

# BIBLICAL RECORDER.

Volume XXXVII

RALEIGH, N. C., NOVEMBER 6, 1872.

Number 16.

## Cape Fear Association. (CONCLUDED.)

Saturday, Oct. 26, 1872.  
The Moderator conducts the opening exercises. Prayer, Elder Mitchell leading. Elder Pittman reads the report of the Committee of arrangements giving an order of business, which is adopted. The Clerk reads the minutes.

Elders Bennett and Richardson go to preach at the stand.  
Bro. J. J. Crook of Eastern Association is welcomed to a seat.

Churches at Union, S. C., Little Pee Dee, S. C., Shiloh, N. C., Hester's N. O., Silent Grove and Ten Mile Swamp are received as members of the body, the Moderator giving the right hand of welcome.

The Clerk reads the rates of decorum. Sandy Plain church, colored, is dismissed to join Gray's Creek, a colored association.

The body agrees to hold the next session with the church at Big Branch, on Thursday before the 4th Sunday in October, 1873. To preach the Introductory Sermon, W. S. McDiarmid. To preach the Missionary Sermon, A. R. Pittman.

A committee is appointed to report on the objects of the Baptist State Convention. Committees are also appointed to report on Wake Forest, on Church Letters, and on Foreign Missions.

Recess. Dinner abundant.  
I. P. M.  
The Mission Board holds a meeting. Elder Lennon makes a verbal statement. The Board owes about \$1650, and relies on pledges amounting to \$1900. About \$1200 have been received.

Elder Pittman is reelected Chairman of the Board and Elder McDiarmid, Secretary, and Eli Wishart, Treasurer. The Association resumes business and appoints a committee to report on the course to be pursued towards Abbottsburg church. The committee retires. Elder McDiarmid is attorney for the Association before the Committee.

Elder Pittman reads the REPORT ON PERIODICALS.

Your committee on Periodicals report that the BIBLICAL RECORDER, the organ of the Baptist denomination of N. C. is worthy of a more extended patronage, it should be in every family at least, from the fact, it contains much choice matter deeply interesting to the denomination.

*Kind Words and Home & Foreign Journal*, papers published by the Southern Baptist Convention. The first a Sabbath school paper that should be put into the hands of every Sabbath school scholar as it is an attractive sheet, and highly instructive to the young, and also contains lessons for every Sabbath well arranged, and ought to be taught in all our schools. The second a missionary paper, worthy of universal circulation as it relates the doings of heralds of the cross at home and abroad. If we are Missionary Baptists let us show our appreciation of missionary work by sustaining our own missionary papers, viz, the *Home & Foreign Journal*. Respectfully submitted, A. R. PITTMAN, Chm.

Remarks by J. H. Mills. Report adopted. Elder Richardson is invited to present the claims of Greensboro church. He makes a good speech on Greensboro as a centre of influence. Collection, \$48.50. Various brethren are allowed to go home.

Elder McDiarmid reports on Abbottsburg church and recommends the withdrawal of fellowship from the church for failure to discipline Elder James Cashwell. Report approved, and fellowship withdrawn from Abbottsburg church.

Elder Cashwell says the best part of the reports against him are false. Elder Connelly is requested to labor with the church. Prayer, Elder Connelly leading.

Adjournment.  
Sunday.  
Well, here is a bright October sun, and a cool pleasant day. In stead of the quiet, rippling Cedar Creek, is Western Pond of Brown Marsh, whose name is also its description. In stead of four bold springs, as at Cedar Creek, we have a well of rather muddy water. But the house is new and comfortable and the grove is pleasant. We are to have six sermons in order to offer divine truth to many hundreds of immortal human souls.

Good order prevails and the people wait upon the preaching of the word. Elder John Mitchell is preaching to a crowded house, and Elder E. D. Johnson preaches from Isaiah xxvii: 20. "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." He deals out faithful warnings against delusive hopes and insufficient foundations. The sermon is delivered with earnest fervor and is distinctly heard by all in the ample grove. Elder J. B. Richardson follows Elder Mitchell in the house, and Elder Haynes Lennon follows Elder Johnson.

The congregation increases and the seats are occupied and a vast multitude is present, and attentive. A few clusters about in the grove and discuss crops, matrimony, politics and the approach of the circus. Elder Lennon preaches on the Twelfth Commandment, sometimes called the Great Commission. It is the missionary sermon for district missions. He traces the progress of the gospel from the Apostles, and urges christian people to send it onward still, by losing the ministers and allowing them to go and carry it. Send them with your prayers and contributions.

