

The Cup and the Cross. Dr. Dale is the lion of the tribe of Presbyterians...

Immerse in the name of the Trinity is baptism, or it is not baptism. If it is baptism, Presbyterians ought not to endorse Dr. Dale who denies it...

TEMPERANCE.—The N. Ramsay Est., the State lecturer for the Order of "Good Templars," telegraphs us as follows: "Eastern Carolina safe on the Temperance question..."

So Eastern Carolina was not "safe on the Temperance question" till the recent advent! Alas for Eastern Carolina! But "Camden, Currituck and Pasquotank" have been "reconstructed," and their new refrain is, "Down with the liquor traffic!"

Rev. G. C. Needham, who a few years since made some reputation as an evangelist in the North, in Richmond and in Georgia, has sold himself for a fat salary to a Congregational church in Canada...

But Dr. Dale is unsafe in hermenentics. On page 25, he is speaking of the Savior's allusion to his sufferings on the cross, and says: "His inquiry is such as to suggest the strongest possible denial, 'Can ye?' No, ye can not. It is impossible. I must tread the wine-press ALONE."

will be many things in the lectures of which he can not get the full idea without hearing the lectures themselves. The best notes will fail to do full justice to the lecture, except in the hands of one who has heard it.

The number of students is now 48, as many as is usual at this time of the session. All are boarding in the hall this session, and already the accommodations are crowded. North Carolina has only four representatives and all these are from Western N. C. Why is this?

I was surprised to find so many strangers after so short an absence. There are less than a dozen who were here two years ago. So soon one generation of students passes away!

The most popular school in the course of study is now N. T. English. About half the students are in it this session. And how could it help being popular, when so copiously illustrated by these glowing descriptions from Dr. Broadus, derived from personal observation in the Holy Land? But while this is so popular, none of the rest are less popular than formerly. All are as interesting as the great truths discussed would indicate.

Many of the students are engaged in missionary labors in addition to the interesting work of the Seminary. They go from four to ten miles nearly every Sunday, to preach or teach Sunday school. Some also preach occasionally in Greenville. The health of pastor, Dr. Furman not being very good, he only preaches Sunday morning and one of the students preaches for him at night. More anon. G. W. G.

HESTER'S CHURCH.—This church has recently been visited by a gracious refreshing from the presence of the Lord. Almost the entire membership was brought under its influence. Seventeen persons professed conversion, and seventeen were baptized by the pastor on last Sabbath. The total membership is now 141. There are but few churches among us of fairer prospects for usefulness. It numbers among its members many of our very best and most prosperous citizens, and with the impetus now received it is confidently hoped that large and liberal things will be attempted for the Lord.

TALLY HO CHURCH.—The brethren here are worshipping in a house of neat and village-like appearance. The Lord appears to have sanctioned their efforts in rebuilding by a gracious outpouring of the spirit. About forty professions have been lately made in the congregation—sixteen added to the church. This church, unlike many of the Granville churches, is surrounded by a strong Pedobaptist influence, which accounts for the number of converts not reported among the baptized. The pastor is one of our most successful ministers, and is fortunate in having the cooperation of a good and true membership. We rejoice in their encouragement.

Proceedings of the Pamlico Association. Notice having been given through the BIBLICAL RECORDER, of the change of place for the meeting of the Pamlico Association, several churches met, by their delegates, in Goldsboro, N. C., at three o'clock p. m. Friday, Oct. 25th, 1872.

The Moderator, Elder C. J. Nelson took the chair, and stated that as there were so few churches represented, he would lead in devotional exercises and adjourn the meeting till to-morrow. After reading the Scriptures, singing and prayer by Elder Weaver and Bro. Oliver, adjourned to meet to-morrow morning at 9 o'clock. It was announced that Elder Stallings will preach to-night.

Bro. Oliver commenced the religious exercises by prayer and singing. The letters of the churches were called for by the Moderator. The letters of five churches were read. The body was then organized by the election of C. J. Nelson, Moderator and A. D. Cohen, Clerk.

Brethren of other bodies were invited to assist. Bro. Oliver, Stallings, and Cohen from the Eastern Association, and Weaver, Bagwell and Harrell of the Raleigh Association accepted the invitation. Elder Cohen was permitted to represent the La Grange church.

The order of business of last year was adopted for this meeting. Elder C. Darham moved Whereas, this association has, for a number of years, been attended by so few of our brethren, and whereas, the churches and ministers have been so reduced in number and means, that we can not hope to revive under our present organization, therefore, Resolved, That we recommend to the churches that they do not attempt to hold another session of this body, and that the churches connect themselves with other Associations.

