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BIBLICAL RECORDER,
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For the Recorder.

The Sabbath School Board.

BRO. HUFHAM: In a recent issue of your paper appeared the report of the Board of Sabbath Schools, recently constituted by the Southern Baptist Convention.

Some of its suggestions are judicious and timely; and should its constitution be attended with no greater results, it will at least bring prominently before the denomination a subject too much neglected.

To all that is said of the importance of Sabbath Schools, we will most heartily subscribe, and it is certainly true that "the circumstances of our times instead of diminishing, increase the importance of this kind of religious effort." And none can deny that "the object proposed is large and important."

But is it so evident that "the object in view can be better promoted by having a general organization?"

It is to be regretted that the Report does not state more definitely the plan of operation. From it we are unable to learn what relation is to exist between the efforts of the Board, and the efforts of individual churches. If the Board designs to act in strict concert with them, its labors may result in good; otherwise I have but little hope of its success.

Now for a Sabbath School to succeed independently of a church, is a thing unknown. Whether its sessions are held in the same house and community with those of the church; or in some cabin of an adjacent, destitute community; its success depends on the patronage, and aid of the church. And those schools which claim to be the result of individual effort, are permanently successful only by throwing themselves under the care of churches. In fact a church without a Sabbath school, is a church *delinquent*; and a church with a Sabbath school, is a *church at work*. The Sabbath school then, is only a result of church efficiency—a result which is always traceable to an active church as the cause. To promote, therefore, the Sabbath school interest, regard must be paid to to the wants of the churches. And these wants so far as they can be met by a Board are few. One of them, is a literature—books, and such books, as can be generally approved and adopted. To this is to be attributed in no small degree, the want of unity of effort, in this interesting, and important branch of christian usefulness.

Now the Board proposes to supply this deeply felt want; and the report indicates some of the books soon to be issued.

This object of the Board is certainly consistent, and in the highest degree commendable; and we hope we shall soon have a literature, the taste and orthodoxy of which shall clearly establish the wisdom of the Convention in the adoption of the late measure.

Here it would seem that the work of the Board should stop; but it proposes much more than this—to engage in the actual work of school extension—to extend its operations beyond the limits of church effort—to organize and foster schools, which are to be "pioneers for the churches in all directions." This is to be a sort of Missionary Sabbath School colportage enterprise.

Now how the Board proposes to accomplish all this, is not explained, and I confess myself unable to conceive. How a few brethren at Greenville, South Carolina, are to have any agency in the constitution of a school in the mountains, or piny woods of North Carolina is yet to be made apppear. True it is intimated, that we are to have a system of voluntary agents, which as soon as practicable, is to be followed by a system of paid agents. But how many of this honored class are we to have? And what are to be their duties?

Suppose we say but few—one for each State, and what will be accomplished? He will attend the State Convention, a few Associations, make money speeches, collect a few dollars, and make his report. . . . . But suppose we adopt the missionary principle, and make the number of agents proportionate to the destitute fields, and we have at once a system which a "land of milk and honey" could not maintain. No system of agents can be made to perform the duties of the churches in this matter.

The Sabbath School is an institution honored of God, and will succeed. But its success will be as it has ever been, commensurate with the efficiency of the churches.—Each church is the parent of her Sabbath school, and needs no aid in her maternal care. The development and perfection of this her favorite child is at once her richest reward, and brightest glory.

Let then the Board give us the books; but leave individual Sabbath schools to individual churches.

M * * * * * *.

Sampson county, June 24th.

For the Recorder.

Spirit of the Secular Press.