He requests the people to sing "From Greenland's icy mountains,"

Invitation given to ministering brethren, who are not delegates, and corresponding ministers and brethren from sister associations.

The following brethren were welcomed to seats, viz: Elders Mitchell, W. H. E. Lawhon and Bro. J. J. Crook from the Sandy Creek, Bro. S. S. Stone, from the Rocky River, Bro. J. J. Davis from the Brown Creek.

The various committees were appointed. Adjourned till 9 o'clock to-morrow.

Prayer, Elder Jordan leading.  
Saturday 9 A. M.  
Met according to adjournment.  
After singing and prayer reports were heard from corresponding messengers which took several hours.

Reports read and discussed upon various subjects, among which was a very interesting report upon the objects of the Baptist State Convention by Elder Mitchell.

while a collection is made for missions within the bounds of Cape Fear. A association. Refresh and abundant dinners.

In the afternoon good sermons are preached by Elders Martin and Connelly, and the great throng disperses.

Monday 9 A. M.  
The Moderator calls the brethren in. The clerk calls the sister churches and the delegates answer. Moderator conducts the opening exercises. The clerk reads the minutes. It appears that on yesterday \$55.22 were collected for district missions and \$3.10 for Foreign missions.

Elder Edwards goes to preach at the stand, but the congregation is very thin as compared with that of yesterday.

Elder Gore reads the report on Sunday schools, which was adopted without a remark.

Brother Wishart reports names of correspondents to various associations. Report adopted.

J. H. Mills reads the report on Foreign missions. Remarks by J. H. Mills and Elders J. Mitchell and Richardson. Collection, for Rome \$56. Report adopted.

The moderator is requested to appoint delegates to the Baptist State Convention. Elder Connelly reads the report on the Convention, which is adopted. The money is now counted and it appears that all the funds sent up and collected for Rome amount to \$177.67.

The clerk is ordered to have the constitution printed with the minutes. Elder Hill reads the list of ministers and their post offices. Ordered to be printed.

Elder McDiarmid resigns the office of Treasurer and brother S. D. Ward is chosen in his stead.  
Clerk is ordered to print and distribute 3000 minutes for \$140.  
The clerk is allowed \$30 for his services. Ordered that the report on Salem church made last year be reprinted and corrected.

Recess. Dinner.  
The District Mission Board meets. Elder Gore in the chair. Elder Weacott goes to preach at the stand.

Elder Lennon, superintendent of missions, makes his report. Received in all \$1842.70 Expenses \$1865. The difference comes out of the collection of yesterday and leaves a balance in the treasury.

Brother Wishart reads the report of the Executive committee, which is approved. Elder Lennon reads his report as superintendent of Missions. Report approved.

The services of Elder Lennon are engaged for another year. Some propose to pay him \$3 a day, others are in favor of \$1000 a year. Much speaking. Agree on \$3 a day and expenses.

Appropriate \$25 to Elder Newberry for services rendered. Board adjourns. Association resumes business.

A vote of thanks for hospitality is adopted. Elder Mitchell reads Report on Wake Forest College. Remarks by Elder Mitchell. He has raised about \$16,000 and has a few more blank bonds left. Some of them are filled up. Bro. Powell endorses the cause. Report adopted. The Association appoints as Executive Committee, the Moderator, Clerk and Treasurer. The clerk is ordered to furnish a form of church letters. Clerk ordered to send a package of minutes to Abbottsburg church. Motion to adjourn prevails.

Prayer, Elder D. N. Gore leading. Moderator Lennon requests the missionaries to remain and receive their salaries and make arrangements for next year. Benediction.

DEAR RECORDER.—I give below a brief sketch of the proceedings of the Pee Dee Association which met with the Hamer's Creek church, in Montgomery county, on the 18th of this month (Oct.) We find a good stove in the church and no broken window lights. Also a stand and seats prepared in the grove.

The Introductory Sermon was preached by Elder John Mitchell, from Rom. xii: 11. "Not slothful in business; fervent in spirit; serving the Lord." He states that the Holy Spirit takes it for granted that every christian has something to do, and then urges them to be diligent in that business.

