tle Religion of the Bible, Literature, Ag- real for heres; and schismon They were to his home. The conjugrar, after taking riculture and General Intelligence, is published weekly at \$2, for one copy, one year: for 25 papers, \$1: for 12 papers. when the time paid for expires, but it

Advertisements are inserted, for each in advance, at the following rates: 1 inch, one time, \$1; each subsequent in sertion, 50 cts; 1 inch, 3 months, \$6, 12 months, \$20; 2 inches, 3 months, \$10; 12 months, \$30; 3 inches, 3 months, \$15, 12 months, \$40; 4 inches, 3 months, \$20, 12 months, \$50; 6 inches, 3 months, \$25, 12 months, \$75; 1 column 1 time, 812; 1 month, \$35; 12 months, \$300. "Tf" advertisements are invariaby declined, and quarterly payments in advauce are required on these inserted by the year a coop and had wherein shands and

serted free of charge. When they excee this length, one cent for each word must be paid in advance.

The very low price charged for the paper, and for the insertion of advertisements and obituaries, makes the rigid observance of the cash system an absolute necessity. The Business Office is near the corner of Swain & Davie streets. Letters should be directed to BIBLICAL RECORDER, Raleigh, N. C.

For two subscribers (\$4) Dr. Mell's Parliamentary Practice. For three subscribers (\$6) Malcom's

New Bible Dictionary, Baptist Hymn book, or Service of Song.

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Personal Explanation.

For more than five years, I have unblished the BIBLICAL RECORDER, and have honestly eudeavored to make it an exponent of Bible truth, and a free and easy medium of communication and acquaintance for the Baptists of North because many church members are indifferent to religious literature and to religion itself; not because politicians have paid \$100, \$500, and even \$5000 for the circulation of their party papers, while many so-called Baptists discontinued the RECORDER as soon as the campaign opened; not because some pastors are active agents for the paper of another state which has published its purpose to occupy the entire South; nor because I have failed to please some whose approbation was desired. These things are discouraging, it is true; but I am disporting the proceedings of various bodies. and exhibiting their departures from the and competent writers have not been willing to rebuke errors, nor to point out to the churches and individuals. their dangerous aberrations. I have been expected to flatter, puff and praise, not individuals only, but large bodies of christian men, even when pursning what seems to me to be unchristian conduct. I honestly disseut from the views entertained by more than half of Elder Cobb's 100,000 Baptists. I believe in salvation by sovereign and unmerited grace. My hope of heaven rests upon the experience that,

"Jesus sought me when a stranger I never "got religion," nor "secured the salvation of my soul," nor understood how a man could take hold of regeneration at will, and let it go when ever it the doctrine of election is a double doctrine. The man, who is predestinated to eternal life in the next world, is predestinated to a holy, active, laborious. christian life in this world. Old-ship-of-Zion christianity is a hymn book religion, very different from that taught in

On the one hand, I find some of our ministers preaching that repentance is not a duty, but only a gift, and that men must remain contented in their sins till God bestows it upon them. These duty of sending the gospel to the regions beyond. On the other hand, I find an hath no pleasure in fools; pay that which other class of ministers holding uproar thou hast vowed " Paul, in alluding to ious meetings, and making people cry over their dead kin, till the calm, which always follows a storm, is mistaken for peace with God. Then, when the pastors tell an experience for each candidate intion." Les us therefore learn a lesson when the pastors tell an experience for each candidate. and draw out a rejuctant yes, all are re-

in the churches. Thus Baptists, boast-

They are thereasy prey of every theologe irst demagaguand are the ready mater that to meet him on his victorious return trought in under a delasion, and are enti-tied to the privilege of falling from grace, with a very great slaughter," met or some other honorable way of escape his only child, a daughter coming, out to will. Hence, those who may be lost, or the heaven't heat of the h 50 cents. Every paper is discontinued from a disagreeable situation. I cannot rejoice with him in his victory. His consigned to intere and everlasting unrepresent either of these extreme classes | heart was troubled; but he exclaimed 'I

"Lo, on a narrow neck of land, Twixt two unbounded seas, I stand. I believe that protracted meeting should consist in sober and faithful ex positions of divine truth, in songs, of praise, and in prayer for the presence and guidance of the Holy Spirit; that converts should be received on facid statements of the reasons of their faith in Christe that as church-members, they should it quire after the will of God by a diligent study of his word, should contribute, as the Lord prospers them, to the building of neat and attractive houses of at all; neither by heaven, for it is God's Christ at his word, and you will be a conworship, to the comfortable support of Obituaries, sixty words long, are in competent and consecrated pastors, and to the preaching of the gospet in every part of the world. They should also go about doing good, in imitation of their Lord and Savior. Baptists need a great reformation, to place them squarely on the Bible platform, and I felt that some smoother pen, and some wiser head than mine, ought to tell them so; that I could go and labor in a less responsible position, which I am competent to fill, while "Swear not at all." an influential minister and experienced theologian might prove equal to the difficult duties of the editor of a religious paper, in times of great corruption. laid these views before the Convention

