

RALEIGH, N. C. MAY 15, 1872.

J. A. B. Parker

of Enslaved Baptists... VII. THE TRUE AND WITNESS... he Baptist, the harbinger of as beheaded. Christ the Re- l'marked, was crucified by the companions by every indignity man malice could well suggest...

It is said that but one of the apostles died a natural death. Peter was crucified, Paul was several times whipped, Stephen was stoned to death...

These sufferings and persecutions they endured. Rejoicing that they were counted worthy to suffer shame for his name. Acts: 5: 41.

From A. D. 64 to A. D. 312, there were ten general persecutions. The first was under the Emperor Nero. During these persecutions, it is estimated that in one month, seventeen thousand were slain.

Their death and tortures were aggravated by cruel derision and sport. It is supposed three millions perished in the three first centuries. That these were Baptist martyrs is evident from the facts already given.

Well would it have been for the credit of mankind, if only the heathen, had stained their hands with the blood of the martyrs of Jesus. But it is not so, professed Christians have persecuted one another, and that with a high hand, and to an awful and fearful extent.

"This sect," the witnesses for the truth during the dark ages, while the true church was in the wilderness, Rev. xii: 6-13-16, was severely and awfully persecuted.

Persecution began almost as soon as the corrupt and insular alliance between the Catholic church, so called, and the civil government. The Novationists and the Donatists, Yandots and Waldenses who inhabited the valleys of Piedmont were the first to feel the Catholic sword.

the genius of Popery in Spanish America about forty years. (See Key, Rel. Knowl, page 927.) For many centuries the Waldenses and Abigensae, met with cruel persecutions by the Catholics, and in the 13th century the Pope instituted a crusade against them. They were pursued with a fury perfectly diabolical.

Terrible persecutions were carried on in various parts of Germany and even in Bohemia (which continued sixty years) and the blood of the saints was said to flow like rivers of water. As above, page 925.

Baptists ought to become more thoroughly acquainted with each other, the denominational doctrine, history, &c. so that they may be prepared at all times to give a reason for their being Baptists, and also for their faith and practice.

The BIBLE, RECORDER, is both our State and denominational paper, and ought to be taken and read by every Baptist family, especially in North Carolina. Churches having families connected with them too poor to pay for the paper, ought by all means, to regard it a church matter to see that such families have the RECORDER.

I don't know how it would be, but I feel and view things now, and believe I would, were I a preacher, regard it one of the essentials resting upon me, to try earnestly to have the RECORDER taken and read by every family within the bounds of my churches. People who don't read the RECORDER, as a natural consequence, know but little of the health, prosperity, &c., of the great Baptist family, and members of a family, those who take so little interest in the prosperity of the family as not to read and inquire after it, compare very well with a wheel in a clock disconnected from all the rest.

There are also other considerations why every Baptist family ought to take the RECORDER; yes, the RECORDER in your house, may cause your unconverted father, brother, son or neighbor, to forsake the name of Satan, and become one of the excellent of the earth, and society. "What I say unto one I say unto all." Take the BIBLE RECORDER.

Among the native agencies employed for the evangelization of the heathen, Bible women hold an important place. They know the hearts and habits of heathen women as only natives can; they can find access to the houses, when a foreigner is excluded; and can reach many there, who cannot be reached in any other way.

These laborers can use arguments that are better adapted to convince the minds of heathen women than our usual preaching or scriptural missionary. Moreover, the women have a greater hold on the hearts of the heathen, being after the female members, teaching, and instructing female inmates, and conducting female prayer meetings.

worshipping the dead and Saturday before each month. Elder J. Butch read the following prayer, from Rev. W. A. Baker, Elder James H. Rogers, &c. "Lord, I have loved the habitation of my house, and the place of my dwelling. Prayers by Elder Thomas Hoggard, &c. read in chapter of the Apostles, & in chapter of Paul's letter to Timothy. The church having presented and their names (viz.) J. O. Rodgers and R. A. Cooke for ordination as Deacons, who were requested to kneel, Elder Thomas Hoggard having the privilege of the necessary change, prayer by Elder Rogers, while the hands of the presbytery were laying on said brethren and the right hand of fellowship extended to them by the moderator. J. BYRNE, Mod. W. DUNN, Clerk.

