

Vol. XXXIII.

For the Biblical Recorder. Ministerial Honesty. Dear Sir, A brother has requested me to prepare an article on this subject. It does not seem to me to be any need to be any opinion on so plain a subject, but he thought and felt there was, and I fear that he is right. All acquainted with the state of things must admit that the ministerial office in this country requires the strictest honesty. I know of a community in this State that has been cursed by several of this sort, and now when a stranger preacher visits the neighborhood, the people eagerly ask, "Does that new preacher want to borrow money?" Now, such conduct greatly injures the cause of truth. Dear reader, are you a minister? Have you ever done thus? Then you have been a hurt and curse to the church of God. Men call you dishonest. Ministers often appear to be dishonest in the inconsistency between their words and deeds. They never have money when called upon by their creditors, but still they live well, have a good table—nice furniture [what the law allows at their own valuation], and above all they dress so well. I once aided a pastor, [a single man] who told me that he was greatly involved in debt—his salary was small and yet he boarded at a very expensive boarding house and had two nice walking canes, two good cloth coats, two beaver hats, and fine gloves, with many other extra articles. And yet he sported all these before men whom he owed, and could or would not pay when they asked him to do it, according to his promise. Now, there is a palpable inconsistency in all this that ruins one's usefulness. Men talk about it and call it dishonest—defrauding and swindling. It deserves a very little better name. Men talk of ministers and their families expelling in appearance, and yet owe for it all. I know a minister who manages admirably well to get deeply in debt on every new field, (and he changes every year) and he boasts that nothing can be made out of him by law, since his property does not exceed in value what the law allows. He is a disgrace to himself and to the human family, not to say aught of the ministry. He has done christianity great harm in many places. IV. Ministers ought to be willing to suffer any hardship before they dare to bring reproach upon the cause which they represent. "Abstain from all appearance of evil." Let us think on this short sentence. Let us emphasize every word and it will teach many useful lessons. If ministers desire to be slighted, abused and hated, let them be dishonest; if they wish to be useless and avoided by churches, let them only be dishonest; if they wish to change fields often and ever leave a name that is a foul stench in the nostrils of the community, then let them be dishonest really or apparently; if they desire to be a reproach to the cross of Jesus and black spots and stains upon the church, let them be dishonest. If they wish to sink into dishonored graves without a tear or one to do them honor, let them be dishonest. If they want to be loved, honored, respected, helped and useful, let them be honest. Be honest at all costs and sacrifices. If they have to suffer for books, bread and shelter, let them be honest; if they have to take their children from school, and teach them themselves at night, let them pay their debts; if they have to appear in public in plain and unfashionable dress and incur unkind remarks and biting criticisms, yet let them do all this and be out of debt and honest. "Owe no man, but to love," and then they may be sure that they have saved themselves from the world's keenest weapon, and the Devil's strongest lever power for overturning the character and usefulness of Christ's ministers. H. H. PORTSMOUTH, VA. For the Biblical Recorder. DEAR RECORDER:—We have had another opportunity of attending the "Camden and Currituck Union Meeting," which convened, Friday before the 6th Sunday in May with the church at Providence, Currituck County, N. C., at which Rev. R. B. Overby is pastor. There was quite a large delegation from sister churches in attendance. The introductory sermon was preached by Rev. J. D. Hufham. 'Twould have done your soul good to have listened to this faithful and energetic brother. I am sure you would have been delighted could you have heard the reports from the churches of their Sunday Schools. Just think, fourteen churches and every one with a good school attached to it, and some

