RALEIGH, N. C. WEDNESDAY.

He starts on with an argument favor of the independence of rangement, how it is governed, and there is a vagueness of expression

government, are only inferential at spoken of, it is always spoken of as hest, and may or may not be cor- being confined to the few rather their correctness. I doubt that when apostle Paul in one place, "Obey the Savier said Will it to the them that have the rule over you. chinch whee meant by the term church, all the members thereof the have the rule over you." It is eviken collectively. There is much confusion just here in reference to ling with diligence, as he elsewhere what is meant by "the church" In states it, was the duty of some and one sense we admit that it refers to that this ruling was to be done by all who are truly regenerate. My war

Thesa taken collectively constitute the shurel; the body of Christ united be one spirit auto the Father, and sealed unto the day of cre-u demption." This Johurch has no visible organization, and no union. save the Shnity of the spirit," There is also another sense in which the terms the church may be understond! It should need aved hade it to

For example, when we speak of the church in Raleigh, we mean all the members of the church taken together, whether adults or minors, These constitute one local worshiping assembly or church; and sold

And this is the sense in which Paul speaks of the church at Corinthy at Rome and at other places But there is still another sense in which these words must be under stood. "It is when the church, or local assembly has met together in a busiless capacity to execute the laws given by Christ, the head of the thurch. But to whom is this power to execute these laws given? What did Christ mean by the church when the said. "Tell at to the church?" Did he mean all the members of a single church both male and female, both adults and minors? If he did, then it is wrong in any case to prevent any member from being present and taking bart in the business, let the character of the burness be what it may not Bit that he did not sugar this is evident from the words of Paul Let vour women keep strate in the churches. Let the women louve hi slience with all subjection: I suffer not a woman to teach, nor to usurp authority over the man,

but to be in silence. I do dot sironose that he meant to include minors either, for it is a principle in law that the minor can not act legally for himself until he is of age. The principle should apply in this case I think as well as any other If this view be admitted, then the overning power of the church is ship, and women and minurs have no right to take a part in any business that may come before the church, and to do so is to violate and set aside the order of the church of Christ and 001 to sonabnetta as

But now another question arises as the prerog tive to rule, or go rn the church committed to the any or the few? Were the whole ale a jult membership of a single church to constitute an official body for the transaction of business, or were there certain persons chose out of the whole number to whom was committed the prerogrative to icle? In either case the terms "tell it to the church" would apply Just for example, when we speak of the government of the United itates, which is republican in form we say the government when we mean only the officers of the govof the official hody. Now

used, and I believe they were used. Those who contend for pure republicanism in the government of the church sometimes use the words, will it to the church, with a kind of flourish, sail it settled the difficulty at once. But the difficulty is not so easily settled. Christ, when he used the words above quoted either meant the whole worshipping body or simply the official body of a single choren. Now which was it? take it that he meant the official body, instituted as he was speaking of the church in its official capacity, and that this official body was compand of the few mather than the any; and that it is spoken of by Paul in his spistle to Timothy th nted worthy of double honor.

armonize with this view of the se, at least, equally as well as with the opposite view. th ory, but it can be made to apply to the other just as well, and, as I

The direction there given by the apostle was doubtless given to was either thus, or it was given to which seems to be the more plauswhich tails to astisfy an enquiring lible, remembering also at the same mind. His arguments in favor of time, that wherever in the apostol. men have been led into this error; a ong egational form of church is writings, ruling of the church is but we desire to know the truth for record I doubt however, somewhat than the wany. Hence says the and again, "Remember them that dent from these scriptures that zulthe elders, which were promined oing

passages of scripture, that as a mat taught, "that a visible church is a ter of necessity, there was always society made up of all such as in all one or more elders in every church. places of the world, do profess the to whom was committed the admin true religion and their children istration of the ordinances/ and the overnment of the church. A dalue

