OL XXXV.

seress of Truth in the "Pine Level" Region of Johnston. DEAR RECORDER: In the South Eastern portion of this county, (Johston,) there is a tain locality familiarly known to all hereabout, as "Pine Lev-el," so called, perhaps, on ac-count of the scarcity of the particular kind of tree, from which it takes its name; but which it seems to us, should have been amed the "Wilderness of Sin." from the (until lately) destitute, desolate, and desperate condition, spiritually, of its inhabit-

few weeks ago, you so fitly de-Hardshellism, has long been the "bane and the curse" of the aforesaid region; and in thus saying, we mean precisely what

If any one desires proof of this, let him go into any similar nmunity, in any portion of our state, where the Osbournite religion predominates, and he will not need to ask what is the moral or spiritual status of the people there; for he knows ath. Like the mildew and the blight in the physical world, so is "Osbournism" a milde and a blight on the mental and moral nature of man; and, of course, both morality and christianity in such communities. are at an exceedingly low ebb. In making this declaration, we would not be understood as

uttering a word against the Scripture doctrine of Election and Predestination as taught by the Lord Jesus, and his apostles; and we feel that we ill not be misunderstood at this int, by any true Missionary Baptist; but Osbournite Elec-tion, (or Fatalism rather,) and Osbournite Predestination, do wholly repudiate and con-demn, as unscriptural and antihristian and so, too, should every Missionary Baptist, in all

the land, repudiate and condemn them. How can I, as a preacher sent of God, declare unto dying men and women, that my Savior only gave himself a ransom "for a portion" of them; that my message "is only to a part;" that no sinner is commanded to "pray for forgiveness of sins;" that preaching is intend-ed only for "the flock;" and that God will, in his own time, bring as many sinners in, as he wants, without our troubling ourselves about "hurrying him up;" that God cannot be hurried "to save any body;" that from all eternity he has "saved the elect." and, from all eternity, decreed "the everlasting reprobation and damnation of the non-elect. even including the "non-elect infants"!! (Just think where such abominable doctrines carry men! It makes them sav here are infants in torment Who can believe this? What Missionary Baptist? If there some in our ranks who holds to gree, we beg and beseech his or the honor of our blesse Lord, and for the sake of his

the Osbournites; for with them he may find congeniality; but with us, never. There is no place in the whole range of our denomination, for any be-lief like this. If we are only Hardshells in disguise, let us not claim, any more, to be Misand Dives ; or heave nd heli! The sconer our peo-

own brethren, to leave us;" and

go over, at once, to "the enema

el" into the Pine Leven of this county, where to above named, that look tensively prevailed. As

God, a series of daily meetings in the very heart of the enemy strong-hold at Pine Level; in use, which, only a few days before had been built as a Free Meeting House, for the use of all denominations; but which, we found, before the final windng up of our meetings, to be Baptists; for we were forced out by the friends and sympathizers of the Hardshell-Os bournites, locking the doors against us; instigated to this, by that very praise-worthy people themselves. Still, we held our meetings for about fourteen days previous to this, amidst their sly threats and secret whisperings as to what they intended to do; but we kept on, assisted, in the greater part, by Rev. B. D. Baber who did good service, and stood at our right hand much of the time. A breach was, at length, by the help of God, made in the Os-bournite families; and thirteen poor sinners, who had been told by their preachers that they "ought not to pray," for God did not "hear siuners," were enabled to burst the shackles of sin, and to "come forth" from the dead, joyfully professing their new-found faith in Him who is "the resurrection and the life," even Jesus, our Lord, and our God. Brother Baber and myself, at once proceeded to constitute a Missionary Baptist church out of a 'ew members, scattered in that neighbor. hood; after which, the invitation teing given, eleven of the recently professing con-verts came forward, and were received, on their "exp rience," for baptism ;-nine of whom, on the following Lord's day, in the presence of both triends and enemies