States the danger of being diligent in the affairs of this world, and not being fervent in spirit, and doubts its being advantageous to the christian to be prosperous in worldly affairs beyond his soul's prosperity. That the object of this diligence in business and fervency of spirit should be to increase our soul's prosperity, and promote our growth in grace, and qualify us for serving the Lord more acceptably.

After a short recess, the Association assembled for business.

The former Moderator called the Association to order.  
The former clerk being absent, bro. W. L. Wright was appointed clerk, pro tem.

Letters from the various churches read and the names of delegates recorded. Baptized during the year 131.

Elder W. M. Bostick was reelected Moderator, and W. L. Wright clerk.

Invitation given to ministering brethren, who are not delegates, and corresponding ministers and brethren from sister associations.

The following brethren were welcomed to seats, viz: Elders Mitchell, W. H. E. Lawhon and Bro. J. J. Crook from the Sandy Creek, Bro. S. S. Stone, from the Rocky River, Bro. J. J. Davis from the Brown Creek.

The various committees were appointed. Adjourned till 9 o'clock to-morrow.

Prayer, Elder Jordan leading.  
Saturday 9 A. M.  
Met according to adjournment.  
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Reports read and discussed upon various subjects, among which was a very interesting report upon the objects of the Baptist State Convention by Elder Mitchell.

In the absence of a regular report on Periodicals, Elder J. F. McLendon is appointed to write one.

Here the associations listens to a calm but very earnest appeal in behalf of Wake Forest College, by our esteemed bro. Mitchell. Bro. A. Dockery follows with appropriate remarks, and insists on the importance of raising a large endowment fund. A number of brethren subscribe to this object.

Recess of about one hour.  
EVENING.  
Reports from delegates who attended the Convention.

Bro. James J. rlan states that he attended the meeting of the Convention in Charlotte, and gives a brief report of the doings of this very interesting body. Which things were interesting and encouraging, and should stimulate every Baptist in the State to a more vigorous effort in the Master's cause and inspire us with hope of final success in cultivating all the "waste places of Zion."

Appointed delegates to the Convention viz: Elders J. Monroe, W. M. Bostick, J. W. Davis, and brethren W. M. Byrd, L. Simmons, W. L. Wright.

Brother McLendon is appointed to preach at the stand and is excused from writing on Periodicals.

On motion the clerk of the association was appointed to write upon that subject.

Adjourned to meet with Ebubezer church, Stanly county, on Friday before the third Sabbath in October next at 11 o'clock a. m.

Sunday.  
At an early hour on this beautiful day, a large crowd assembled at the stand and yet waggon, buggies and carriages coming in keep a cloud of dust on the various roads leading to this point. It seems that the grove will scarcely contain the immense concourse of people.

Bro. Mitchell opens the services of the hour by reading the 8th chapter of II Cor., from which he reads as a text, "For ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes, he became poor that ye through his poverty might be rich." He tells how infinitely rich Christ was—how incalculably poor he became—

not tell how poor one sinner is—the poverty of all for whom he died, was laid upon him! O how poor he became. Then tells how exceedingly and inexhaustibly rich the poor rebellious, and condemned sinner may be through the poverty of Christ. While the congregation sing, "Why on the bending billows lung, &c." a collection is taken up amounting \$90.75. Recess of an hour. The congregation refresh themselves from the abundant and luxurious dinners so handsomely prepared by the kind sisters and friends.

Reassembled at the stand to hear bro. Bostick preach.

Text: Not this man, but Barabbas. He tells of the wicked clamors of the enemies of Christ, they would have a seditious murderer man released rather than Christ, and that this spirit characterizes the enemies of Christ till the present day.

Services announced at night.  
The writer of this brief and hasty sketch then leaves. A DELEGATE.

Baptist History, as Written by an Episcopalian.  
"The first Baptist church, of which we have any record, was organized in March, 1639, by Roger Williams, in Rhode Island. Mr. Williams was a minister of the church of England. Mr. Ezekiel Holliman, a layman, immersed Mr. Williams, and Mr. Williams in turn immersed Mr. Holliman. This denomination hold that by baptism, a person is admitted into the church of Christ, and that immersion is the only mode of baptism. Hence all who have not been immersed are unbaptized. Mr. Holliman was not only a minister, but he was not a member of the church, and so this layman, himself unbaptized, administered baptism to Mr. Williams. With such a baptism, Mr. Williams proceeds to baptize as a minister. And then there commenced the Baptist church. The first Association of Baptists was held in London in 1639. In respect to a body of christians who reject infants from the covenant, who restrict the administration of baptism to one mode,—whose ministerial commission came from the congregation, and that on a little more than about two hundred

years ago, the Episcopal church must be *re-baptized*.