Hence the Apostle's danguage . Under this teaching people profess Let the elders that rules well: "indeed. must be considered of general applied they may get their children into wit. cation; as applying to all the and thus the dear little children are would be a decided advantage land more in accordance with apostolic practice, to have a plurality of elders nevery church, to whom should be committed the spiritual oversight and government thereoft Acathal system now stands, it is no one's special prerogative to rule, as it was in postolic times, and, hence, there is but little ruling done for what is every one's duty is no one's duty, and ence, the great evil complained of a all the churches invant of lowrest discipline There is no oue to addminister it and until there als some change in the system, and city is made to conform more stictly to apostolic practice, the evil must conlinuel and will continue. ranford i trust that those who may read this articl oprovided our good editor should publish it; will think see riously over this matterquid awith united efforts, seek to bring about a

For the Buttical Recorder. The Church and Ministers of Jesus Christ.

reform, which, as this time is great

ly needed; at LIOPRIMITIVE

lated in the New Testament church bly. It is used in the New Tests. As Sinpon this rock I will build not church, in Matt. xvi : 18A

f Christ." Where it means a an assembly or congregation of the Christ Jesus used it in this se "If he negled to hear them tell it which would have been a better translation of the Greek. Mate xviii: 17. "And great feat came on all the church, (or all the disciples about Jerusalem.) marte vi 11. "And at that time there was a ge persecution against the church white was at Je usalein."—Acte viii; 1.
"And it came to pass that a whole year they assembled themselves with the church and taught much people." - Acts xi: 26. "Now there -Acts xiii: 1.

The nature of the

lies, and their

nament thereof may be made to giving their advice only, not in the name of the elders, but in the whole that Pedobaptists invited into Bap-Corin h is usually taken as a strong Holy Spirit and to us." Acts TV.

manufactured, by some theological writers into what they call the Winble Catholic Church. They profess then, to have found a spiritual organization, the same not being the true church of God, for the church of God is necessarily spirit hal. Is it not nonsense, to talk of men have been led into this error;

which have grown out of calling local societies the Visible Holy Cathosaved who did not belong to the because you are not of my sheep: (John x: 26;) . Hence as soon as they think they have found the ventus church, they wish to set into it with all their friends, and some have (See Presbyterian Confession of Faither page 209th and mort north

religion and join the churchy that

tend of to Christ. (Matt. xix | 14) Again as soon as they think they ave found the church they begin to look for the way to get into it, and as baptism is sputtein the liverditof God as the beginning of the duties fi believersp (see Acta vii : (12) i shey make it the entrance or door into the church; and hence everybody (must be baptized leven the babes nand bin this way many people, Generant of he teachings of God's word; are led o believe that baptism regenerates the sonk of Others do hot believed in aptismal arregeneration viget they each that as baptismois the door nto the church, he one is in the hurch Wuntess the has been hand tized according to A postolic baptism: And yet they admit that othere unbaptized persons are christiansu and therefore belong to the strue church of Christ, what not the supplied Visis ble Holy Catholica Theminconsis teneics arise from finding vt peridicin before they have found the church

Christias table only addor onfulhis

plant held John R. 19. Another evil of Visible Hely Cath-God, and of the ministers of Jesus

Was one of the greatest orators on this continent. He said he hoped tist pulpits would beat them till they wome sense futo them. "But evs forbid them not." " We don't bid theil," " Bro. Goodall, it

Bron Goodall, " says one, "Christ will do good." He replies, " le do evil that good may come." But after Stephen's persecution they went everywhere preaching the word. Were these brethren unbaptized Pedobaptists, preaching sprink ling and infant baptism? If not the argument falls to the ground. Bro. Goodall, you must not say anything in your sermon against them He would take this text: Add to your faith virtue," &c.

He said virtue was courage .-Daniel was no coward. Sooner than he would quail, he would go into a den of lions. Shadrack, Meshack and Abednego (no cowards) lic Church to be in out at ellower by would go into a fiery furnace. But

Men knew that none could be some Baptists were such cowards that they were afaith to speak the truth. church of God, "Ye believe not off I had had such men in my artildecy company at Norfolk, I would have drummed them out of camp." In 1833, two prominent anti-misonary ministers James Osborne and Wan Davis, suid, heresy was qually as had as gross immorality. They made this impression upon the minds of anci missionaries. Paul

> Gaboy 1 20 I ni Luci to serve They could not bear pulpit affliation ... Dr. Joseph S. Baker told me we might have saved a great many of them if we had not pracfised this error. In this he said the pting William Leftwich, there was of a man in our church that Davis oved more than he did Dr. Baker. Goddall's prophesies of 1836-'37 ave been fulfilled. We have gainde las modernado lin

disses it with gross unmorality.