Opposition on the part of the Osbournites was diabolical enough: before we constituted the church they had done what they could to keep others from the house of prayer; and had uttered many threats, while the truth, in its power, wasmaking inroads upon their taith; but when we began to "gather in the sheaves," and to organize them, with thers, into an aggressive body of nineteen tor the maintaining of the doctrines and the ordinances of God's house, then Satan roared, and all the pow ers of darkness broke loose Still, we held our ground. 'If God be for us," thought we, "who can be against us?" And so we made another appointment to preach, and on the day of baptism, the Osbourn-ites locked up the Free (!) Meeting House and shut u out, declaring that we should not enter it again, onless we forthwith "disband" the church which we had constituted in it! Whether we "shoul hearken unto you more than unto God, judge ye," said we and of course, we did not "dis band." Couldn't if we would -wouldn't if we could, and so we declared onto them; and making proclamation to the people, we repaired to the

grove and were eloquently in-structed that day out of the Scriptures by a visiting broth-er of another order, who happened to be present with us. The indignation of the peple outside of the Hardshe was so great, at the unchr house, that it was determine right then, to build a Mission ary Baptist church at the own vine; and none shall dar "to molest them, or make the waid. The Lord brings r nt of evil. He thwarts aked devices of men the word of salva- done it in this case, and he will come feel that unto Him be

F. M. Jordan, preached at

whom ye also are builded together for an habitation of God through the Spirit. Epb. ii : 21-22.

Paul had established the church at Corinth and there had arisen a division among them. Paul may plant and Apollos may water, but God giveth the increase. They that had planted were nothing the church at Corinth and there had arisen a division among them. Paul may plant and buried with Christ in baptism.

We have heard of union, of works and worthing so Christ. Help he to come to believe, love, and Jehovab is the creator preserved and fit me for heaven."

Doubt not his willingness to save you, because you are a sinner. It is Christ's office to come to believe, love, and Jehovab is the creator preserved and fit me for heaven."

Doubt not his willingness to save you, because you are a sinner. It is Christ's office to come to believe, love, and Jehovab is the creator preserved and gentile, high and low, rich and poor, bond and free. When they believe in Christ, he accepts them with equal readiness, converted persons are spoken of as the Temple, it must be or unless there is union of prin-the right kind of material. ciples. The man who will "Thou art Peter and upon this rock I will build my church." ter was the Rock, but that Peter was right in the declaration that he had made. The church was established by Christ himself.

If we understand the Scriptures the timbers must be prepared before they are brought to the Temple which was the type of the church of Christ; it was built by God himself. Speaks of the manner of preparing the materials and the exactness of fitting and the brautiful proportion. every piece must fit the foundation and fit each other. God works by rule and has laid down the specification in regard to building his church. Matt. 3-In those days came John the Baptist preaching. Every one must repent and believe the Gospel. Nicodemus goes to Christ and says, we find some who say that conversion and experimental religion are many of them get all they de- said, "I will not leave you tles prayed, and the Holy Ghost a humbug; but Christ says, Except ye be born again ye poor pay. The world in some have any desire to be saved, ulous gifts The church praycan not see the kingdom of places is literally cursed with remember the advice I have God." John preached repentance—Christ called the Pharisees a generation of vipers and required them to bring forth fruits meet for repentance. The fruits meet for repentance. The Pharisees were outwardly righteons, but inwardly corrupt. They would not fit Christ, and John refused to baptize them. Who were the Saddu-

of the resurrection and hence they would not fit Christ. It would not do to take these into the church. I have during my ministry refused to baptize four persons who had been received by the church; and I tween God and men, the man was not mistaken in a single Christ Jesus." "Neither is case. There are many in the there salvation in any other; church who have not been pre-pared and they do harm—they will not fit the foundation, and leaven given among disposed. Our Lord prayed on men whereby we must be savit is not according to God's di- ed." Look then to no one else. rection. He works by rule and has given a pattern, for us to work by. Repentance is clear ly then a requisition to the materials for the buildings.

cees? They denied the doctrine

gain, faith is a requisite, baptism. Some say "as your it made no matter what a man believed provided he was conmust have faith in Jesus Christ. ple assent, but Christ is the great centre of the believer. Show me your faith withou your works, and I will show you my faith by my works." Why do husbands and wives try to please each other? it is Paul says, grow in grace, erfluity among us to support

we are buried sin, but they are dead to their

-they did not convert. The mind, unless we had the mind of Christ-we can't have union change without good reasons, is not fit for the church or the serting the words "and land:" tion turns on what is baptism? -no one who believes that only immersion is baptism can accept of union on any other

ground. Paul in his conversion asked, "Lord, what wilt thou have me to do ?" Have you done this? God has something for us all to do. I can not understand how a man who is called of God to preach can go to something else.

I sometimes hear of men writing for fields of labor. when the world all around us is already white unto harvest. God has provided for the support of the ministry. I believe

> For the Biblical Recorder. He is the Only Savior.