After a full discussion of this resolution by Elders Darham, Oliver, Stallings, Weaver, Nelson and Cohen, it was unanimously adopted. It was resolved that a committee be appointed to prepare an address to be published in the BIBLICAL RECORDER, and that the funds sent up to this body for printing minutes be used to defray the expenses of sending copies of the paper to the clerks of the churches. Nelson, Darham and Cohen to be the committee.

Moved to adjourn, sine die. Prayer

by brother Harrell. Funds sent up Churches Tarboro, minute fund, \$2.00, Washington, minute fund, \$1.50, Zion, minute fund, \$2, Williamson, minute fund, \$2, home mission, \$1, education of ministers, 50cts. C. J. Nelson, Mod.

A. D. COHEN, Clerk.

A Valuable Document. The Proceedings of the National Baptist Educational Convention make a volume of 200 pages of very instructive, educational matter. It is edited with marked ability and beautifully printed. Some things in it we do not approve. Dr. Pepper's definition of Theology, seems to us more indefinite than the word itself. He calls it "the doctrine, or science of the Kingdom of God." Dr. Carson thinks the sum of all theology is the meaning of the Bible. We prefer Dr. Carson's definition.

Dr. Brook's essay on the education of the sexes is omitted; the manuscript was handed to a stranger for inspection and it disappeared with him. We exceedingly regret the loss. But the essay was admired, discussed, examined and approved by a strong committee of which Dr. Hovey was chairman. The Convention endorsed the coeducation of the sexes. The volume is a rich treasure-house of information, and we advise our readers to secure and preserve it. We copy a few extracts from the remarkable essay of R. C. Mills D. D. of Salem, Mass. He is speaking of hindrances to the increase of the ministers of the gospel:

Ministers, in our days, must not only preach the gospel of Christ, but they must do it with freshness, novelty, variety, and force, that it may be attractive. No matter how familiar, or severe, or unwelcome the gospel may be to many hearers, the churches expect ministers to preach it so as to attract, if not to please them. They may instruct, and convince, and save them, if they can; but they must interest them. The fatal defect is, not to be attractive to one or two hundred to a thousand people at once, and in every service. It makes no difference that congregations are of necessity so unlike that they cannot all be pleased with the same topic, nor with the same way of treating topics of general interest. The pressure of this demand shows itself in the shifts to which it drives some preachers. Not really great in intellect, not honestly capable of meeting the requirements of their churches, they act as if they must fail, unless they seem to meet them by some device, even though it degrades the gospel. One such man accounted to his friends for the reckless course by which he sought popularity, by remarking, that he had noticed that some successful men were in the habit of speaking at random, in disregard of the bearing of what they might say, and therefore he imitated them.

To interest, is essential; but not sufficient. Churches expect ministers to be capable of making themselves welcome and at home with every class of men, and to be ready for every form of labor which Christian benevolence and zeal, or worldly ingenuity has devised for a parish, from a Sabbath-school down to a sewing society, and from a scientific lecture to a reading club down to a picnic. Nor must he lack skill to make the prayer-meeting 'lively' and 'pleasant' in any condition of the church. And he must be careful that he does not make a poor show of the church statistics when his record is made up for the Association. Not a few churches also make their pastors feel that they expect them to know how to arouse them when cold and inactive, and how to secure the special presence and work of the Holy Spirit, so as to have a religious revival, with almost as much exactness of recurrence as the winter solstice.

And it is by no means a rare thing for churches to desire, not to say to expect, their ministers to make the support of public worship a burden that is not heavy and a yoke that is not irksome. They wink at and bear many things which do no good, but even result in much harm, because the size of the congregation is satisfactory; while they treat many rare excellences as worthless, because they fail to draw a crowd, which would flock together to hear things which neither honor Christ, nor help men's souls, but which rather enfeeble the mind, and fill the house with their blighting burden of expense to those on whom the support of the church devolves.

These hindrances to the increase of the number of ministers of Christ, add their weight to the social and ecclesiastical ones. But there are also some others which we must charge to Christian parents. The biographies of ministers, teach us how large a place parents have in the decision of young men to preach the gospel. The call of many, in the world, began in the hearts of their parents; in not a few cases, even before their birth. The feeling has sometimes been a common one among the pious, that in every family of sons, there must, as in the family of Jacob, be one Levi. And this was not felt as a duty merely, but as a privilege. "It was destined as an honor." Such a feeling seems more rare now. There appear to be fewer Samuels who have been asked of the Lord, to be given back to him for his service. Perhaps this is traceable in part to the fact, that the need of ministers is not pressed on the notice of Christians, by prevailing alarm at an evident scarcity. But we may fear that it must in the main, be charged to the unfavorable social influences which now affect the pupils, the severe demands and criticisms endured from the churches, the hard fare, which ministers of no more than average abilities frequently suffer, and the restrictive and facile openings and promises, which secular business furnishes. Above all, the prevalent worldliness affects the piety of parents, so that they do not esteem it a good thing for a son, and a privilege for themselves, that he should serve God "in the ministry of his Son instead of competing for the prizes of this world, in the fields of business and honor."