1st. Invite them into our pulpits t protracted meetings. They get the monied and the lette ed con-2nd. They preach mouthly in the Baptist meeting house.

3rd. After they gain strength. hey build a meeting house almost sight of the Baptist church. 4th. They get the school influence and keep the lettered influence. 5th. Our feeble church constantly osing its materials, like a weak

warm of bees, dies out. The great Robert Hall says it is ncon fitent to invite their ministers nto the pulpit and my to the table. Bishop Hughes, in his debate with Breckenridge, dated 1836, says that those who invite preachers of other denominations late their pulpits

nderse their doctrine of I of the V A ditor of the RECORDER, said if the Bantists were not to invite Pedebaptists into their pulpits, it would ruin

If Goodall's plan had been car d out many of their churches at his time would be habitations for ne owls, and the bats, Some of em get nearly all their members Baptist regivals. About 1840 Virginia, a Baptist preacher had revival and sent for a Pedobaptist ter. Out of twenty-one conrts he got one, and the Pedebapst got twenty. From 1780 to 1810 ists could not turn a wheel re Baptists preached. The s could repeat the ritualism prayer-book as easily as the Baptists in ancient times did

filliate. (See Neal's History of tans, by Choules, vol. 2, page near this page; Hawks Eccleal History of Virginia; Mead's s and Families of Virginia; s 58 years among the Bap-1800 to 1810.) He tells little they affiliated. great struggle about the t in 1785, all the pedoin Virginia were against In 1785, by being firm, and

her had almost as many Bapats in Virginia then as there are resbyterians in 1869. I think armson's history of Virginia says here were about 13,000 Presbyte-ans in 1847 in that State. There ere not far from 20,000 Baptists in irginia in 1785. There were over Job says, "O that mine enemy had written a book." Dr. Hawkes has helped us magnificently. But we have Pedobaptist books in our libra-

ing, E. DODSON. g in Jehovak. There is Lord. There is naction in here is affinity in Imman

the opposers of the resolution cut off discussion arbitrarily and in this I shall call attention more par- was agreed to notify the church ticularly to this part of their pro- that, if they did not not properly in

The mover Elder J. R. Ammons made a short speech in its favor. but principally in explaining its objects, and upon his yielding the floor, Eld. D. B Nelson offered a snbstitute which was altogether foreign to the res lution, and upon which he made a speech of some conside rable length, extoling the merits of his substitute, and thrusting vehenently at the resolution, and, giving the brethren from the East to understand that He neither wanted their help nor interferencecharging upon the friends of the resolution that they were making an attack on the American Sunday School Union, and took special pains to inform the Convention that we were doing "well enough," i.e. suppose the missionaries for the Union, but what about the sunday schools?

This speaker was followed by the writer in a short speech, after which came President Bowen in a long, long speech, giving his reasons for being opposed to the resolution, which by the way will all appear in due time. Elder J. R. Ammons got the floor but was told he could not speak; other brethren desired to speak but could not be heard. Bro. B. W. Justice desired to make an explanation, which he was permitted to do in part, after considerable difficulty, and the resolution together with the substitute baptized 218 persons. Bro. J. W. No verily, the resolution is doing more, and will continue to do, than if it had passed the Convention.

was the assumption by the President. of torial power, and by the application of a rule to suit the case. e. to his liking; brethren were out to silence, denied the right of free speech; discussion was suppressed, and things went as they would have it, at least in part, i. e., the resolution was tabled. And now dear brethren of North Carolina, and especially of the West, are we to be gagged in this sayle, are we not to be permitted to discuss questions connected with our best interest? Not if such counsels and and counsel as as referred to in the e parers control our operations; o the must, they shall learn that we vill speak and speak our sentiments 100, and that we will hold men responsible and call them to account for their public course of con-

But there is one other fact to which I wish to call attention, viz: the provision in the resolution that statistics should be reported to the Corresponding Secretary of the Sunday School Association of N. C. This like every other part of the esolution was opposed.