of them have two. I think that the report was twenty-three Sunday Schools with an aggregate of more than fourteen hundred assistants, teachers and students. This is no small work, but a grand and glorious one. Think of the fourteen hundred Sunday School attendants in this thinly settled country, assembled every Sunday morning for the purpose of teaching and being taught the sweet and ever-living words of the God, and you will agree with me, that "the cause" within the bounds of this Union Meeting, is moving onward, and that the brethren are at work. We had preaching Saturday morning by Rev. Dr. Taylor of Va. Many useful and instructive lessons fell from the lips of this faithful servant of the vine. Saturday passed away in discussing the many subjects that presented themselves at the meeting, in which brotherly love and christian spirit prevailed. Sunday morning we were highly entertained with a Sabbath School address by Rev. W. L. Fitcher at 10 o'clock. After Bro. F. was through, Bros. R. B. Overby, J. D. Hufham, and H. Babb occupied the time until preaching at 11 o'clock by the Bro. Fitcher. Brethren Overby, Hufham and Babb were very interesting upon the subject of Sabbath Schools. I would not forget mention brethren Jennings, Etheridge, West, Jones and E. Forebee, who though not ministers are doing a good work in the causes of Sunday Schools and Missions. Nor would I forget Bro. W. Forebee, who though just returned from the Legislature of N. C., when he assisted in the affairs of the State, has not forgotten the Sabbath Schools nor lost any of his energy in doing all that he can to promote the cause of Christ. The Union Meeting has in its employ at present, and has had for two years and more, one missionary who spends all of his time in the work and has made arrangements to employ another. Thus you see how the brethren are at work. When the sermon was over on Sunday morning we all gathered round the "Table of the Lord," and thus ended another session of the Union Meeting in love, peace, harmony and christian affection. Truly, "REPENT." June 2nd, 1869. For the Biblical Recorder. Report on State Missions. Report of Rev. W. T. Walters, Cor. Sec. to the State Missions for half year ending May 10, 1869. DEAR BRETHREN:—We closed our last annual report under considerable financial embarrassment. I am glad to be able to state that since that time the indebtedness of the Board has been gradually diminishing; and it is hoped that ere long we shall be entirely from debt—a point we ardently wish to attain, both on account of those to whom we are indebted and on account of the great necessity for a speedy occupation of the many destitute sections of country within our State now begging for help. In accordance with the expressed wishes of the Board, I devoted much time during the winter to correspondence with pastors and leading brethren on the subject of systematic benevolence, and am pleased to state that many pastors are now acting upon the suggestion of the Convention and promise to send up regular contributions to our different benevolent objects. The amount sent up in answer to correspondence has exceeded my expectations, and is greatly in excess of former contributions in answer to appeals. We have reasons for believing that a much more general interest has been awakened by correspondence than could possibly have been done by devoting the time exclusively to visits among the churches. MISSIONARIES. It has heretofore been the policy of the Board to suspend many of the appointments during the winter months as a matter of economy and for the additional reason that little can be done during that period. Applications for reappointment, and also applications for new fields will be placed before you at this meeting. The following is a list of missionaries now in the field: Elder J. H. Lowellen, Wm. Turner, C. J. Nelson, J. H. Freeman, J. P. Lennon, G. W. Hill, K. Thompson, F. H. Jones, J. Roberts, Wells Briggs, W. B. Gaultney, J. M. C. Luke, S. Ivey, R. B. Overby and J. Wheeler. I herewith present such reports from them as to their time have been received. By their personal visit you will find that marked success has attended the labors of some of these missionaries. Respectfully submitted, W. T. WALTERS.

For the Biblical Recorder. The Board of State Missions would acknowledge the receipts following amounts through the Cor. Sec. Rev. W. T. Walters. This does not include subscriptions: Haywood's Church, \$6; Mrs. Goble, \$2; Franklin church, \$27.25; Dr. T. W. Young, \$20; Bertie Union Meeting, \$11.50; Salem church, \$5; Wm. Blackwell 50 cts.; Miss A. Tompkins, \$1; S. Seymour, \$5; Bethany church, \$12.20; J. H. Lowellen, \$64.01; Raleigh (old subscription) \$14.50; Raleigh (per 1868) \$60.70; W. H. Stone, Dr. Pritchard, \$114; Mrs. Mebane, \$3.50; Hester's, \$11.25; Raleigh (per Dr. Pritchard) \$35; Deep Creek, \$5; Brown's Church, \$1.34; Rev. A. McDowell \$10; Col. B. F. Jordan, \$20.75; Rev. D. Horne, \$5; Mrs. E. A. Cain, \$2; Rev. S. May, \$1; Joel Revis, \$1; Advanced by S. O. Tatum, \$1; Mt. Vernon \$5.50; Do (per C. D. D. D.) \$11.50; P. F. Pescend, \$20; Antioch, \$1; Miss C. Terrill, \$1; Sandy Cross, \$19.34; Holly Grove, \$9.50; Mars Hill, \$16; Colerain \$13.85; Pleasanton, \$4.97; Mary W. Wood, \$3; Duck Horn, \$6; Mt. Tabor, \$1; any Grove, \$7; Sandy