DEAR BRO. HUFHAM:—While every christian heart in the Confederacy is lifted up in earnest supplication to God, that he would go with our armies now penetrating the enemy's territory and preserve them not only from the perils to which their situation necessarily exposes them, but also from the adoption of any policy or the commission of any act that would tarnish our character or forfeit his favor, the secular press is clamoring for fire and sword to desolate and to lay waste. Yet these same editors have very properly denounced, our enemies in language not stronger than deserved for the same acts; acts which have disgraced their government and linked the names of their commanders with eternal infamy. Would they have us mitigate their disgrace by sharing it with them? Would they have us imitate the very worst feature in the character of our enemies? Or would they have us forfeit the favor of God by violating his commandment the first time it is in our power to do it? Surely these men have forgotten that by the acknowledgement of our President, our Congress, our commanders, and our people we owe all our success to the blessing of God, and that He has said, "*vengeance is mine I will repay.*'

I trust this policy has few sympathizers in our armies and none among our leaders. It would be as disatrous to our cause as disgraceful to ourselves.

Yours truly,
A. McDOWELL.

For the Recorder.

Proceedings of the Bertie Union Meeting.

According to appointment the Bertie Union Meeting met with the church at Robert's Chapel, Northampton county, N. C., on Friday before the 5th Lord's day in May, 1863. Elder J. Bunch, and his alternate, Elder Thos. Hoggard being absent; the introductory sermon was preached by Bro. W. L. Fitcher, from the 122d Psalm, and 1st verse. "I was glad when they said unto me, let us go into the house of the Lord."

After a short recess, the Union assembled, Elder John N. Hoggard in the chair. Prayer by Elder Jno. P. Lee. The list of Churches was then called, and represented as follows, viz: Buckhorn 2; Capeharts 1; Elam 1; Gallatia 3; Meherrin 14; Mar's Hill 1; Murfreesboro' 1; Mt. Carmel 16; Mt. Tabor 5; Potecasi 9; Robert's Chapel 55; none others represented.

Visiting brethren were invited to seats with us.

Bro. W. L. Fitcher was recognized as a delegate from the Yeopim Union meeting.

Moved and agreed that the Pastor and Deacons of the church, constitute a committee to arrange religious exercises, during the session of the Union.

Moved and agreed that the Union commune with the Church on Sabbath after the sermon.

Moved and agreed that a collection be taken up on Sabbath before the sermon; and that the amount collected be appropriated to furnishing the *Biblical Recorder* to North Carolina soldiers; and that the money be placed in the hands of Elder Jno. N. Hoggard for that purpose. Amount of collection $54 35.

Moved and agreed that the churches within the bounds of the Bertie Union meeting be requested to send to each Union meeting, funds to supply the soldiers of the State with religious literature, during the present war.

Moved, and agreed that the clerk be directed to send the proceedings of this meeting to the *Biblical Recorder* with request for publication,

Moved and agreed that we adjourn until to morrow 9 o'clock. Prayer by bro. M. Cooke.

SATURDAY Morning, May 30th, 1863.

The Union assembled pursuant to adjournment; prayer by Elder J. J. Rochell.

Moved and agreed that the next session of the Union be held with the church at Potecasi, Northampton county, N. C., commencing Friday before the 5th Lord's day in August, 1863.

Moved and agreed that Elder Jno. Mitchell be appointed to preach the introductory sermon at the next Union, and Elder B. B. Williams his alternate.

Moved and agreed that the Union retain as an item of business; the report on queries.

Brethren Jno. P. Lee, M. Cooke and Wm. Boone were appointed to present queries for discussion at the next session of the Union. Committee reported as follows, viz:

1st. Is it consistent for the Baptists to hold pulpit communion with Pedobaptists.

2d. Is the church in any sense the birthplace of the christian.

3d. Are the temporal comforts which men receive from God without asking, blessings.

Moved and agreed that one brother be appointed to open the discussion of each query choosing his side.

The following brethren were appointed to open discussion on queries of the next session of the Union as follows:

1st query Elder Jno. P. Lee; 2d. Elder J. J. Rochell, and the 3d Elder B. B. Williams.

On motion, the Union adjourned.

J. N. HOGGARD, Mod'r.
H. C. EDWARDS, Cl'k.

For the Recorder.

Foreign Missions.