Opposed on the ground that it was "tacking on" to the Eastern Convention. Why upon orinciples they ought to go out of the world, or dig them a den in the wilderness, lest otherwise they should find it necessary to "tack

on" to some one. Now dear brethren the object of the brethren in proposing this matter was to effect a thorough organization, and to embody all our available force in the State in this work; and to change by degrees as circumstances would allow the character of our sunday school work; but these brethren had mixed eider with their milk till no other draught would churches to bear their expenses. W suit them. o the world - and done

But the end is not yet. We shall see whether they can endure to have others drink the pure milk in their sence. Having taken a cursory view of the matter I shall proceed to discuss the question more at large

JOHN AMMONS. DEAR BRO. MILES: -I left Lumbarton about 111 o'clock, on Tuesday last, and arrived at Gen. Dockery's a little before dark-cold and so hoarse that " I could scarcely speak above a whisper. But Miss Mary and her mother ever ready to administer to the wants of suffering humanity, and especially to those of the Master's servants. did not cease to provide remedies. until I was very much refreshed the union. Like cutting the heart and improved, and ready to resume my journey. I am now at home in Thad Stevens said his reconst the midst of friends and ready to comply with your request—to give tion (yes, which he had taken oath you an account of Monday's proceedings of Cape Fear Association.

Again some say that a higher law It was found that a majority was present and authority was granted a man ought not willingly take an to a remnant to transact the busileave of absence was granted to a large number, who hastened to the are now two great words depot to meet the train go no other name under hea-ne name of Jesus. (Acts the Association omitted to act up idents took an oath to preserve the

It has already been stated that to visit the church at Mt. Sinai reperted that the church had not acted according to their advice. It the case, they would be considered d sorderly and fellowship would be withdrawn from them. The committee to visit Lebanon reported

he church in peace, vino and The committee on periodicals read an essay in favor of the RECORDER, Kind Words and Child's Delight. Appointed messengers to sister

ssociations. The committee on Missions and that on the Baptist State Convention were not ready to report. The report on Sunday Schools was read and adopted. The Association agreed to print \$115 worth of minutes, and to pay the clerk, \$30 for his services.

The Association voted thanks the Methodists and Presbyterians for the use of their houses, to the Rail Road Company for transportation, and to the citizens of Lumberton for their hospitality. The financial committee reported \$151.80 for minutes. Sabbath collections were appropriated to Domestic Missions. A large number of delegates to the Convention was appointed, and the officers of the Association were appointed a executive committee to transact unfinished business. The missionary board also transacted its business in regular order.

The missionaries reported much to the satisfaction of all good people. Elder J. P. Lennon travelled 333 days, preached 296 sermons and Gore labored 109 days preached 101 sermons and baptized twenty. Bro. Avers labored thirty-three days and did much good. I failed to get Bro. But the arbitrariness practised G. W. Hill's statement. I love these brethren for their great zeal. The delegates took the parting hand while singing the bymn.

"Blest be the tie that binds Our hearts in Christian love." Bro. Lennon, the Moderator, prayd and we parted. B. G. COVINGTON.

COVINGTON, N. U., Oct. 28, 1869.

Religious Newspapers

Are a great advantage to cause of Christ. If a minister can not induce his members to take religious newspapers, they will not support him. I knew a small church of which nearly all the members took religious newspapers. She supported her pastor better than many churches that are rich. Ten members who are posted are worth 100 members who do not read. They will give to State, Domestic and Foreign mission as regularly as the years roll around Subtrate the funds of N. C. what the readers of the RECORDER pay and the balance would be very small. I wish

HILL OTOWAKE FOREST. Many Baptists have overlooked the moral influence of this college, sent their children to other places and runed them. In mental cul ture, it is equal to any institution

our ministers and deacons would

notice this report.

mani val COVETOUSNESS Kills the body and soul. It will not have stoves and in churches and kills the body. It opposes ministerial support with missions of every kind giving aid to the Devil and kills the soul.