Even ministers have spoken in such a way of their own sons, in this relation, that we may suspect that not a few Christians have checked, instead of welcoming and fostering, the Spirit's call of their children to this work. They must then have submitted to it when it came, instead of rejoicing in it; and they must have feared its coming, rather than prayed earnestly to secure it.

The West wing of the proposed building is now finished in excellent style, and a four-story brick building, 80 by 44 feet, is going up, on another part of the ample grounds. This new building is for dormitories for girls, which will receive, with the young men in the recitation rooms of the main building, both sexes participating in all the benefits of the school. Elder Tupper's recitation room is arranged to seat conveniently 24 students and accommodate them with desks, blackboards &c. Miss Woodson's room is also furnished with neatness and taste. The dormitories and dining room are clean and airy; and the students seem to be diligent, happy and grateful.

A Noble Example.—At the late meeting of the Choctaw and Chickasaw Baptist Association, the amount of contributions raised for missionary purposes averaged nearly one dollar for each Church member in the Association.—Central Baptist.

To the Pastors of Baptist Churches in N. C. Dear Brethren—Will you not make an appeal to your various churches for the Greensboro church? We are now worshipping in our new house. It is nearly completed at a cost of about \$4000. We have a handsome and comfortable house. The church has made great self-denials in this work; for they are very poor.

Will you not help us a little just now to pay our indebtedness? We have been begging long enough for this house. Aid us in paying the above sum, that we may join you in helping to build houses elsewhere. Those who have made pledges and subscriptions, will please forward them as soon as possible. Remember, Brethren, this house is in a centre of influence, and is for our great Master. Send contributions to me at High Point, N. C. J. B. RICHARDSON.

For the Greensboro Church, The following amounts have been received: Brushy Mountain Association, \$10.25, Liberty Association, 17.00, Mt. Zion Association, 17.00, Greensboro Church, 22.05, Eastern Association, 30.55, Raleigh, 76.00, Cape Fear, 60.25, High Point, N. C. J. B. RICHARDSON, Richmond, Va., Oct. 28th 1872.

Received from John G. Williams Treasurer, One Thousand and Eleven dollars for sundry parties in behalf of "Rome" church. H. A. TUPPER, Cor. Sec.

DEAR RECORDER:—Last Sunday morning at 8 o'clock I married a couple in Caswell county—baptized a young lady in Person at 10—preached at Clement at 11, and administered the Lord's supper. F. M. JORDAN.

The proceedings of the Educational Convention in Philadelphia in May last, are now published: subscribers will receive their copies without delay. No copies bound in cloth remain unsold. Copies in paper at 20 cents, or by mail 35 cents, can be had by addressing Sheldon & Co., 667 Broadway, New York, Gould & Lincoln, Boston, or any Depository of the Bible and Publication Society.

Acknowledgments. Peterson Dunn, 1 bbl flour, \$9.00, Sherwood White, 1.00, J. J. Barrow, 1.00, T. J. Brogden, 1.00, R. B. Buffalo, 3.00, W. O. Allen, provisions, 2.20, One box provisions, La Grange, 2.27, W. B. ROYALL, Tr.

TO THE NORTH CAROLINA BAPTIST STATE CONVENTION. BRETHREN:—I beg leave to submit to you my report as Treasurer for the fiscal year ending November 6th, 1872. JOHN G. WILLIAMS, Tr.

Report of the Treasurer of the Baptist State Convention for the year ending November sixth, 1872. STATE MISSIONS.

Table with 2 columns: Church Name and Amount. Includes entries for Cartledge Creek Church, J. D. Huffman, Lillington church, Mt. Zion Association, etc.

Table with 2 columns: Church Name and Amount. Includes entries for Monthly offering, Hartford, J. W. Cheek, Rose of Sharon church, Rev. J. S. Purifoy, etc.

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Table with 2 columns: Church Name and Amount. Includes entries for Paid to Elder J. B. Richardson, \$3.00, Wm. Lee, Yanceyville, N. C., \$7.00, J. M. Brewer, Wake Forest Church, \$8.00, etc.

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