The Foreign Mission Board, have been instructed by the Convention at its recent meeting to prosecute vigorously the collection of funds, even though no immediate opportunity for sending them to the missionaries, is found. It is hoped that we may be able to remit them funds as fast as they are collected, but even if the channel of communication is obstructed, we are still responsible for the support of our missionaries. They have been authorized to borrow, upon the credit of the Board, and these loans must be met. We therefore earnestly call upon our churches to send their contributions without delay. Shall Yates and his family, and Hartwell, and Phillips, with others be left to suffer? It must not be. It will not be.—North Carolina Baptists will take their share in this blessed work. Our brethren need not wait for the call of an agent. We shall probably appoint no agents. Let every one, as the Lord prospers, contribute. Let our ministers bring the claim before their churches. May we not show that even amid the struggles of the war, our hearts are cleaving to Christ, and his blessed cause. Thus pleasing Him, he may make our enemies to be at peace with us.

On behalf of the Board.
JAS. B. TAYLOR, Cor. Sec., &c.

"Railing Accusations."

Sublime for the moral grandeur of the true Christian spirit, was the apostrophe which Saurin, in one of his sermons, addressed to Louis XIV., the tyrant persecutor by whom, under circumstances of great atrocity, himself and his Huguenot brethren had been driven into exile: "And thou dreadful prince, whom I once honored as my king, and whom I still respect as a scourge in the hand of Almighty God, thou also shalt have part in my good wishes. These provinces [the Netherlands] which thou threatenest, but which the arm of the Lord protects; this country which thou fillest with refugees, but fugitives ammated with love; these walls which contain a thousand martyrs of thy making, but whom religion renders victorious; all these yet resound benedictions in thy favor. God grant that the fatal bandage which hides the truth from thine eyes may fall off! May God forget the rivers of blood with which thou hast deluged the earth, and which thy reign has caused to be shed! May God blot out of His book the injuries which thou hast done us, and while He rewards the sufferers, pardon those who exposed us to suffer? O may God who hath made thee to us and to the whole church, a minister of His judgements, make thee a dispenser of His favors—an administrator of His mercy!"

Are our Southern pulpits generally in the mood which might break forth into apostrophes to the rulers of the North conceived in this spirit of forgiveness? And if they were are our churches prepared to take up the strain with responsive magnanimity? We fear not. Far too much of bitterness has been allowed to infuse itself even into the Christian mind. There are multitudes who cherish toward the invader feelings less in harmony with the precept of the Lord Jesus, "Love your enemies," than with the saying which Aristotle, the heathen, though he quoted, could not endorse, "The maxim that we should carry nothing to excess, does not please me since it is our duty, at least, so hate to the very extreme those who injure us."

Our present purpose, however, does not respect this deficiency in the spirit of Christian love. We wish to speak rather of the caustic, intemperate, denunciatory style which so often embodies and betrays it.

The impropriety of such a style, on the part of the *Christian*, a single passage of Scripture places beyond dispute. The apostle Jude tells us: "Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." He would not revile—would not heap reproachful epithets on him. "Abhorring all scurrility and violence of language, he spoke with calmness and decency—with moderation and gentleness." Burkitt well remarks:—"It is our duty to learn the angelic lesson; namely, not to give railing orr eviling language to the worst adversary in the best cause, since it proceeds from pride or passion, and is so contrary to the temper and design of Christianity." If *an archangel* durst not do this—an archangel with no sin to loathe, no infirmity to lament,—how dare *we* do it—we whose highest strength is weakness, and who daily need the cleansing of the blood of Christ? If this durst not be done in a controversy with *the devil*—that father of lies, that murderer from the beginning, the utterly apostate one, by emphasis the adversary, cut off from every influence of the Spirit and grace of God,—with what face can it be done in a strife with the North, whose people, (born of woman,) are partakers as well in the good as the evil of our nature, and, (bought by Christ,) are fellow-heirs with us to the love that redeems and the grace that renews? We repeat it; the example of Michael concludes, with a directness which none can mistake and a force which none can contest against "hard, (bitter, opprobrious, scornful,) speeches," even in this time of war. And who has ever impeached his fidelity in that "contention"—who has ever dreamed that the zeal or the efficiency with which he waged it was impaired—on account of his abstinence from the biting words of reproach and insult?