Jesus said, "I am the way. ne man cometh unto the Fathbut by me. We can only obtain pardon from God by coming to Jesus for it. All God's mercy for sinners has been placed in the hand of Christ, and no one can obtain it from him. The Bible tells us plainly, "There is one mediator bemen whereby we must be sav- a mountain, Peter on the house

and the prince, the ignoran in rage and those in silk attir the Bible does not speak of are equally welcome. All are several kinds of faith, but there invited. You sin by looking is one faith, one Lord, and one | anywhere else for help. He says, "Look unto me and be is always long enough ! faith is, so be it unto you," as if ye saved, all ye ends of the earth." Look away from mer away from yourself-look only scientious. This will not do we to Jesus for he alone can save. advise you to go this very day to the Lord Jesus Christ; in the first private place you can find and entreat him in praylench. He is so near that he less his sing, there is Jer orld has me under its feet blind man did, who though he ready. There is enough su-saw him not, cried out, "J shon he dwelt on earth. him for the pross of

save you, by reading the Bible, the Bible, applies to all men. It and ask for that holiness which is a description of the human former ways. I challenge all | me. My heart is hard, soften the scholars of the land and it, convert me by thy Hely will put their scholarship to Spirit. Help me to come to

save sinners. He says himnot because you feel unworthy. ed image, and as they treat Wait for nothing. Wait for each other, so he regards them Christ did not mean that Pe- state. We can not change the nobody. Waiting comes from as treating him. He will be the will of Christ. I knew a man the evil one. Just as you are, God and Savier of both-of all who changed a sentence, in- go to Christ. The worse you classes and all nations to whom ly Ghost, who is here spoken and he was tried in court and to apply to him. You will his character lost. Shall we never mend yourself by stay- Sou. change the will of our heaven-ly Master. The whole ques-your prayer is stammering, so sinful as we are should be your words feeble, and your allowed to pray at all. When ity manifests himself in the derstand you. Just as a moth- what God is, we may well phemously to rebel, in oppoer understands the first bab-blings of her infant, so does and fear lest he should reject us. the blessed Savior understand But he has encouraged us to this manifestation and influ-sinners. He can read a sigh, come, even with "boldness to ence of the Holy Spirit, is to and see a meaning in a groan. the throng of grace." This does Despair not, because you do not mean that we are to come destroy one's religious and Jesus is listening. If he de- with a full persuasion that God

Though it tarry, wait for itit will surely come at last.

Prayer is the simplest act in all religion. It is simply speaking to God. It needs neither learning, nor wisdom, nor book knowledge to begin it. It needs nothing but heart and will. The weakest infant can cry when he is hungry. The poor est beggar can hold out his hand for alms, and does not wait to find fine words. The most ignorant man will find something to say to God if he has only a mind. Do not say you have no convenient to pray in. Auv mancan find top, Isaac in the field; Nathan-iel under the fig-tree; Jonah in the whale's belly. Any place may become a closet, an orato-ry, and a Bethel, and be to us

the presence of God. Do not say you have no time. There is plenty of time, if men will only employ it. Time may be short, but ti flairs of the kingdom on hand, and yet he prayed the times a day. David was ru Psalm lv: 17. When time

have never sinned and need no

it must be not on account of the works and worthiness of Christ cepts them with equal readiness, adopts them into his family as self, "I came not to call the his own children, and loves righteous, but sinners to repent them with equal affection. He tance." Luke v: 31. Wait imprints on them his own bless-

language poor. Jesus can un- we consider what we are, and human consciousness. Blasnot get an answer immediate- without deep reverence and huly. While you are speaking mility, but that we are to pray lays an answer, it is only for will answer us. There are wise reasons, and to see if you are in earnest. Pray on, and the answer will surely come. the army of Sennacherib was smitten with death. Elijah prayed, and fire came down to con-Christ when going away, sume his sacrifice. The apos serve—it is poor preach and comfortless; O reader, if you descended on them with mirac is infinite, vet ble ed, and Peter was delivere what would do us harm. We may be sure, however, that God will give us what is best. How great s privilege to be allowed to speak with God! And Jesus is always waiting for the pray

ers of poor sinners; so that not one ever escapes his notice. What is written in the Scrip. tion of men, not only of that ag but of all ages. They are give y inspiration, and are all pro-able for doctrine, reproof, co-ection, and instruction in righ custoss. They should then fore be studied by all who have them; and should be sent to all the destitute, that they may be led to believe on Christ, and thus

o conclude that any but th gainst the Holy Chost is n ittible by any Christian sho lived not in the time

