the church of the fact

three ordained ministers, two wholy employed in preaching the gospel, the other, quite an aged man, was out of the service. In the church to which I ministered there

brother a "recommendation to the Edu cation Board" and a "Hoense to preach for a year." I met him in College; he was a very peculiar man, but a good student with anybody, never asked, nor ever took advice. He graduated in Mathematics in the third session he attended, and went out into the world a candidate for a field of labor," The position I occupied as his paster, having been a school mate, was embarrasing. We were glad to be so near each other, for we were warm personal friends while fellow students. During the first three months of the year, he made known to me his great anxiety to be ordained and gave his many reasons for it. I was greatly perplexed. I did not think that the brother could by dy. any possibility preach an acceptable sermon. I knew nothing personally against him. But I could not see how the allwise Head of the church could call a man to the task or work who was incapable of performing the work.

The propesition was presented by one of the three good brethren to a regular "duty" from the Lord that "the young able him to preach." brother bad been so long a licentiate." Out of forty male members present not that he had not tried to preach." thought about it at all, I never learned it. 37 against it." I have never heard that one of the thirty seven silent brethren ever did think ty were not in favor of it." of it. I then made a short statement of my opinion, to this effect: "That the brother could preach wherever he could favor of it. get hearers under the then present ar rangement, that I exceedingly doubt ed the wisdom of ordaining ministers who were not called by some church as pastor, or who had not been assigned some special work by the churches." That I thought no church ought to ask the or-dination of a minister unless they were willing to have him as their paster." And proposed this as a test of the opinion of the church as to the brother's qualifica-

CP, HORGOOD, Principals After all, on submitting the question the three good brethren voted in the af firmative, and no one opposed it! The Thirty-seven silent brethren did not vote either way. I pronounced it "carried!" I was young then. That was my first experience. I knew little of Parliamentry Practice. I would pronounce it "lost" now in spite of all Practice.

Under this roling of the chair, the church proceeded to invite a presbytery to examine and ordain the brother, ap pointing the 4th Sabbath in the next month as the time of the performance, the churches in the county, and the young pastor of the nearest city church with the Deacons of the five churches in that

During the month the three good brethren of my church were very busy. They were good men, perfectly conscientious, and deeply in earnest. They vis ited all the five churches where pasters and deacons were invited and urged ted. One after another of the brethren them to attend the appointment. On Saturday before the day appointed we learned while in Conference—we always had conference the day before preaching learned that neither of the ministers of descons of the county would attend the T had decided not to ordain the young appointment; why no one could or would say. The young minister was on hand. he and I had made the trip early Saturday morning. While we were thinking of the non-attendance of the other invited brethren, one of the three good brethren asked to be excused and left on purpose this he was greatly disappointed. He went to the other church Mund its breth ren in Conference though he reached there at 4 o'clock P. M. He urged the

nounced very quietly and very severely to the good brother, that he "did no think that the yeang brother ought to be ordained" and "that he would not aid

ing churches. In the county there were church, which they did. It so hap- urday afternoon. pened that a regular minister who was acting agent for a destitute church, while on his way to take a collection, or "give my brethren an opportunity to help was a young and somewhat peculiar him," stopped at deacon B's-the same brother who had concluded that he was night, we were all delighted to see him called to preach, and had by some means and let him know it : after supper we persuaded three of the best brethren in were regularly organized as a presbytery in the parlor. Elected the visiting bro. wive years previous to my acceptance | Rev. Dr. H. Moderator, Elder D-exof the pastorate, these three good breth aminer and myself secretary. The young ren had succeeded in securing the young | brother, he was about 30 years of age, a widower, came before us, related his ex. perience and gave us his reasons for believing that he was called to preach. Elder D-proceeded to carefully examine stood well especially in the classes of the | the candidate as to his views of the leadexact sciences. Had very little to do ing teachings of scripture, and the doctrines held by the denomination. Strange as it may seem the young brother was astonishingly ignorant of meaning of all such terms as "regeneration" sanctificapreach for six years: Had at odd times preached, or tried to do so. He finally offered as an excuse for not being better posted in theology the fact that he had been for two years very busy with his farm and that of late he had, had much trouble in saving his apples, it was September and the brother was making bran-

After this statement the young bro. retired, and the presbytery took a recess for half an hour. During this recess we took a walk and while talking over the matter Elder D-gave seven reasons for not being in favor of the young bro's ordination.