A lady correspondent of the Recorder & Observer gives her experience in employing cooks. She tried Irish, German, Dutch, Scotch, &c. and at last employed herself to do her own cooking. She has her last cook best. She should have carried her war into Africa. We have faith in the negro as a cook, and advise all Northern house-keepers to move South immediately, and try negro cooks. Negroes don't thrive in the north. A freedman some years ago left Raleigh for New York. He lives there still, and is a free man. He is a free man, and is a free man. He is a free man, and is a free man.

Unit Meeting at Maple Springs. The 2nd Division of the Tar River Association met at Maple Springs Church on Friday before the 6th Sunday in March. The association was called to order by the Moderator, Bro. Daniel Water opened the meeting with prayer.

Bro. Daniel Water opened the meeting with prayer. Bro. G. H. Jones and Bro. H. W. Jones were present. The object of the meeting was explained by the Moderator. The Constitution declares that on the first meeting in the association in each year, a President, Vice President and Secretary shall be elected.

It is a command for church members to watch their feet. The subject was discussed as usual by Bro. G. H. Jones, Bro. Daniel Water, &c. Bro. G. H. Jones was elected President, Bro. Daniel Water Vice President, and Bro. H. W. Jones Secretary.

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MOTHERS AND DAUGHTERS.—It was judicious resolution of a father, as will be most pleasing compliment to his wife, when, on being asked what he intended to do with his girls, he replied, "I intend to apprentice them to their mother, that they may learn the art of improving time, and be fitted to become wives, mothers, heads of families, and useful members of society." Equally just, but bitterly painful, was the remark of the unhappy husband at a vain, thoughtless, dissipation, "It is hard to say it, but if my girls are to have a chance to grow up good for anything, they must be sent out of the way of their mothers example."

Medical men claim to have discovered that coffee and tea are poisonous drugs, pernicious to health; but Congress has removed the duty and these articles after the first day of July will enter all our ports free of charge. The prices are expected to decline several cents on the pound.

The next session of Mount Zion Ministers and Deacons meeting and of the Sabbath School Convention will be held with Pleasant Grove church, Chatham county, beginning Friday before the 5th Sabbath in June, Elder J. H. Vernon appointed to preach the Introductory Sermon.

The Presbyterians have raised \$300 to build a church in Shelby. The sixteenth session of the Southern Baptist Convention. This is Thursday, May the 9th, 1872, and Raleigh is all agog with excitement and expectation.

It is now 10 o'clock and the delegates are filling the houses, and the reporters are contending over tables. It is 11 o'clock; Dr. J. W. M. Williams takes the chair, and calls the Convention to order, and says: It is my painful duty, brethren, to call you to order this morning.

It is my painful duty, brethren, to call you to order this morning. We miss to-day the meek and dignified Dr. Mall. He is sick and cannot be with us. Dr. Coleman is also sick. Dr. Sherman and Dr. Burrows are absent. Never before in the history of the convention has such a thing occurred.

Bro. Jeter and Boyce and Curry are put in nomination. Dr. Jeter begs the brethren not to vote for him. While the tellers count, the Convention sings a hymn. Dr. Jeter alludes very touchingly to the loss of Drs. Taylor and Poindexter. They knew all my heart and I know all their heart.

Dr. Broad presents a gavel. It is made of balsam wood from the bank of the Jordan, and the head of olive and from the Mt. of Olives. Same accepted and thanks returned. Tellers take ballots for Vice Presidents, Convention

Prayer, Dr. Hillsman leading. Dr. Brantly makes a motion. President rules it out of order. Hymn, "There is a fountain filled with blood." Brother Crane of Maryland leads the song. Prayer, Dr. Fuller leading. Hymn. Prayer, Elder Mason leading. Hymn. Brother Crane makes a good speech, alluding to the past, and exhorts all other laymen to increased faith, zeal and fidelity.

Brother Crane still leads the singing. The tellers announce the election of Dr. J. L. M. Curry, A. F. Crane, N. K. Davis, J. L. D., and A. P. Abell of Ga. On motion Dr. Brantly, Jeter, and Broadens are appointed to report resolutions in regard to the late Drs. Poindexter and Taylor. Dr. Pritchard announces that the preacher appointed to preach the Introductory sermon to night will not be here. Dr. J. W. M. Williams is appointed to preach the sermon. The body agrees to meet at 9, adjourn at 1, meet at 3, adjourn at 5. Prayer, Dr. Wilson leading. Adjourn. 3 P. M.