Run, \$10; Mt. Carmel, \$8.70; Corinth, \$5; J. Rountree, \$2.50; Roberts Chapel, \$2.50; Republic, \$3; Col. at Chowan Association \$41.75; Bethel, \$11.80; Hertford, \$6.35; Miss Carrie Ashford, \$3; Miss Sallie Williams, \$1; Mrs. J. H. Stevens, \$1; Mrs. M. Oates, \$1; Mrs. M. Killee, \$1; S. Highsmith, 50 cts.; W. W. Vass, \$36.45; Watch (valued at) \$12; J. H. Lowellen reports, \$47.70. Total, \$798.20. For the Biblical Recorder. Meeting in Washington. DEAR RECORDER:—According to previous appointment we met at Washington N. C.; to our joy were very cordially received by Christians of various denominations; and a pressing invitation from our Methodist brethren to occupy their stand on Sabbath morning and night which was responded to by brethren John Mitchell and J. H. Freeman; permit me to add that we had a delightful meeting together, finding the citizens of Washington to be very courteously kind. The following is the proceedings of the meeting so far: On Saturday, the 29th of May, 1869, a council consisting of Elders C. J. Nelson, John Mitchell, B. F. Barber, J. H. Freeman, and G. W. Sanderlin, convened in the Baptist house of worship in Washington, N. C., to assist in the reorganization of a regular Baptist Church. On motion, Elder John Mitchell was elected Moderator, and Elder B. F. Barber, Clerk of said Council. Elder C. J. Nelson explained the object for which the council was convened and on motion of Elder Freeman, (as also at the request of those designing to form themselves into a church), proceeded to read the church covenant which was unanimously adopted, and the names of eleven members were assigned thereto. The articles of faith, were, on motion, also read by Elder Nelson, and separately adopted by unanimous consent. The Church covenant and articles of Faith thus adopted were by a unanimous vote of the council considered to be in the Gospel order, and on motion of Elder Freeman, the members that had assigned their names thereto, were recognized as a regularly organized Baptist church, and the right hand of fellowship extended by the Moderator, and the other members of the council. On motion of Elder Sanderlin, the Moderator was requested to deliver a charge to the church, after which Elder Nelson led in prayer in their behalf. On motion the proceedings of this meeting were ordered to be published in the Biblical Recorder, and that the next Union Meeting of the Pamlico Association to be held with the church at Hancock, Pitt County, N. C., commencing on Friday before the fifth Lord's day in August, 1869. On motion the council adjourned. J. N. MITCHELL, Mod. B. F. BARBER, Clerk. P. S.—I notice that Bro. Nelson, having received a few numbers of the Recorder, placed them upon the table, "they went off like hot cakes." We think the Recorder will have a chance down this way as long, at least, we hope and pray

For the Biblical Recorder. Yoppin Union Meeting. Met with the church at Mt. Carmel, Northampton Co., N. C., May 28, 29, 30, 1869. FRIDAY, 28th, 11 o'clock, A. M. Introductory sermon, Elder Jesse Boon preached 1 John 3: 1. 2 o'clock, P. M. Union assembled. Prayer by Elder J. J. Rochelle. Elder J. N. Hoggard was chosen Moderator, and brother Isaac Peele, clerk. Representatives were present from 14 churches. Brother J. A. Delke having requested of the Union a part of the time usually devoted to business, for the purpose of holding a Sunday School Mass Meeting, on motion, it was agreed that Saturday afternoon be set apart for that purpose. The pastor and deacons of Mt. Carmel church were appointed committee on devotional exercises; Bro. Isaac Peele, J. Stephens, and A. Peele were appointed committee to assign portions of Scripture for exposition at the next Union. On motion, agreed that a collection be taken on Sunday, immediately after the sermon, to be appropriated to Home Missions within the bounds of Chowan Association. Adjourned. Prayer by Elder J. P. Lee. SATURDAY 29, 9 o'clock, A. M. Union met, Prayer by brother Joshua Fleetwood. Committee assigned for exposition, Elder J. P. Lee preached from John xxi 15-25. Elder Jesse Boon from Matthew xi 11. Elder J. N. Hoggard, from Matthew xxvi: 29. Next Union to be held with the church at Potocasi, Northampton Co., N. C., on the 5th Sunday in August. Introductory sermon, by Elder J. P. Lee; Alternate, Elder R. R. Savage. Missionary sermon, by Elder John Mitchell. The brethren to whom subjects had been assigned not being present, the time was spent in miscellaneous discussion. Adjourned 12 o'clock, M. SUNDAY SCHOOL MASS MEETING. 