But what is wrong, as a matter of principle, for the Christian, is no less wrong, as a matter of policy, for the *patriot*. It was a profound remark of Dr. Channing, in 1826, that, 'in the event of a disolution of the Union, the possession of a common language would serve above all things to multiply jealousies and exasperate [illegible] between the separated states that 'the antipathies and [illegible] which found utterance in the one section, would find [illegible] newspapers of the other, [illegible] keep alive the feeling of [illegible] 'their daily press would pour [illegible] ing torrents of mutual calumny, [illegible] icule and invective;' and the [illegible] able intensity of hatred we [illegible] this continued, maddening [illegible] intemperate and unmeasured [illegible] not these predictions obtain [illegible] under our own eyes? Our [illegible] flow with stern, vehement, [illegible] nunciations, which are transferred [illegible] ern newspapers, and forbid [illegible] flame the war spirit. Once [illegible] are sure, why the effort to [illegible] South has been prolonged, [illegible] concurrence of the people [illegible] movements looking toward [illegible] nipped in the bud and have [illegible] to the ground—must be sour [illegible] ing, acrimonious, harsh, vituperative tone of our press. We even incline to think that there are secular journals that the South, which have been more potent to stir up and perpetuate the hostility of the enemies, their purpose to lay waste our country and overthrow our government and destroy our institutions, than the *Times*, the *Herald* or the *Tribune* of New York. The sad departure from the example of Michael has grown to the proportion of a national sin, and we may recognize the protraction of the war as, in part, a national punishment for it.

We would fain hope that a wiser policy and a nobler principle will come to rule the minds of men—that both patriots and Christians will seal their lips and restrain their pens from "railing accusation." The self-respect of a great people demands it. It will further our national interests. It is in harmony with the word of God. God himself will smile upon it, 'until a man of all our enemies shall stand between us.'—*Herald.*

From the Christian Observer.

Another Anchor!

All remember the wreck of the "Atlantic." Our home looked forth upon the waters that lead to Long Island Sound;—we used to watch the vessels as they came and went, and well do I recall the startled sensation of the community by the loss of the Atlantic. Many suffered then; the lone bell tolled a dirge for the good and holy at the wreck—those who have now so long rested in the new heaven where there is no more sea.

An interesting spiritual lesson is contained in the following circumstances of the wreck—"*I would give a thousand dollars for another anchor!*" exclaimed Capt. D.—Methinks no lengthy description could bring that sad scene more vividly before the mind than these few words of him whose work it was to guide the ship, and for whom, humanly speaking, so many looked for protection. The cold winter winds without—the fierce flames within—the dark clouds and darker night above, and the angry waters all around! The Captain sees the whole, there is a longing in his spirit that finds vent in words a seaman could understand,—"Another Anchor!" The well-understood cry is lost amid the tempest; the winds give no echo back. There was no other anchor.—A few more hours—and when morning came it looked upon blackened timbers, scattered here and there, and told a tale.

Another anchor! Life, man's life, is a sound that lieth between ocean and ever subject to changing waters; now calm and beautiful, anon, cold, tempest-tossed and troubled: the shore is often dotted with cruel rocks lie hid beneath the raging tide! Surely for such a voyage, a sting safe anchor is needed; an anchor for every voyage, and yet but *one anchor*. What is this?—O let me whisper,—"an anchor of the soul sure and steadfast, and which entereth into that within the veil." Of the many who enter on life's voyage, but few think them of the anchor they all so much need. Some imagine they have a stay in morality, (and morality is beautiful, indeed, but not saving,) some in outward respect to religion, some in highly wrought feeling and fairy conceptions of piety, some in viewing God as all-merciful, forgetting He is equally just and will only justify such of the ungodly as believe in Jesus. The time would fail to enumerate all the stays men make to themselves for life's sound waters that must sooner or later empty into the broad ocean of eternity. A few, and following the teaching of God's holy Word, we may say, the blessed few, have sought and obtained the anchor whose superscription is "Hope in Jesus Christ,"—whose promised help, entrance in the veil." The waters of life rolling on, life's day advances—the night draws on—fear ful storms gather, and the bark finds it hard to bear up, yea, she strikes, the ribs burst from within and she must sink; merely suffering ones wander up and down on the wreck, or cling tightly to fancied supports. And what is the cry borne forth over the dark waters? It is—"another anchor! Morality will not do, formality will not do, sentimentalism will not do,—another anchor for my soul!" Born by natural fear, it is true, shrinking from suffering, yet calm in soul, submissive in spirit, and comforted unspeakably? They who hold the sure and steadfast anchor. Blessed be God for an anchor sufficient for the time of nature's eternity. Dear reader, what of your spirit's support? If you be without the true stay, O receive this warning, you will need it. If possessed of the strong anchor, cling very closely to it; some once professing the same seem to have lost it.

