

For the Biblical Recorder. Let the Truth be Spoken. Mr. Editor:—As your paper is friendly to free discussion, I do not feel that I shall be obtruding upon your generosity, in asking an insertion of the following article.

I feel every disposition to accord the Christian religion, as a divine revelation. I have been reared with sentiments of religious veneration for the Bible and all the influences which have operated in the formation of my character, have been favorable to a belief, both of its truth, and its importance.

Who are Real Primitive Baptists? I regard the two circular letters, and the editorial entitled "Osbornism," which appeared in the last Recorder, as the most important articles which have been published in that paper in a great while. In my judgment they settle forever the question, "Who are the real Primitive Baptists?"

Lord, that I stand ready to forsake the dearest friend—to go to prison, or at any moment to die for these and thy truth. Such is universally the character of Christians; and yet their Scriptures, professing as they do all in one faith and practice, yet ambiguous as the Sibyl's leaves, betray them into interminable and hopeless discord; this too, while uttering all the time, in the ears of these self-sacrificing and untiring besiegers of the throne of God, the deceptive words, "Seek and you shall find; ask, and you shall receive; knock, and it shall be opened to you."

Let us put the case. In 1814 there was no division of the Baptist family into Missionary and Anti-missionary, or Primitive Baptists—all were one in faith. In 1814 and in 1821, these two circular letters were adopted by what are now two leading associations of our "Old School" Brethren.

What may have been the causes of the departure of these brethren from the old landmarks in other States, I know not; but I believe, brother, you are correct in ascribing the move in N. C. to the influence, in large measure, at least, of James Asbury. I remember the man well, for he was often at my father's house when I was a boy.

To Elder R. G. Covington. DEAR BROTHER:—I have read your article in the "Recorder" of the 25th ult. relative to Bro. Esrie and his meeting in Wilmington, in which I find the following expressions:—"The 4th was startling in its nature, and in my opinion did not grow out of the text. But they sometimes seem to me to be carried too far. If any of his admirers occasional inconsistencies would prevent the error. No one can be long in his (Esrie's) company without being impressed with the fact that he is great. While he criticizes others, he shows unwillingness to be criticised himself; and, if he misquotes Scriptures, he is not fond of being corrected. His public confessions are different from those enjoined in the saying, 'Confess your faults one to another.'"

Now, my dear Bro., in the first place you say that the 4th, the sermon on "The Unpardonable Sin"—did not grow out of the text. Since you say that what he (Esrie) said did not grow out of the text, I take it for granted that you know what does grow out of it; and, as it is a passage which has given me no little thought and prayer, that I might understand it, I most earnestly ask that you give the public through the "Recorder" the benefit of your conclusions as to what is the legitimate exegesis of this text.

DEAR BRETHREN AND SISTERS:—Our heavenly Father, in his wisdom and goodness, has seen fit to call his church in Edenton to suffer great poverty and affliction. During the last year, our numbers had largely increased; our congregations were better than for years, and our Sabbath School contained three fourths of the children of the place. In all the past, we never turned any away empty; but heartily responded to all calls for benevolence.

the apostolic plan, two and two. One ought not to go alone. Please tell the public how one man could go out two and two; and if one ought not to go alone, why did Paul and other inspired writers go out alone? Here is a thing in which I would willingly have you agree, that is, to dispute, and not to quarrel; for friends dispute between themselves for their better instruction, and enemies quarrel to destroy one another.—Plato. Therefore, if we dispute, let it be on the principle stated above, as friend and as men conscious of the fact that we shall soon stand before God in judgment. C. DURHAM. Wake Forest, N. C.

Missionaries Appointed. In addition to the missionaries already announced, the following appointments have been made by the Board of Missions: Elders W. R. Gaultney, F. M. Jordan and J. B. Richardson. Brother Gaultney is pastor of two small, but liberal and efficient churches. They are entitled to aid from sister churches that are more favored.