Holy Chout "- John Wes The sin against the Ho ilet he was on the earth, be-

es to the power of the dev

Christ; which persons, to what-over degree their sins may unpresent power working by his themselves to it; as did, or as they travel in dif were very near doing (for our of the State, establishing that they had incurred this organization of churches, and dreadful charge,) these Phari- as far as they may be sees ... It is not one particu- raise funds for the Institut lar act of sin which is here as the Society is making ever condemned, but a state of sin. and that state a wilful determined opposition to the present power of the Holy Spirit

hence to forgiveness. The Ho- students, and we have great are, the more need you have Christ is made known, on the of in distinct terms, is the last purpose and devotion to the and bighest manifestation of the Spirit of God, who completes and perfects the revela-tion of God, and in that capacsition to one's better knowledge and conscience, against commit moral suicide, and to moral susceptibility. In fact, this can never be fully accomplished, on account of the infinite contrast between blasphemy and the Holy Ghost But the approximation therete implies impending judgment which extends far beyond the present into endless existence.
Although blasphemy against the Holy Ghost in its full idea against the Son of Man, or

> Lord adds, by way of explanation, and approximating to you help us with the this sin: "Whosoever speak-of \$1000 the first year, once? We are in press the Son of Man." The person from whom, in prejudice or ignorance, a word of blasemy may escape against Christ, whom in his form as a servant, he may possibly mistake, shall be for given: but whosoever speaketh (without the addition, "a word"), who-soever speaketh decidedly against the Holy Ghost, etc. In this case, to speak and to once, in larger or small blaspheme is identical. Meyer and other critics maintain that the accusation of the pharisees, in ver. 24, was an instance of blasphemy against the Holy Ghost. But theirs was, in the first place, only blasphemy against the Son of Man, and against the power in which he wrought, In committing this sin, they necessarily approximated blasphemy against the Holy Ghost; but how closely (see John vii: 39) our Lord does not express, as appears even from the pe

warning given them of their danger. In these circumstan-

ces, criticism cannot help us in defining the matter more

proximation to it. Hence the

clearly—Lange, in loco.
Its unpardonableness not arise from anything in the nature of the sin itself, for that would be a naked contradiction to the emphatic declaration of ver. 31, that all manner of sin is pardonable. . . . It is a contrast between slandering "the Son of Man" in his veiled condition and unfinished work, which might be done, "ignorantly in unbelief," Ghost was soon to throu eyes open, or to do it "presup-tuously." To blaspheme Christ in the latter condition would he to hate the light the clearer it became, and resolutely to shut it out; which of course precludes salvation (Hebrew z: 26-29). The pharisees had not as yet done this; but in charging Jesus with being in league with hell they were displaying beforehand a maliguant determination to shut

their eyes to all evidence, and so bordering upon, and in spirit committing the unpardonable sin.—David Brown, D. D.

Lord does not actually imply day schools, assisting in the effort to complete the work opening of the next term in nt power of the Holy Spirit October; we bespeak for them a kind reception from the brethren wherever they may ly Ghost is open and full op- go. They are, for the position to conversion and part, from among our oldes confidence in their int

> Their names and place o residence are as follows: Au-W. Perry, Louisburg; L. Walden, Wake Oo ; Chisto pher Taylor, Wilming sar Johnson, Warrenton lius McClevers, Saliabu Joshua Perry, Louisbur

The summer term of the Inthe year the school has a bered sixty-four pupils, ne forty of whom are their studies with the try in view. H. M. Tupper. Raleigh, June 6th, 1871.

A Call From Spain

nate, comes to the Bi against Christ in the form of in the prov a servant, constitutes an ap- ing rapid movements." On eve of \$1000 the first year, \$500 a once? We are in pressing no of tunds, and I do be to stir up somebody, so may have by return of mail

> give us great joy to send th amount by return of mail. B we have not the money. not our brethren re

> As soon as we receive there may be provision enable us to respond at once

Send donations to the B and Publication Society, 53

Arch St. Philadelphia. B. GRIFFITH, Secretary

"By which also he went a waited in the days of Noal the ark was a preparir

Dr. Dudley of the Western Recorder thus interprets: 1st, That "the spiri's in priso

3d. The preaching was to was them of their danger, and call a them to repent of their ain.

Navan was a better answer a Catholic priest while himself for reading the B reading in my Bible, '1' read it to your children,' are priests have got no children Michael,' mays the priest, '