2 o'clock, P. M. Brother Isaac Peele was called to the chair, and W. J. Maddrey requested to act as clerk. Brother Delke explained the object of the meeting as looking to the awakening and directing among the churches a more lively interest in the Sunday School cause, and the instituting of a more systematic and efficient method for organizing, conducting, and perpetuating this important and invaluable adjunct to every christian church; as also the formation, either now, or at some early day, of a District Sunday School Association within the limits of Bertie Union Meeting. The afternoon was spent agreeably, and we trust, profitably, in remarks from several brethren, the exercises being occasionally varied by familiar Sunday school songs, sung with much lively animation. During the exercises, which were protracted for more than three hours, the large and attentive audience manifested their interest by unusual silence and good order. The constitution and by-laws of a model Sunday school (Buckhorn, Hertford Co.) were read by its President—brother J. D. Barnes, and their practical working, encouraging success attained, as set forth in an earnest and convincing manner. The following resolution was presented and urged by Elder J. N. Hoggard, and passed unanimously: Resolved, That brother Delke be requested to confer with some of the more central churches of Bertie Union, and appoint a time and place for organizing a District Sunday School Association to act in concert with the State Baptist Sunday School Association. Adjourned to 9 o'clock Sunday morning. SUNDAY, 9 O'CLOCK, A. M. Brother Joshua Fleetwood conducted the opening exercises of a Mass Sunday School. An hour was passed in answering general Biblical questions, discussions on Christ's miracles, and singing. Arrangements, it is believed, were perfected for resuming the Sunday School at Mt. Carmel. Adjourned 11 o'clock. ISAAC PEELE, Chm'n. W. J. MADREY, Clerk. SUNDAY, 12 O'CLOCK, M. Missionary sermon, by Elder J. P. Lee: "Son, go work to-day in my vineyard." Collection \$9.45. The Union, and visiting brethren and sisters united with the church in celebrating the Lord's Supper, after which we sang a hymn, and went out. J. N. BOGGARD, Mod. ISAAC PEELE, Clerk.

For the Biblical Recorder. Williams in the Methodist. At 8 P. M., Elder Williams preached in the Baptist, and brother S. G. Skinner in the Methodist Church. Collection at Baptist Church \$7.51. JOS. T. WAFF, Clerk. For the Biblical Recorder. Faith. What is Faith? Common lexicons do not say. Inspiration declares it to be a mystery, 1 Timothy, iii; 9, and the Bible is its own lexicon. And that is not written out in verbal and express definitions; and hence the meaning of faith is learned from the use of the Bible on this term. But the unsaved feelings and notions of religionists have forced it into various significations. And exceedingly few teachers have given its true gospel sense. It is true that its shades of meaning are numerous; but I think they are all embraced in two great leading ideas or senses of this word, namely: 1. Credit, or assent, given to the veracity of the speaker, or the writer. 2. Confidence, or trust on the (believer's part), in Jesus Christ, that he will save us, or has saved us. The first meaning requires no more than to give a witness credit for the veracity of his testimony. And this faith is the same faith, whether the testimony be true or false; that is, it affects the believer alike, in either case. But while this kind of faith looks alone to veracity, the second kind looks (not so much at the being of God, nor at his attributes, not so much at his veracity even; but it looks) at Jesus Christ alone. It looks right to grace and mercy in Jesus Christ. True, it remembers particular sins, and sinful actions, and words, and thoughts; we look to, remember, and feel them: true faith, Saving Faith, depends not on reforming them. It feels the wicked heart from which all these spring; and it prays, and desires, and hopes, and expects, by the Holy Spirit, to be cleansed in heart from the pollution, guilt, and dominion, of sin. True faith sets its eye on Jesus' obedience to God's good and holy law, and Christ's death under his sentence and in these it looks for justification. And while the first sort of faith believes God's veracity; but remains lost and trembling; James ii; 19: the second kind believes in Jesus Christ; and has peace with God through him; Rom. v, 1. The whole family of the Jews with some exceptions, exercised the first degree of faith; and this is defined in Hebrews, I, 3, 6, &c. where God's veracity, and things, are the objects of faith, but saving faith has in view Christ alone, and him crucified, 1 Cor. ii, 2. It is believed that the ministry and churches generally hold only the first description of faith; and that, trusting in their own obedience to the christian precepts, and to the ten commandments, they remain profoundly ignorant of God's righteousness; and that repentance over a wicked heart, is not known in church or pulpit. In this manner, the light of the gospel is going and far gone. But saving faith embraces too, the first kind. It assents, heart and soul, to the veracity of God's word. It believes this truly, that God was in Christ, reconciling the world unto himself.