We shall not always be borne over sound waters in a frail vessel—we shall not always meet contrary winds, black clouds and troubled waves. No, not always! A sweet land rest remaineth. And soon, quite soon, all weary voyagers who hold the sure anchor shall cast it in the haven and step upon the peaceful shore to go no more back forever!

A Deserted Encampment.

A correspondent of the Richmond *Examiner*, recently visited the deserted encampment of the Yankees, on the North bank of the Rappahanock. The following extract from his letter may not be uninteresting to our readers:

Their literature, for the most part, is of the lowest and most depraved character.—Occasionally copies of Harper's Magazine, the Atlantic Monthly, &c., could be seen in the officers' quarters, but they were by no means frequent. The works of licentious French authors, and the blood and thunder productions of Ned Buntline and Sylvanus Cobb, Jr., were strewed about as thick as autumnal leaves in Vallambrose. As this peculiarity in their tastes and teachings touches the morals of the army of the Potomac, it may be appropriately stated here that all accounts concur in the statement that they were of the most dissolute and abandoned character. Throughout the winter the camps swarmed with women from the North, some of them the wives of officers.

The encampments exhibit a high degree of cleanliness convenience, and, in some instances, even elegance. The quarters of each regiment were surrounded by handsome enclosures, about four feet in height, and made of evergreen boughs (generally cedar) interwoven with neatness, and trimmed with uniformity. These enclosures constituted what, in cities, is termed a square, and streets run at right angles along these squares, just as in a regularly laid out town. About ten feet apart, on each of the four sides, apertures, with raised and circular archways, appeared, with the letter of the company occupying, also worked in evergreen in the centre. These doorways, as they might be termed, lengthened into alleys leading through the squares, and on each side of the alleys, which were ten or twelve feet wide, the quarters of each mess were ranged. A short distance from the brigade or division encampment, as the case might be, stand the headquarters of the Commanding General and his staff. These were similarly constructed, but of larger size, and with more idea of design and ornament. That in which this letter is written is circular, or rather octagonal, in form, and about sixteen feet in diameter. The interior is adorned and rendered inviting by its perfect cleanliness, the aromatic scent of the cedar boughs, of which it is constructed, and a row of spring-bottomed, hairstuffed seats, with convenient backs, which on being lowered, form a mattrass instead of the seat. In the centre of the room stands a circular table, made of wooden mosaic work, some four feet in diameter, and unvarnished, indeed the bark still remaining on the legs, yet it is a piece of beautiful handiwork. From the centre of the roof hangs a candelabra, also ornamented with evergreen embroidery.—Outside, and beneath the shadow of the trees, stand several sofas made after the French pattern, grapevines being the material. This bower stood in the midst of a group of smaller ones, evidently intended for the subordinate officers, singly being patterns of taste, comfort, and cleanliness, and together forming a picturesque and beautiful appearance. These, and a hundred other evidences of the mechanical character of Northern men, displayed in every department of their camp life, led your correspondent involuntarily to the reflection, what a pity that such a race of workmen should be spoiled in an attempt to make warriors. As vain as would be the hope of converting beavers into Bengal tigers.

Soldiers' Christian Associations.