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My Churches have not paid me. How often these words have been repeated during the past month! A great many of our devoted ministers are greatly distressed on this account. In order to live during the past year, they have been compelled to go upon the books of the merchant, grocer, doctor and others; these bills are now due, and how is the minister to sustain his character for common honesty? The promises of his churches will not pay the debt, nor satisfy his creditors. It is not at all surprising that he preaches dull sermons; for if a man is cramped in his pocket, he is cramped in body and mind. If harassed with debts, which could be met if his salary had been paid, his sympathy for his people, and his power to do them good is wonderfully diminished. There are very few of our ministers supported so that they can give themselves wholly to the work; and this is exerting a most baneful influence against the progress and efficiency of the Christian church.

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On last Sabbath, the Raleigh Church, voted to invite the Southern Baptist Convention to meet with them in May, 1872. The next Convention will meet in St. Louis. The Convention had agreed to meet in Raleigh in 1865; but by reason of the war, there was no session of the body that year. In 1866, it met in Russellville, Ky., because that part of the South was more able at that particular time to promote the interests of the Convention than any other. In 1867 it met in Memphis; in Baltimore in 1868; in Macon Ga., in 1869; and last May in Louisville, Ky. It has met twice in Md., twice in Va., twice in S. C., three or four times in Ga., once in Ala., twice in Tenn., three times in Ky., and this Spring it goes across the Mississippi into Mo. It has never convened in N. C. and we respectfully submit that we have strong claims in urging that its next session be held in this State. T. H. PATTERSON.

A plan for Nova Scotia. In our unlettered simplicity, we really thought that a novel was a work of fiction; but it seems, that in compliance with Webster, that there must be an addition to this definition, viz. "in prose." A pardonable error as a "tale in verse," and a "novel in prose" is a distinction without a difference. To want plain composition, Ossian must be assigned, becomes a question. In his writings there may be rhythm, but certainly there is no rhyme. Could we evoke the Spirit of the Wizard, we would assuredly advise him to reconstruct his "Talisman" into jangling verses, or else Rokeby and Marmion must take the precedence. What a niche in the temple of Fame would he occupy, had he versified his "novels." Imagine some one of those master pieces of plot, thought and diction. The Antiquary, for instance commencing thus: The stag at eve had drunk his fill, The old sow lay had sucked her fill, Her little pigs were squeaking shrill, But aught else was very still, When old Monkbarn with his staff in hand, Went forth to view new bought land, Where ere the Roman fort did stand, Now covered o'er with rocks and sand.

Poor Telemaque! most we no more follow thee in thy perils by sea and by land, and because, unlike his contemporary Moliere, he has not verified his "novels." Lamartine, the great novelist, historian and poet, has pronounced "Hugo's Toilers of the Sea" a Greek poem in prose. It is pithy, grand and sublime; what a pity Victor did not make it a French poem in verse. The Boswellian mania has never infected as much. Even his partial life of Milton has failed to interest us. His pen must have been dipped in gall, when he wrote that biting sarcasm, as it was tipped with gold, when he penned "Taxation, no Tyranny." We would by no means advise an indiscriminate use of novels, nor history either. Lingard is rather too plausible to be placed in the hands of a Protestant. The objection to historical novels on the ground, that the false and true are woven together, can be applied to history. Abbott represents Napoleon as a demi-god, a Bou-Bouenne, as a fiend. The Duchess d'Anganes tells some very pretty anecdotes, which the venerable Las Casas flatly denies. On the assumption, that novels should not be read at all, the "Cyropedia" should be banished from the school room, as its vicious teachings might injure little boys. Fielding, Smollet and many others besides have written novels that should be burned by the common hangman, and to what a pit of eternal oblivion, should the "Tales" of Byron be consigned, though perfect in metrical beauty and robed with the mantle of genius. To the lovers of purely beautiful, the romantic, the moral, the recherche, we would commend Bernard the Treasurer, William the Breton for "Poets," they are written in antiquated French, we know, but they will amply repay a perusal; to the lovers of history, Bridgewater's Siege of Gibraltar, it is concise, succinct and to the point, not at all discursive, but like Byron's muse in "Childe Harold," keeps the end steadily in view. Read it by all means. It will give a "Sleepy Hollow" to the burdened brain.