Ye hunters after Baptist history, stop your labors, for as a *mitred* and spoken? The above is from the pen of a Bishop of the Episcopal church; and thus, what is circulated among Baptist *Landon, by Episcopals.* Ignorant

Baptists, and a more ignorant membership; I mean as to church history, may be excused for the part they play in this business of slanders. I know the mass of Episcopals, in this city, are too honorable to engage, wittingly, in any such work as this, and they have a right to believe what a distinguished Bishop has written. Besides the madness, the learning, the piety of the Episcopal church have no part in trial, nor word of condemnation for a man's manifest perversion of historic facts, and saying things like this occurred in civil life in politics, in any of the worldly professions, the Rev. Geo. M. Randall, D. D., Bishop of Colorado, would be held up to public derision, by a hundred journals at once. What a pity that the learned and honest divine had not given an account of the sources of such wonderful knowledge! In the same book in which he found the account of a Baptist Association, in London, in 1689, he might have found much more, I do not doubt. Let us look at a few dates anterior to the baptism of Roger Williams, 1639, and the London Associations, 1639.

I propose no lengthy recital; but simply enough to expose the miserable heaving of this article. Brandt records that—in the year 1539, thirty one Baptists, that fled from England, were put to death at Delf, in Holland; the men were beheaded, and the women were drowned." This was just one hundred years before the baptism of Roger Williams.

Bishop Laxner, in a sermon before King Edward VI, referring to the events of Henry's reign, observes, "Baptists were burned in different parts of the kingdom, and went to death with good integrity." Henry died in 1547. When King Edward repeated the "Bloody Statute," and passed an act to pardon papists and others, the Baptists were excepted; and a fresh commission was issued to the Arch-bishop, to search after all Baptists; and under that commission Joan of Kent, who was a Baptist, was burnt on the 2nd of May, 1549—just ninety years before Roger Williams was baptized. Let the "Bishops of Colorado" track up the old English law of 1400, under which Sir William Sawtre, Sir John Oldcastle and others were put to a cruel death. The last burning of Baptists took place, under the very Rev. and merciful Bishop of Litchfield and Coventry, on April 11th, 1612, 27 years before the baptism of Roger Williams, and one year after the publishing of King James' Bible. The Lord be praised, the burning of Baptists, and the free circulation of the Bible cannot be contemporaneous. Before the passage of the act of 1400, which was directed against the lives of men, for conscience sake, in 1159, in the time of Henry XI, thirty poor baptists were condemned to be branded with a red-hot iron, on the forehead,—to be whipped through the streets of Oxford, and having their

clothes cut short by their girdles, to be turned into the open fields, all persons being forbidden to afford them any shelter or relief under the severest penalties. This cruel sentence was executed with the utmost rigor; and it being the depth of winter, all these unhappy persons perished with cold and hunger. These appear to have been the first who suffered as martyrs in Britain, after the persecutions inaugurated by Austin had ceased. Austin caused the death of 21000 persons, in one small city, Bangor, Wales, for refusing to accept baptism; this was shortly after the year 600. It is well known that William the Conqueror fostered the Baptists, an immense numbers of them were his subjects, both on the continent, and in England. So greatly did they abound in England, that at that time, Lanfranc, arch-bishop of Canterbury, wrote a book against them. Now so great a church-man as the 'Bishop of Colorado,' should have been charmed with so great a man, and Arch-bishop as Lanfranc, and read his works. Had he done so, he would have known whether or not Roger Williams was the first Baptist. As to the existence of Baptist churches prior to 1639, and Baptist associations prior to 1689.