in Fayetteville, hoping for some escape from what seemed to be a disagreeable the terrible Ku klux oaths and obliga-For five subscribers (\$10) Dr. Hack- duty. But the burden still rests upon ett's Illustrations of Scripture, Dr. me. And now I give public notice that Knowlton's Foreign Missionary, Life & it is my purpose, so far as the Lord shall Times of Dr. J. B. Taylor, or Service of give me strength and wisdom, to hold up divine truth as the Bible teaches it. For eight subscribers, (\$:6) Baptist and to expose the corruptions and delusions of Baptists, as well as of all others who may attempt to deceive the people. J. H. MILLS.

Oaths. Vows and Pledges.

Much swearing is characteristic of a low type of religion. Shakespeare represents the heathen Cassius as swearing "in the names of all the gods at once." Homer and Virgil describe the Greek renew them at every communion. If and Roman gods as accepting the service | you have made any vows, comply with of men by contract. The priests very often promised divine assistance, in war and love, or the faith of vows of services Carolina. Now I am discouraged; not to be performed, and offerings to be laid in exciting revivals, when ministers urge upon their altars. The Bible plainly you to stand up and solemnly promise traches that the true God "doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou." We are also in formed that he "called us with an holy calling, not according to our works, but according to his own purpose and grace" God is sovereign. He blesses all his creatures, and sends his rain on the just and on the unjust. He demands the love, obedience and offerings of his servants but, at the same time, he scorns the hirecouraged because, while I have been re- ling, "because he is a hireling." God requires his servants to serve him, because they love his service, and not because of Bible platform, prominent theologians any oath they may have taken. Love delights him more than yows, and obedience is more acceptable than sacrifice. The Mosaic dispensation prescribed cathe whenever they could contribute to the protection of life or property; but un necessary swearing was positively condemned. "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God." "Thou shalt not take the name of the Lord thy Ged in vain; for the Lord will not hold or pasters. Christianity is disgraced him guiltless that taketh his name in vain." But the Bible also plainly teaches the duty of carefully observing caths, more ready to promise than to pay. The even when they are made to men. The Lord has sent larger crops than the peo-Gibeonites came to Joshua, with lies upon | ple have been able to save. Some have their lips. They were included among not so much as they wanted, but most stands in the way of his appetites. But | mouldy bread, and told Joshua that their bottles and shoes were new and their bread was hot, when they left their distant homes. He swere that he would not destroy them, and then he respected is oath, even when he found that these earest neighbors. David seems to have Joshua in his mind when he so highly commends the man who . "sweareth to is own hurt and chang

vow unto God, defer not to pay it; for he from the and story of Jephthah's unfor

He was the leader of a band of famous

have opened my month unto the Lord, the man who had no wedding garment. and I can not go back." After two They will feel it to bave been their own months of preparation on her part, "he work. Regrets are vain for what is past, lesson is simply an awful warning this respect, in the next? Will not reagainst unnecessary vows. The Savier morse and agony then take the place of in his hands, so may the error of which we now came to teach a higher type of religion regrets? than men had ever known before, and a But why should I attempt to argue his language is: Again, we have heard such points with you? You have known that it bath been said by them of old the S-riptures even from a child. The time, Thou shalt not forswear thyself, way is very plain You have simply to but shall perform unto the Lord thine resolve, in the strength which the Holy paths; but I say unto you. Swear note Spirit will give you, that you will take throne; nor by the earth; for it is his verted man. The surrender to him must footstool; neither by Jerusalem; forest be absolute, entire, unconditional. You is the city of the great king. "SI then, if we correctly apprehend the teaching for the opinions of men. to go anywhere. of the Scriptures, we are allowed to make or do anything a christian may do, to secivil oaths for the protection of the state; but all other oaths are postively forbidden, and vows to God are not required, nor commended. It is so great a sin to violate any oath, or vow, or solemn pledge, that the Savior has advised us to