I hope most of the ministers wi attend the Convention at Newber Let them raise collections at their shall never have public spiriter ministers till our preachers attend our conventions. Of ministers 10 Let us do evil that good may

come. This is an old but false max im, It is ruinous to church and state. The catholics promised promoion to John Huss at the council of Constance. They broke their faith and bound him at the stake. Some ministers invite false teach

ers into their pulpits, when Paul says if I build up again the things which I destroyed I make myself a transgressor. When Rome became false in doctrine, she became false in practice.

Mr. Seward said they were oblig-ed to violate the constitution to save out of a man to save his body. Mr. laws were outside of the constit

may disregard an oath. If it is so

Let us do evil that good may come. Does the good come either in church or state and will this maxim stand the test of the judgment day? E. DODSON.

The Croucher at the Door.

This passage, confessedly a diffi-

cult one, consists of three sentence

or phrases which our Authorized ersion renders thus: (1.) "If thou doest well, shalt thou not be accepted ?" (2.) "And it thou doest not well, sin lieth at the door." (3.) 'And unto thee shall be his desire, and then shalt rule over him." In the first of these sentences there is nothing to detain us. By commonconsent the literal translation of the Hebrew is: "If thou doest well, is there not a lifting up?" i. e., a lifting up of Cain's fallen countenance; and its sense is sufficiently given in our English Bible. The lifficulty is started by the third sentence, and, and is only to be solved, I believe, by an amended translation of the second. Throughout the verse Jehovah is represented as remonstrating with angry, jealous Cain; and in its final sen ence Cain is assured or warned Unto thee shall be his desire, and thou shalt rule over him." Whose desire is to be to Cain? over whom is he to rule? In this question lies the difficulty of the passage.

The answer to it which was com-

monly accepted in England half a century ago could surely have orignated only in "the most aristocratic church in Christendom." It held that the right of primogeniture" was taught in the sentence, and affirmed that it was Abel's desire which was to be unto Cain, that it was Abel, the younger brother, over whom Cain, the elder brother inadmissible; and that for two reasons. It makes bad grammar, and it makes bad sense

It makes bad grammar of the sentence. For a pronoun should agree with, and point back to, an mmediately antecedent noun. The pronouns "his" and "him" in the closing phrase of the verse ought therefore to refer to a noun in the foregoing phrase. But must count back seven complet sentences before, in verse 4, we light upon the name of Abel. And to leap over the intervening nouns participles in this fashion ie, to say the least of it, a very curious feat of grammatical gymnasties. The reading makes bad sense as well as bad grammar. The right of primogeniture is, is after all somewhat questionable right. But were it never so unquestionable, t be taught here, it is surely taught very much out of season and in singularly extravagant terms. Following and confirming the law of nature, Holy Scripture commonly speaks of a young man's desire as toward his bride, not toward his brother: it commonly teaches, not that the elder is to "rule" the younger son, but that both are to be in subjection to their parents. stontest advocates of the right of primogeniture might well to declare that the firstborn was to rule over his juniors as a husband over his wife, a father over his children, or even a chief over his clan. Nor, even if this right were to be pushed and sanctioned to its uttermost verge, is this the place in which we should look for a formal expression of it. Jehovah is pleading with Cain against the murderous anger which was rising in his breast and harrying bim on to a deed most foul and unnatural .-And what can be more incongruous what more absurd, than to suppose this solemn merciful remonstrance rising to its climax in an utterly irrelevant remark about the law of primogeniture? Both on grammatical and criti-

cal grounds, we must, I think pro nounce this reading of the passage to be quite inadmissible. Driver from one untenable position, certain expositors have taken up another. They have adopted Light-foot's interpretation, which does not so much as touch the real difficulty in the case. Lighfoot proposed to read for "sin lieth at the door," "a sin-offering lieth at thy door." is a sufficient objection to this emendation that, though the Hebrew word came to mean "sin-offering"

as well as "sin," yet as sin-offering in the technical sense, were sti two thousand years distant, it is not allowable to introduce a technicality of the Mosaic ritual into the history of the Adamic tamily. More-over, the proposed emendation men are raised up from time to time, throws no light where we most need to make us better acquainted with light; it in no way helps to decide the heavens which declare thy glory light: it in no way helps to decide whose desire is to be unto Cain, over whom it is that Cain is to rule. We are therefore shut up to a third reading which is sanctioned by most

—by Gesenius, Kalisch, Keil and Delitzch, and Lange, with many more. They say that the Hebrew word, which the Authorized Version translates "lieth at," is the means "to lie down, to recline," and is specially used of beasts of prey who crouch before they spring: that the participle in Hebrew, as in most other languages, is often used substantively: that it is used substantively here; and the man and aspiration of the human soul; so that science and faith may reverently work together for the good of man and the glory of God, through Christ our Lord.