—2 Cor., v: 19, and not imputing their trespasses unto them. But it not only credits this truth; but it feels its power. The great work of saving faith is feeling. Faith is not saving faith till it reaches the heart. "With the heart man believeth unto righteousness."—Rom. x: 10. The door of righteousness is through the sinner's heart. Righteousness never reaches him till this door is opened. And impotence guards this passway, so that faith itself cannot enter till impotence is displaced by true repentance. Repentance gives faith its exercise. And hence, faith remains unsaving, till the HOLY SPIRIT breaks the heart, and inserts faith in it. "In Christ, dwell the fullness of the Godhead bodily."—Col. ii: 9. The Holy spirit was there embodied. But when Christ had ascended to heaven, the Holy spirit came to sanctify and to guide us unto all truth."—John xvi: 13. "We enter not into this truth of being reconciled to God, till guided unto it by the Holy spirit."—John vi: 63. From Christ's ascension down to the end of time, it is divinely made the work of the Holy spirit to make christians. And as only the Holy spirit makes a sinner alive, and sanctifies him.—John iii: 6-7; vi: 63; 1 Peter, i: 2. So it must be concluded that only such as have experienced his quickening influences, know anything of true faith. If the doctrine of the Trinity be true, then the gospel age is strictly an age of the Holy spirit's work. If to make the dead sinner alive

For the Biblical Recorder. Yoppin Union Meeting. Met with the church in Edenton on Friday, the 28th of May. Introductory sermon by Elder West Leary, from Deut. xxiii chap. part of the 47th verse: "For it is not a vain thing; for it is not a vain thing;" &c. The Union then met in conference. Brother W. H. Manning called to the chair. Prayer by Elder T. C. Bailey. Brethren W. Myers, and P. F. White were appointed Finance Committee. The churches were represented as follows: Ballard's Bridge, 5; Bethel; 10; Hertford, 2; Macedonia, 3; Rockyhook, 3; Salem, 4; Sandy Cross, 5; Warwick, 1; Yoppin, 20. Recess for two hours. Prayer by Elder Leary. The Union came together by singing. Prayer by the clerk. Letters from the churches were read; also Minutes of last meeting; Constitution and Rules of Decorum. The pastors and deacons were appointed committee on religious exercises. Agreed to take up a collection on Saturday evening and on Sunday morning for Home Missions. Resolved to hold the next Union Meeting with the Church at Salem, Pasquotank Co. Elder D. V. Etheridge to preach the Introductory Sermon. Elder T. C. Bailey Alternate. Adjourned morning met in prayer meeting. Brother S. J. Skinner leading. Preaching at 11 o'clock, by Elder D. V. Etheridge, from 1st Cor. iii: 17, after which we went into business. Brother Manning in the chair. Prayer by brother S. J. Skinner. Visiting brethren invited to seats. Accepted by brother B. B. Williams, of the Bertie Union meeting. Rev. B. A. Campton, of the M. E. Church, South, was present and requested to retain his seat during the deliberations of the meeting. An essay on the duty of ministers to each other, was read by Elder C. T. Bailey. On motion, the thanks of the meeting were tendered Elder B. for the essay. Prayer by Elder Williams. Intermission for two hours. 3 1/2 o'clock, P. M. The Union met pursuant to adjournment. Prayer by Elder D. Roberts. Elder Thos. Babb, with brethren John Powell, and A. Pruden were appointed delegates to the Bertie Union Meeting; Elder Babb to write the Corresponding letter. Elders J. A. Speight and E. Bunch, with brother Wm. Simpson, were appointed delegates to the Camden & Currituck Union Meetings; brother Jesse R. Key, to write the letter. As Elders Knapp and Babb were absent. Their essays were continued to next meeting. Elder D. Roberts submitted the following report of his labors as Missionary. Have been employed thirty days—traveled 390 miles.—Preached 30 sermons, delivered 3 Sunday School lectures, visited 38 families, and assisted in organizing one church. On motion report was received. Remarks of interest were made by Elders C. T. Bailey and Roberts, after which a collection was taken up amounting to \$9.87. The Treasurer reported as follows: 1869, Jan'y. To amount rec'd from the churches for Home Missions, \$ 22.55 To amount received from Hertford Sunday School, 1.71 To amount received for Wake Forest College, 2.00 To amount of collection on Sunday, 13.47 39.73 CONTRA. 1869, Jan'y. By amount paid Elder Roberts, \$ 82.54 By amount paid clerk, 5.19 " " brother S. J. Skinner for Wake Forest College, 9.00 96.73 On motion report was received, and ordered to be appended to the Minutes. Finance Committee reported: Rec'd from Ballard's Bridge, \$ 2.50 " " the Church at Hertford, 3.06 Rec'd from the Sunday School at Hertford, 1.00 Rec'd from Macedonia, 1.15 " " Salem, 1.57 " " Yoppin, 3.45 12.73 Rpt was received and the committee discharged. The Clerk was directed to send the minutes to the Biblical Recorder and request publication. On motion adjourned with prayer by Elder Leary. Sunday morning at 11 o'clock, Elder T. J. Knapp preached in the Baptist Church, and Elder B. B.