It has become quite common to organize in the army, Christian Associations, or as they are sometimes called *Camp Churches*, composed of christians of all denominations. The Richmond correspondent of the *Index* says concerning them:

These institutions may fill two very different spheres. They may be used as *auxiliaries* to the churches: they may be used also as *substitutes* for the churches. In the former case, we may tolerate them even though doubtful as to their expediency. In the latter, we are under obligation to withstand them, for they bottom on false and pernicious principles. In which attitude are they placed, by those chaplains—one of whom, at least, labors in this city—who urge the soldiers, on their conversion, to join the Association, but do not desire them to connect themselves with some church at once, nor provide facilities for them to connect themselves with whatever church they may prefer; nay, who will not suffer others to offer that advice or make this provision?—Beyond all controversy, *they set aside the church of Christ* for the time being; and if I were a chaplain on the same post I could not quietly permit them to pluck Christ's crown from his brow, after this insolent fashion! They should not find their objection a fetter strong enough to drag my official action at the heels of theirs.

BIBLICAL RECORDER,
RALEIGH, N. C.
WEDNESDAY, JULY 1, 1863.

The Best we can Do.

It is unnecessary to state that we are on a half sheet still. The fact is so patent, that it will not escape the notice of the least observant of our readers. We have worried over it and tried to do better, but all in vain. The necessity laid on us is unrelenting.—The mill which has supplied us, has stopped making printing-paper for a short time, in order to fill a government contract, and we had only enough on hand to keep up the half sheet. We tried to get more, but neither money, nor kind words would do it. We know our readers don't like the half-sheet. They write us to this effect; they come to see us and tell us so. One brother, last week, wanted to pay enough to have his copy of the *Recorder* put up in the old size. We don't like the half-sheet either, but it is the best we can do at present. We ask our readers to be patient—as patient as they can be—for a short time. The mill will supply us soon, and the *Recorder* will resume its old proportions, to the great relief, not only of the readers, but also of the Editor.

Pray for the Country.

To every patriot the present is a season full of solicitude. We are evidently on the threshold of great events which must go far towards deciding the destiny of this war and of our country. Even while we write they may be occurring, and we would earnestly insist on the necessity for christians to offer up fervent, united prayer for the success of our cause. Let them make full use of this instrumentality for securing the blessing of God, without which no enterprise can prosper.

A glance at the present condition of things along our borders will be sufficient to show the truth and importance of what we have said. A large part—if not the whole—of the army of the Rappahannock has left its old quarters, and abandoned its defensive attitude; has assumed the offensive and penetrated into the enemy's territory. How much depends on the success or failure of the movements begun in that quarter we can not now fully understand, but we know that vast interests are at stake there.

Meanwhile the enemy are threatening the Capitol of the Confederacy from the rear.—That our authorities are prepared for them we fully believe, but the fate of battles depends on so many contingencies that no one can feel safe or free from solicitude while one is pending. The Southern papers intimate that Charleston, so lately the scene of a glorious triumph of Southern valor and skill, may soon, again be the theatre of a fierce conflict. The fate of Vicksburg and Port Hudson, by general consent the most important points in the Confederacy, still trembles in the balance. The garrisons hold out bravely though so closely besieged and hard pressed, and every effort possible is being made to relieve them; but what the result will be is known only to Him who rules above.

That we should be successful at all these points is of great moment to us, will be clear to all. In that event we will have demonstrated even to the obtuse minds of our enemies the impossibility of subjugating us, and we may hope for a speedy termination of the war. If on the other hand, we should be beaten there, our enemies will be greatly encouraged and the contest will be indefinitely prolonged. The South can never yield while there is one hope of success left. To submit to a foe so brutal and bloodthirsty, to go back into a Union with men who are so far lost to every principle of honor, civilization and humanity—to say nothing of religion—are not to be thought of for a single moment.

With these tremendous interests at stake and soon to be decided, let us remember the source of help and strength. Let us go to Him, who holds our destinies in His hands; go to Him in earnestness and faith, and implore His blessings.

Oxford Female College.

We learn that the commencement exercises of this Institution, which came off on Thursday of last week, were of a highly in