Alas! the woman in the wilderness, had but a poor opportunity for stately Cathedral, or for large convocations; the "dragon" was too intent on her destruction for her to venture, very boldly, before the world. It was her wisdom and her safety to receive the help of the earth, and be secluded in the caves and dens of the earth, whither her God led her, and his smile was upon her. That a church has flourished and been in power through all the centuries, is *prima facie* evidence of its being Babylonish. Here I may quote a short part of the sad refrain of Pieters and Terwoort, who were tried before the Bishop of London and executed at Smithfield, in 1575. "Our belief has not been so generally embraced; we are not treated so kindly as to induce the crowd to adopt our views. True, here and there you may find some secluded family, like the dilly among the thorns, as the apple-tree among the trees of the wood, bringing forth good fruit." Robinson says, in a dissertation prefixed to Claude's essay, "I have before me a manuscript register of

Gray, bishop of Ely, which proves that in the year 1457, there was a congregation of this sort, in this village, Chesterton, where I live, who privately assembled for divine worship, and had preachers of their own, who taught them the very doctrines we now preach. Six of them were accused of heresy before the tyrants of the district, and condemned to endure heresy, and do penance half-naked, in the public market places of Ely and Cambridge, and in the church yard of Great St. Willhelm's; it was a pity the poor souls were forced to abjure the twelfth article of their accusation, in which they were said to affirm, that all priests and people in orders are incarnate devils." Rapin says of the Baptists, "In 1389," before the edict of 1400, they formed separate and distinct societies. As to having churches, visibly before the church and state powers, even this city of Newbern, N. C., has had some experience. The Records of Craven county court show a late effort to do what was so successfully done for more than a thousand years, by the wicked "anti-christ." I refer also to the work of Dr. Some, a distinguished church-man, in the times of Elizabeth; he said the Baptists had "several conventicles in London and other places; that some of their ministers had been educated at the Universities."

Now Elizabeth died in 1603. The first regularly constituted Baptist church, coming out publicly before the world, in what may be called modern times, is dated from 1607; it was formed in London by a Mr. Smyth, who had been a clergyman in the church of England. Dr. Fealty, an Episcopalian, wrote a book called "The Dippers Dipt, or the Anabaptists ducked and plunged over head and ears, &c.," in which he says, "This sect, among others, hath so far presumed on the patience of the state, that it hath weekly conventicles, rebaptizing hundreds of men and women together in the twilight, in rivulets, and some arms of the Thames, and elsewhere, dipping them over head and ears. It hath printed divers pamphlets in defence of their heresy; yes, and challenged some of our preachers to disputation."

The "Bishops of Colorado" can know well enough why there is no account of churches and associations; the bloody inquisition gives out, little by little, our history. In 1618, the first Baptist publication was issued in England; it was a translation of a Dutch work on baptism. In the year 1650, the Baptist churches began to form themselves into associations. During the time of Cromwell, a disaffected officer, wrote of the Baptists, "Have they not filled your towns, your cities, your provinces, your islands, your castles, your navies, your tents, your armies, your courts? Your very council is not free; only we have left your temples for you to worship in." But in 1660, on the restoration of Charles II, the Baptists, with other dissenters, had to feel the power of the state and the dominant church, so that it was not till the year 1689, that the English, particular Baptists availed themselves of the liberty to convoke another general assembly. I appeal to common manhood; is it not too bad that there is still a 'Bishop' who is 'the accuser of our brethren?' Can any people expect to be blessed of God, who

act thus? As a man, as a Baptist, as a christian, I appeal to that good and worthy man, Bishop Atkinson, to exert his great influence, to bring his people up to such a standard of manliness, and of godliness, that they will turn away from things so unworthy of the christian name.

LEVI THORNE,  
Newbern, N. C., Oct. 28th, 1872.

Statement of Christ.  
No 9.

There is in the gospel of Christ that which will make any sinner wise unto salvation; bringing his will as well as every other faculty of his soul into captivity to the law of Christ, reaching his will through his understanding, without in the slightest degree interfering with the freedom of his volitions, if he just use the ability that he has, to know the truth as it is in Jesus. This course, whatever it may be, is voluntary. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. vi: 16. Indeed I am at a loss to see how a truth, so pervading the Scriptures, can fail of being seen by all Bible students. And it is worthy of serious and prayerful consideration by all, that both prophets and apostles, and also Jesus Christ himself lays the moral condition of man on the will. Christ said to the Jews, ye will not come unto me that ye might have life" John v: 40. At the pool of Bethesda Jesus said to the impotent man "wilt thou be made whole?" and to the woman of Cana he said "Be it unto thee even as thou wilt." "If ye be willing and obedient, ye shall eat the good of the land; for the Lord hath spoken it. Isaiah I: 19-20. "Who-soever will, let him take the water of life freely." Rev. xxii: 17. To say that man is so far depraved by nature, from the mere effects of the fall in Adam, that he has not power through the gospel and the influences of the spirit, common upon all sinners that will hear it with the attention and respect which it demands, is in effect to repeat the charge of the servant that had buried his Lord's money in a napkin. "I knew thee, that thou art an hard man reaping where thou

hast not sown, and gathering where thou hast not sown." Matt. xxv: 24.