REPORT ON FOREIGN MISSIONS. After appropriate allusions to the deaths already announced of the Secretary proceeds: BROTHERS AT SEA. Brethren Graves, Hartwell and Williams, with their wives and sisters Whilden and Moon expect to sail from San Francisco, on the 1st of May, for their several fields in China.

Brother and Sister Williams and Miss Whilden will join the Canton Mission. While in this country, brother Graves, with the consent of our Board, labored among the Chinese at Coloford, under the auspices of the American Baptist Home Missionary Society. Brother Hartwell did good service to Missions by planting churches in the chief cities of the South. These Messengers of the Churches, whom we call "the glory of Christ," may have a safe voyage had a successful entrance into their Christ's work, should not be forgotten in our supplications.

AFRICAN MISSION. A. D. Phillips, Missionary. Old Fields.—Fifteen from Monrovia—H. Underwood, Missionary, Congo Town—On Bank river, near Marshall—E. Vaughan, Taylorville—Between Bank and Farmington river—Teacher, Joseph Early, E. C. Taylor, Henrydenville—Between Marshall and Little Bess—M. D. Harnden, Missionary, and Gibson, Teacher, Little Bess—On the coast, sixty miles below Monrovia—L. K. Crocker and F. H. Phillipson—On Mecklen river, 20 miles interior—M. D. Liberty, Douglas—Near Beley, on St. John's river—J. Cooke, Zee's Bar, Congo, 100 miles interior—G. F. Gibson and Cuthbert, B. F. Yates, Financial Agent, and J. J. Chesapeake, Superintendent.

The following condensed report of Brother A. D. Phillips, who returned to Africa with the view of establishing missions among the tribes contiguous to Liberia, is submitted to the Convention: I arrived in Monrovia Sunday, the 22d of January, 1871. I visited Marshall, where I found a feeble Church of several native lovers after inviting fields. All the converts at "Old Fields" signed a letter begging me to send them regular instruction. From Mt. Olive, on the Farmington river, I went some ninety or a hundred miles in a northerly direction to King Zee's territory and town, called the Berr country. They are a savage race. But King Zee received me graciously and treated me hospitably. His influence extends over all the surrounding Bess tribes, who number sixty two hundred thousand, and speak the same language. Some of these people are very anxious for us to send them missionaries.

I entered into a written treaty with King Zee, he binding himself to protect our missionaries and teachers, and, in that they should be bound to him, would devote themselves to the preaching and teaching. Returning to Marshall, I set out for Grand Bass, Little Bess, &c. I suffered much for want of provisions and teaching. Returning to Marshall, I set out for Grand Bass, Little Bess, &c. I suffered much for want of provisions and teaching. Returning to Marshall, I set out for Grand Bass, Little Bess, &c. I suffered much for want of provisions and teaching.

Brother Underwood was unanimously elected. The people are ever praising God that He put it in the heart of white men to send them the Gospel. Brother Wright writes from Congo Town: The people are ever to hear the word of Truth. They wish to adopt civilized habits and costumes. Sister Early says of her school at Taylorville: My progress is beyond my expectation. The King has given me three of his daughters for the school. The women could see as night. I talk to them in their own language, "of a daughter of heart." Brother Gibson says of his children: Since I wrote last, I have had the pleasure of seeing three of my pupils baptised. Well, believe our people are deeply concerned. Brother Crocker, native King, remarks thus on the religious belief of his people: The Bess, as a tribe, believe in future existence. They believe that God, or God, is the creator of all things; that there is no end of worshipping Him. You see, therefore, how they ought to grow in Him. First, we should confirm their belief of future existence, and of God. Second, we should teach them of our Lord Jesus Christ, as the Son of God, and the mediator between God and man. Brother Cook, who is from Columbus, Ga., preaches and teaches at Douglas. We extract from one of his lectures: I cannot give all my time to preaching, as there is much to do here. I have no house of worship. The King has learned to read the Scriptures. He says he wants to be a Christian. Bro. Liberty gives this cheering account of his work: There are many who desire to be taught the things which make for their peace. I am informed by the parents of my pupils that they would yield up other views, and are more desirous to see their children as well as regular as I could wish, to see of a Sabbath day of worship. But I trust you have my words faithfully. But I trust you have my words faithfully. But I trust you have my words faithfully.

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