Alas, how radly have our people been demoralized by oaths of loyality, bank-rupt oaths and various other kinds of unneccessary swearing! We heard man, in our Senate Chamber, testify on oath, that he had voluntary assumed all tions, with the deliberate intention of revealing them. That man had certainly reached the bottom of the ocean of infamy, and was lower down on the ladder of iniquity than the most degraded weight in those words, as Milton heathen. Sometimes ministers, at their ordina-

tion, make "ordination vows," and parents, at the so called baptism of their children make "baptismal vows" which no one expects them to keep. Even Baptists are sometimes so thoughtless as to talk of their "baptismal and sacramental vows." Some imagine that they made vows at their baptism and the last letter of your obligation. If no vows are upon you, remember the words of the Savior, "Swear not at all." Even the Lord a reformation in your life. be cautious. Our greatest objection to Elder Earle's plan of conducting revivals is that he so frequently and so persistently urged the people to rise and make solem public pledges to God and to men that they would reform. The keeper of a grog shop made a public pledge to "deal kindly with Jesus," but he keeps that grog-shop still. Another man pledged a more active and zealous christian life; but he now says he does not remember the pledge. Another promised to preach the gospel to others, and now he claims that he was misled and deceived. We mention these facts, to warn other ministers of the great danger of exacting vows and pledges, which may make the last state of many men, worse than the first. At the same time, to be sure of doing no injustice to Elder

Earle, we publish in this paper, Dr. Fuller's remarkable editorial. Nor can we close this article without a word of warning to those who, in conventions, in associations, or in churches, have made public pledges to schools, missions, men have as much as they had any right to expect. If therefore you have made a vow to God, or a promise of any kind to your fellow men, be prompt and careful to comply with every vow, every

A prominent citizen wrote a letter to ion, we copy without the knowledg of the writer. May God bless it to the

don me for this.

I have been thinking about you a great eal, and praying for you. Commi ty, and not vain, then the soul that re-jects it, perils all, and at last loses all. We own absolutely nothing in one sense, that is, we have nothing we can claim as our own. The past is gone forever. It is unalterable. As we realize the pres

brist as our Savier, and live by faith in did with her according to his vow." The even in this world. How must it be, in lesson is simply an awful warning this respect, in the next? Will not re-

must not shrink from pride, or regard cure this great assurance. You must become a child again; one of those "little ones" of whom Christ so tenderly speaks. You and I have been intimate for many years. I know no man, not of my own blood, whom I love more than I do you. You are possessed of many excellent qualities. Even these, (have you thought of it 1) are the gift of the Holy Spirit. God has been, and is very good to you. Behold, how He has prospered you! How He has given you friends, and wife and children, and His blessed light and air, and health and strength ? Day and night He knocks at the door of accept Christ : for you are not an automaton, but a free agent! Oh what says of Adam,

"Sufficient to have stood, though free to fall."

"Put Forth thy hand, and take it by the tail." When the angel announced to the shepherds on the plains of Bethlehem the birth of our Redeemer, we are told that a multisude of the heavenly host suddenly appeared praising God and peace, good will towards men. It is the same Lord whose advent into the world in the likeness of human flesh was thus heralded by the angelic host that gave the commandment to Moses: 'put forth thine hand, and take it by the tail. doubt the first impulse of Moses would have been to seize the serpent by the neck for the purpose of throttling it, and in doing so would have in curred the hazard of receiving its deadly poison into his veins, by which act of temerity his valuable services would possibly have been lost to mankind. But he obeyed the commandment his Lord, and by the exercise of prudence and gentleuess, the venimous serpent becomes in his and a rod of usefulness. The Christian religion proclaims peace, good will towards men, and i he same ratio that its influences predominate is Under its benign influence the polity of governments has undergone important changes in regard to great crimes, many of them having substituted penal servitude for capital punishment. Our pententiaries and other penal institutions may aptly be called the cities of refuge of the brought to bear upon him, is transformed from a

to human errors of less magnitude, such as are very uncommon in the interpretation of God's word. I admit that there are theological errors illustration, suppose one denies the divinity of our Lord and Redeemer. It is the duty of chriscommunity. But in regard to differences upon non-essential points of our religion, it is our duty

it upon society. For this, let us constantly give thenks to Him who has said, And lo I I am with you alway, even unto the end of the world. Having but recently emerged from the ordeal of persecution, shall we in turn become persecutors by denying pulpit communion and fellowship with our brethren of other denominations? I am glad to know that many of the churches of our faith and order are not liable to the charge, but also I there are others that are so. What if I go to a Methodist, Presbyterian or Episcopal church, and there see man whom I have known in the past to have been drunkards, persecutors and biasphemers sitting, clothed and in their right mind, and as their Paster recounts the story of the cross, the formula of their beart overflowing ing of their converted membership, are receiving thousands who are not even habes, but abortious.

Their members will not study the Bibls, nor be informed of christian daty.

The state of a data of state of the state of the

ry to God in the highest, and on earth peace, good will towards men. In manifesting a spirit of love and kindness towards those who may differ from us in non-essential points of our holy religion, we shall exercise a power and influence for good that will be felt for all time to come. Let us then deal gently with what we may regard the one universal christian church. O. H. P

From the Daily Sentinel of Dec. 19th, 1870.