Amen." participial form of a word which means "to lie down, to recline," substantively here; and that there fore we ought to translate the second entence of the passage, "If the doest not well, sin is a lier in wait or, better still, because in a single word, "sin is a croucher"—"at the door." That is to say, the Divine warning to Cain is, that sin crouches before his heart like a wild beast larking about a tent, waiting its opportunity to spring in.

Taken thus, we get the missing antecedent for the pronounce of the

edent for the pronouns of the

a croucher at the door; a sire is against thee (i e., er's desire), but thou sho over him." With these the passage yields a clear ical order; the pronouns a true climax. Cain is warn while he is nursing his a ous thoughts, Sin like a re beast, as crafty as it is cruel, is crouching outside the door of his heart, only waiting for the door to to spring in : and he is a to keep the door shut lest be he come of evil. He is warned "desire" of the sin, which looks so fair and tempting to the eye stained and discolored by passion, is again him, that his only safety consists subduing and ruling over it."

Now taken thus, the passage co tains a comparison, and a which we may do well to consi It compares Sin to a beast croud ing at the door of the heart, watch ing its opportunity to leap in. It warns us that the Croucher's desire or lust is antegonistic to our welfare, that, if we would do well, we must subdue and rule over it. Samuel Coo, in Sunday Magazine.

Presbyterians and Catholics

The Synod of North Carolina recently held a pleasant session at Morganton and issued to the church an address from which we extract

the following:
"The man of sin" has his eye of our broad lands,-our blue mou tains and green valleys; he has alstriving to spread the synage of Satan over all this State and over all our fair land. Roman all its own invented Ritualia its kindred and fawning but disov ed puseyite daughter, are trying to ment religion by the forms and folcenturies of ruinous error and apos tasy. We warn you against the of the water of life, You o affiliate with these errors, you can not help on directly or indirect this unchristian, unscriptural, righteous, unholy, idolatrous, phemous, deceitful, soul-tortu enslaving, persecuting and do synagogue of Satan, without peril to your souls and treason to Jesus Christ. "Stand fast," brethren. the liberty wherewith Christ hath made us free," and do not all yourselves to be attracted or allured so as to be "entangled with the yoke" of its accursed "bondage Are the pages of human history an of God's inspired and authoritativ word all in vain? Shall this system of delusion and slavery-now tr bling and fleeing from Europe hailed and welcomed and aided the free and noble christian civiliz tion of the South? Shall we allow and be hugged to her bosom, to fee too late the iron spike con neath her vestment, (a figure su gested by one of the of her torture and a fit herself;) and yet we have heard of papal church a welcome, giving to her bishops and priests lands and houses and money, and offering and sending their children to establish and support their schools and church Church above all other organization opposed to her. God grant that w may always deserve to be feared and hated by her. We affirm here, an to-day, with unwavering confidence, teachings of divine Provide history, "the pope of Rome is anti-christ—the man of sin and son o perdition, that exalteth

NATURALISM AND SPIRITUALISM. At the Humboldt centennial cele bration in Boston, where Again was the orator, the Rev. Dr. Walk was chaplain and offered the follow ing unique and very approp

that is called God.

"O thou infinite source of 1 and light, we invoke thy they awaken and the hopes they in spire. We acknowledge and with the earth which shows th handiwork. Impress, we b thee, upon the great masters of science, that they also are prophete Hebrew scholars of modern times; sent to reveal the thoughts and the ways of the living God. Suffer not

> A grumbling Christian in Ohi was once rebuked by a brothe clergyman: "Brother H---, you have not yet learned like Penl whatever state you were therewater to be content." The discontent minister replied with a heary "Brother Paul was never in the State of Chio."

> Religion can neither be obtained not retained so long as people of on the streams of popular factor ble pleasure.—L. Resea.