nabbath, make money and save it till they are rich; but the man that labors for them, wears out his life for them, and then leaves a belpless family on treasure to his share. Ask them if their preacher is not an honest man?—if he is not a good man?— Recorder. After inquiring as to the cause, I found if he is not a faithful man?-if he is not a benevoso much carelessness and duliness with the brethren len man?-if he does not follow an upright professtill pay their mechanic, shoemaker, m ken up for him once a year, but he may think himself torrusate if he gets two thirds of it. So long,

> against want, the state of religion among us may be B. I am of your opinion, brother A. I am glad you have brought up this subject. I will think on GREENWOOD, Dec. 14

brother B., as members of the church grow rich

and meanwaile permit their ministers to struggle

### Astonishing cure with only one Bottle.

JOS. B HALL & Co., say : BESQUE ISLE, Aroostook Co., Me., April 24, 1854. P. We herewith send you a certain are of a cure per ormed by the use of only one bottle of the German Bitters; Mr. Clark to be a man of veracity: and have no doubt of the truth of his story."

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K T Prudon, Colerain, Jan 58, ing about, if you have no objection.

Mrs Mattha Ethridge, Camden C H, July 57, 3 00

B. None whatever, brother A.; I came over Mrs F Johnson, Murfreesbore, Feb 58, 2 00

Wm B Dunn, jr. Forestville, Jan 55, lames H Foot Tay

B. Surely I can listen while you talk, brother A. Mrs Sarah D Bently, Danville, Va. Jan 58, so I hope you will proceed.

Jesse Meadows, Tally Ho, June 57,

Answers to Letters.

Bro. Daniel Setzer's remtttance has not been