A private note from Dr. Sumner, Cor. Sec. of Board of Domestic and Indian Missions, says: Receipts of Board some \$4,000 ahead of last year, and \$6,000 in arrears under appointment. Still there is a deficit to meet current expenses, and we need aid. The demands upon the Board are pressing. We could put 1000 men judiciously at work if we had the means. Now fields constantly presenting themselves. How do you wish we could occupy them? When shall we? CAUEL.—Dr. Shaver of the Christian Index is a very kind man; but somehow he has perpetrated the following: Rev. J. B. Tomba, of Delaware, Ohio, having "received the degree of D. D. from the Institution in Philadelphia known as the American University," requests the Journal & Messenger to say that "the honor came to him entirely undesired and without pecuniary consideration." We commend this disclaimer to every clergyman who has received the distinction with the intention of giving an "A. B. S. D." to his brethren during these "many centuries."

Acknowledgments. I have received the following sincerely last report: FOR HOME MISSIONS. Martha Pittard, \$2; church at Wake Forest, per Dr. Wingate, \$10.10; Cross Roads, \$8.50; Mount Zion Association, \$2.90; Mrs. J. W. P., \$2. Total, \$20.40. FOR BOARD OF EDUCATION. Church at Earl's Chapel, \$10.50; Cross Roads, \$1; Jas. Potat, \$5; Mrs. F. H. Jones, \$1; Mrs. J. A. Potat, \$1; little Misses and Rosa Jones, 10c; Miss Hill and Miss Rony, 25c each. Total for Education, \$19.25. FOR HOME MISSIONS. Church at Cross Roads, \$1; Elm Grove, \$3.25; Mrs. F. E. Copeland, \$5; Bruce Walker and Elder E. H. Jones, \$5 each; Mount Zion Association, \$2.75. Total, \$22.

The Board of Missions and Education are now fully organized, and contributions should be forwarded to the Treasurers of those Boards, as follows: For Education, Elder J. L. Carroll, Forestville, N. C.; for Missions, either home or foreign, to John G. Williams, Raleigh, N. C. I have taken charge of contributions and receipts for them because the Boards had not been fully organized. Hereafter I shall publish no receipts. J. D. HUFHAM.

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The Yoppin Union Meeting. Met with the church at Piny Grove Gate Co. on Friday before the 5th, Lord's day in January 1871. Eld. Bunch preached from James iv: 12 After partaking of refreshment we met for business. Elder H. Spright was called to the chair, prayer by Eld. Babb, Bro. John Smith and J. F. Howell were appointed Finance committee. Letters were read, and the report on the Pamlico Mission called. Report showed the willingness of our sister Union Meeting to cooperate, and \$30.01, in the hands of our executive committee. On motion, the committee were instructed not to pay the funds over to the state board, but expend them in the Pamlico Association. The pastor and deacons were appointed committee on religious exercises. Adjourned to 10 O'clock tomorrow with prayer, by Eld. Bailey. Saturday morning, Feb. 5, 1871, preached from 1 John iii: 2, then met in conference, prayer by Eld. Bailey.

Resolved, That we heartily endorse the BIBLICAL RECORDER, as our organ, and request all the members of our church to subscribe for it. Treasurer reported as follows: 1870. Oct. 29. By amt. received from the churches for Home Missions, \$32.17 Amt. received for Pamlico Mission, 27.74 Total amt. received, \$59.91

CAUTION.—Shun evil speakers. Deal tenderly with the absent; say nothing to inflict a wound on their reputation. They may be wrong and wicked, yet your knowledge of it does not oblige you to disclose their character, except to save others from injury. Then do it in a way that bespeaks a spirit of kindness to the absent offender. They are often the result of misunderstanding or evil design, or they proceed from an exaggerated or partial disclosure of facts. Wait and learn the whole history before you decide; believe what evidence compels you to, and no more. But, even then, take heed not to divulge the least unkindness, else you dissipate all the spirit of your prayer for them, and ensure your own doing him good.