Rev. A. B. Earle. As is well known to the public, Rev. A. B. Earle has Baptist Church of this city. About a hundred persons have made a public profession of religion, perhaps twice: as many now bow asking the people of God to pray for them, and christians of every name have been greatly revived. Grateful to God for the good which has been done, we desire publabors among us, and we know not how better than to endorse the following extract from an article published in the *Religious Herald* of Richmond Va., by Dr. Richard Fuller, of Baltimore, January 6th, 1870. Dr. Fuller is the foremost man among the Baptists of America, North

Armstrong, P. F. Pescud, Jordan Womble, Jno. G. Williams, T. H. Pritchard, W. B. Harrell, E. Allison, J. S. Purefoy. W. B. Royall, J. L. Carroll, C. E. Taylor, C. Durham, G.

"We have heard Mr. Earle three times, and under the ser ous disadvantage of a distressing cough: and we do not hesitnal endowments are remarkable, and would at once be felthe most natural wit and humor, a lively imagination, a correct taste, an intuitive insight into human nature, resource of strong native Saxon, of warm gushing emotions, of incident and narrative and illustration drawn your heart. He may not force you to these attributes and advantages he possesses and uses without any effort, with the entire self-your sesion which ac

> His very appearance draws reverent audience. No welltrimmed moustache or coatee : no unimpeachable white vest -He has not been before the glass, but on his knees. None of that self-consciousness which shows itself in an affected simplicity and naturalness, in the awkward attempt to be easy, to put out the hand gracefully, to modulate the voice artistically. He plainly forgets himself; and before he has uttered twenty words, the people forget the man as completely as Peter was forgotten on the day of Pentecost; they are engrossed with the truth he is proclaiming. Physical pow-

Introductory Sermon preached at the Eastern Association, published by request of the same, by Elder A. D.

Text: "For the work of the ministry." Eph. iv : 12. CONCLUDED FROM LAST PAPER.

surances of the gospel. Or he may be tempted to gloss over or entirely overlook the glaring inconsistences of his brethren, and smooths with plastic hand the crying sins, which also!

Just as long as the church is to be edified, built up on its boly faith; or there remains a sinner on earth to whom the gospel of Jesus is to be preached; or a dark; has to be endlightened by the Bun of righteousness;—just so long as the kingdoms of this world remain the possessions of Satan, or man lifts the arm of rebellion against God, this office will be needed and continued. Faith cometh by hearing, and hearing, by the word of God. The preaching or the word—the gospel, is the grand instrumentality appointed and the gospel, is the grand instrumentally oppointed and count by Jesus for the conversion of sinners. Till Journal reigns over all the earth, and there he "enc Lord one full and one Baptism," will the Lord send forth those who shall accomplish his design. Then shall the desert blossom as the rose. Then shall the heathen be given to him for his inheritance, and the attermost parts of the sas for his possession. Till the said of time the commission of Christ and

school pupil or by some close student of the humble walks of life. The lawyer remember once to the authorities for his opinions when is client, or when pleading before the Judge and jury. the remedy, why should not the minister be as fa his Bible as the lawyer with his books, or the phy his medicines. After proper preparation of head and hear he must improve by becoming more "a man of but one book a dangerous man" to sceptics and would be philosophers.

S. By communion with God and spiritual things. To alk with men, to persuade men, the minis with God. To cause men to pant after spiritual joya, the min-ister must get often with God, retiring from the world be

He must gaze, himself upon the beautiful father-land, erthe heavenly choir and learn their spiritual songs, ere he imitate their melody ar dwell upon their rhapsody, spire his fellow-men with the determination to reach

happy, happy land. But I must hasten on.

The ministry is to be increased.

The world is the field, and as God by his providences the doors of the nations, and we look in and behold the borers into the harvest. The difficulty of support

gaged in the work of the need the necessaries of life, whose children go me and his will shall be done. Lord, send more nistry is to be increased by looking after and

"Fall many a flower is born to blush un

clory shall be brought date God, Jtems shall thus "out of the gavail of his soul and be satisfied," with the trophies, of his edeeming blood; while angels shall rejoice ever and anon as

Brethren, this is your work. Hard work, work enough for every hour of life. How distinguished the honor conferred upon the minister—coworker with God! Cosufferer, if need

be, with Christ!

Glorious occupation, "the work of the ministry!" Be in discouraged, labor on! Your work will soon be done.

few more days of toil, then comes "the rest." Glorious fruit of your labor, when pointing to the have been brought to Jesus through your labor, you shall be to be in the come.

to the King, "Here are I, Lord—a sinner as and the children then hast given unto no."

"When that illustrious day shall risk, and all thine arraics chine,
In robes of victory through the arrive.

The glory shall be thine."