If it should be alleged that this view of the subject makes salvation to depend upon human works, I answer that God has a perfect right to dispense his salvation in whatever terms, and under whatever limitations he chooses. He governs in the material world by certain absolute laws which science has developed; and yet the achievements of the mind, in the world of Physics, is almost daily astonishing us by its wonderful results; yet no one has the least apprehension, that thereby the divine sovereignty is likely to be invaded or compromised. So likewise, God, in making the obedience of the will, on the part of his creatures, the rule by which he dispenses his grace, cannot in any way compromise his divine sovereignty, or detract an iota from the fact of salvation being wholly of grace. If it should be enquired then, since human conformity to the law of righteousness is impossible, and therefore if attempted, cannot save us, why is it enjoined? I answer, we have seen clearly in this investigation, that man is under a covenant of works, or the law of righteousness; and that in Adam he lost the ability of conforming to that law in his life. Christ's atonement has done for man just what he could not do for himself, and no more; for the purpose of enabling him to attain to the law of perfect righteousness. Hence the obligations to obedience, is laid on the will, and God dispenses the grace of his salvation, on willing souls, through Christ Jesus. Surely none will suppose, that a salvation, thus conferred is not a gracious enough in God, to accept of his fallen creatures, the will for the deed, and account them perfectly righteous, through the most perfect obedience of the Lord Jesus Christ; by virtue of their hearty acceptance and trust in him for the same.

If the law of righteousness has not still the claims on the human race, modified as it is admitted to be by the gospel (but still the law of righteousness); why is it, that we are to be judged, with regard to the deeds done in the body? And why do the Scriptures, both in symbols of the old, as well as in the precepts and ordinances of the New Testament, so constantly enjoin the most implicit obedience? But why argue a question, unmistakably settled by the inspired word. In immediate connection with the command to preach the gospel, the Savior adds "teaching them to observe (do) all things whatsoever I have commanded you." It is worthy of remark here, that in the motions of a soul at all awakened the very first sign of penitence usually manifested, was the exclamation "what must I do to be saved," and that such and similar enquiries were treated kindly, both by Christ and his Apostles. If there is nothing for the sinner to do, why is the universal concern about doing?

This sense of the necessity of doing, is an innate idea in the human mind. It enters into and makes up the whole of the religion of the heathen. Wherever or whatever man worships, this thing of doing is an instinct of his nature. How can such a fact be accounted for; otherwise than by supposing it to be a relic of his former dignified position, as a subject of the law of righteousness, which his fall has not wholly obliterated. And what intelligent christian can fail to see in this, a confirmation of the teaching of Scripture upon this subject. This view of the subject unfolds to us how "God can be just, and the justifier of him which believeth in Jesus." If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." I John 1: 9. Hence we see that Christ dispenses his blessing of pardon upon souls, that the gospel, and the spirit through the gospel have humbled and made willing to do the perfect will of God; and who overwhelmed with a terrible sense of their utter inability to keep the law, have fled through the grace given them in the gospel, to Christ Jesus; and because they have trusted in Christ, God accounts them righteous for his sake. "For ye are all the children of God, by faith in Jesus Christ." Gal. iii: 26. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." Gal. iv: 6.

A. WEAVER.

For the Biblical Recorder.

I hope every Baptist church in N. C. will appoint three agents:

1. To get subscribers for the RECORDER.

2. To get subscribers for the H. & F. Journal.

3. To get subscribers for Kind Words.

Every family should have all three of the papers. The poor sisters can sell butter, chickens and eggs to get the RECORDER and H. & F. Journal.

Every little boy and girl can pick out cotton and charge their parents to get Kind Words. They can also sell eggs, ground peas, apples, walnuts and chestnuts for the same purpose. I wish the agent of Kind Words to be a boy or a girl from 12 to 15 years old.

E. DORRIS.

Be sure to attend the Convention.