is the Holy spirit's work, then his work is indispensable to our salvation. And if this is his work, it must be believed, or else the professed believer is not guided into all truth. And if the professor does not embrace the truth which declares: "I am the Lord, I change not." (Mat. iii: 6), and that of the Son, and of the Holy Spirit which affirms, "The Son quickeneth whom he will (John v: 21), and that we "are kept by the power of God, through faith unto salvation," and that God did predestinate his people to be conformed to the image of His Son (Rom. viii: 29), it follows that said professor has neither kind of faith. He has neither head, nor heart to believe God's word. For the Biblical Recorder. I find great pleasure in perusing the columns of your valuable paper. I think it edited with great ability. It takes high and noble ground on all the great questions of morality and religion. May it soon find a lodgement in every Baptist family in the State, and pour in its rich stores of piety and knowledge. I am much pleased with the vigorous manner in which the cause of benevolence is prosecuted in North Carolina. Sunday Schools are always important in every community, but especially in a State like your own. I hope the day is not far distant when every child in the State will be able to read the word of God and learn the way of salvation through Christ. Every State needs a system of free schools, and no doubt the Old North State, will in time make such a provision, but until that time Sunday Schools are indispensable for the poorer classes for the first elements of knowledge, as well as the promotion of piety. I hope the brethren will prosper in their noble toils, and see the richest fruits of their labors. Sunday Schools have often been termed the nursery of the churches. May the Spirit from on high be distilled upon these schools, that numbers may be gathered into our churches, that shall be pillars till the day of death. It was soon after entering a Sunday School I hope I was converted to God. They will always be dear to my heart. All your schools I trust will prosper and Wake Forest College be the crowning glory of the whole. I rejoice to see so much interest in Home and Foreign Missions in the South generally and although we may not for a time act together yet there is such a beautiful similarity in our views on all the great questions. I think we must soon blend together. As to myself I could cheerfully set with either branch of the church North or South, although I would prefer to see them all acting together. I was pleased to see the kind manner in which Dr. Armstrong was received by the Southern Baptist brethren and also Mr. Dickinson by the Northern Baptist Convention. I know of no matter that should divide us now, as old enemies are done away. I love my Northern and Southern brethren with an equal love, and only pray that they may be worthy of their Society in the New Jerusalem. I see brother Kerr has been requested to prepare the life of brother Wait. I hope it will be completed as brother Wait has done much for North Carolina, and richly deserves such a monument to his memory. I see that a monument was lately erected to the memory of brother Patrick Dowd—one of the best and most useful of departed worthies, by his Baptist brethren and brethren of the Mystic Tie. I knew brother Dowd well, and highly esteemed him, as a good minister of Jesus Christ. It was fitting for his Baptist brethren who had so long listened to heavenly truth from his lips, to unite in such a mark of respect. It was very becoming for his Masonic brethren to unite their meed of praise, of one who exhibited in his life so noble a model of their principles. The Masonic brotherhood profess to honor the Bible, and to follow its teachings. It occupies a conspicuous place in all their assemblies and processions. They hold it wrong to attempt any great important undertaking, without the benefit of prayer. Every vice is to be condemned, and every virtue praised, as we hope to reach the blessed above. It was fitting that men of such noble principles, although it is to be regretted, they do not always honor them by their lives, should unite in honoring departed worth. I wish some one like brother William Hill Jordan, brother Kerr, or brother McDaniell would write the history of the fathers of the Baptist church in North Carolina. I think it would be deeply interesting, and embalm many facts that will soon be lost. There were many of these men of whom the world does not read.

For the Biblical Recorder. What is Faith? Common lexicons do not say. Inspiration declares it to be a mystery, 1 Timothy, iii; 9, and the Bible is its own lexicon. And that is not written out in verbal and express definitions; and hence the meaning of faith is learned from the use of the Bible on this term. But the unsaved feelings and notions of religionists have forced it into various significations. And exceedingly few teachers have given its true gospel sense. It is true that its shades of meaning are numerous; but I think they are all embraced in two great leading ideas or senses of this word, namely: 1. Credit, or assent, given to the veracity of the speaker, or the writer. 2. Confidence, or trust on the (believer's part), in Jesus Christ, that he will save us, or has saved us. The first meaning requires no more than to give a witness credit for the veracity of his testimony. And this faith is the same faith, whether the testimony be true or false; that is, it affects the believer alike, in either case. But while this kind of faith looks alone to veracity, the second kind looks (not so much at the being of God, nor at his attributes, not so much at his veracity even; but it looks) at Jesus Christ alone. It looks right to grace and mercy in Jesus Christ. True, it remembers particular sins, and sinful actions, and words, and thoughts; we look to, remember, and feel them: true faith, Saving Faith, depends not on reforming them. It feels the wicked heart from which all these spring; and it prays, and desires, and hopes, and expects, by the Holy Spirit, to be cleansed in heart from the pollution, guilt, and dominion, of sin. True faith sets its eye on Jesus' obedience to God's good and holy law, and Christ's death under his sentence and in these it looks for justification. And while the first sort of faith believes God's veracity; but remains lost and trembling; James ii; 19: the second kind believes in Jesus Christ; and has peace with God through him; Rom. v, 1. The whole family of the Jews with some exceptions, exercised the first degree of faith; and this is defined in Hebrews, I, 3, 6, &c. where God's veracity, and things, are the objects of faith, but saving faith has in view Christ alone, and him crucified, 1 Cor. ii, 2. It is believed that the ministry and churches generally hold only the first description of faith; and that, trusting in their own obedience to the christian precepts, and to the ten commandments, they remain profoundly ignorant of God's righteousness; and that repentance over a wicked heart, is not known in church or pulpit. In this manner, the light of the gospel is going and far gone. But saving faith embraces too, the first kind. It assents, heart and soul, to the veracity of God's word. It believes this truly, that God was in Christ, reconciling the world unto himself.—2 Cor., v: 19, and not imputing their trespasses unto them. But it not only credits this truth; but it feels its power. The great work of saving faith is feeling. Faith is not saving faith till it reaches the heart. "With the heart man believeth unto righteousness."—Rom. x: 10. The door of righteousness is through the sinner's heart. Righteousness never reaches him till this door is opened. And impotence guards this passway, so that faith itself cannot enter till impotence is displaced by true repentance. Repentance gives faith its exercise. And hence, faith remains unsaving, till the HOLY SPIRIT breaks the heart, and inserts faith in it. "In Christ, dwell the fullness of the Godhead bodily."—Col. ii: 9. The Holy spirit was there embodied. But when Christ had ascended to heaven, the Holy spirit came to sanctify and to guide us unto all truth."—John xvi: 13. "We enter not into this truth of being reconciled to God, till guided unto it by the Holy spirit."—John vi: 63. From Christ's ascension down to the end of time, it is divinely made the work of the Holy spirit to make christians. And as only the Holy spirit makes a sinner alive, and sanctifies him.—John iii: 6-7; vi: 63; 1 Peter, i: 2. So it must be concluded that only such as have experienced his quickening influences, know anything of true faith. If the doctrine of the Trinity be true, then the gospel age is strictly an age of the Holy spirit's work. If to make the dead sinner alive