1st. That the young brother "did not conference of the church and urged as a know enough about the Scriptures to en-2nd. That he had not used his gifts,

one except the three referred to said a 3rd. That the "church was not of opinword. I waited long that they might ion that he ought to preach," the recthink well about the matter. If they ords showing that "3 voted for it and

> 4th. That the "churches in the coun-5. That the pastors and ministers who

> had known the young man were not in 6th. That the community, "those that are without" were not in favor of it.

> This he had learned from deacon B. 7th. That no church had called the young bro. to its pastorate, and there was no field in which his services were needed at the present time.

> Elder D. clearly stated those reasons opposing the ordination and unhesitatingly declared that he would vote against it.

On reassembling, the question was submitted. Elder D. voted first by request of the Moderator, and voted 'no. I voted 'no.' Deacon J. voted 'yes.' Deacon B. voted 'no.' The Mod. Dr. H. voted 'ves.' Dr. H. with much alarm and in a whisper announced that it was lost: We by special vote or resolution agreed to say nothing about it, and the presbytery appointed me to make our decision Pnown to the church next morning just before sermon. Dr. H.

was to do the preaching for the day. That Sabbath is an epoch in my life. Not that anything of a very unpleasant nature occurred—no, but I learned some-We all started to church, I mean Dr. H. Elder D. and myself, descon B. and his attention. Every unpruned vine, of talking as though some awful mystery gesticulating however, so we dismounlittle to say! For the first time they three good brethren, not the one who went after the unwilling pastor, not deacon bro. This was my first lesson ; some one

matter on their attention, got them to excuse their pastor for the next day, offered to take the preacher over tamy church and back home. There was no excuse for that preacher: he was in the last ditch, and came out like a man for the first and last time on this subject, and an nounced very quietly and very severely to the good brother, that he "did not like a man for the first to the good brother," that he "did not like a man for the first to the good brother, that he "did not like a man for the first to the good brother, that he "did not like a man for the first to the good brother, that he "did not like a man for the first to the good brother, that he "did not like a man for the first to the good brother, that he "did not like a man for the first that the ministers who knew him were opposed to his orthe direct question to each of them. They both said taket they were not opposed to his ordination but could not attend at n his ordination." The good brother to his ordination; but or

field. Bishops without sees, pastors look for a reward in the future. without flocks, ministerial flouters are ornaments or instruments that cumber rather than improve the church of Christ. No man can have any good reason for thinking that he is called to preach, unless some church or body of christians are willing to have him preach, and are anxious to hear him preach. If the Holy Spirit calls a man to preach, it will call a place for him to preach. I rather think it calls the place or field first, and then calls the preacher. If there is no such thing as a call to the ministry-and all churches and denominations act on the presumption that there is no such thing-then ordain anybody that can and will preach only omit those who can't and will not, and I have nothing more to say about it.

JOY AND SORROW.

Dear brethren of the ministry, a new year is dawning upon us, a year of toil, we trust, a year of joy, but sorrow with tears must come before, and will doubtless follow on the trail of every good work. Looking back to the past year of christian labor, many have been the efforts to point sinners to the Saviour. Every sermon should have been, and we hope really was, seasoned with a burning desire to direct the thoughts of the wandering ones, and to magnify the Lord before the people. If the brethren of the ministry have an experience like mine, our joy has all been mixed with sorrow.

With inexpressible joy we point over and over again to the love of a dying Sa viour, his offers of mercy &c, and lef the sacred desk to regret that we could tell no more of it, had spoken so imperfeetly, with so little feeling, and that sinners did not seem to be reached.

Many have been the glorious meetings the past year, so many precious souls we trust made acquainted with an untiring Saviour, pleading and begging for their return, that our hearts almost melt at the review; our faith is strongthened, our courage increased; but a sad thought brings accustomed sorrow, as we remember that many are left out, and that there is more work to do than we have ever thing that day that I shall never forget. ness in the vineyard. Every heavenly plant needs attention, especial personal

family. Dr. H. soon passed us on the which there are so many; every tare road, he wanted to "take a collection." planted by the enemy's hand, strewn evwhich there are so many; every tare When Elder D. and I drove up, the ery where require almost constant watchbrethren were standing around in knots, ing to bring the one to the fruiting state, and to keep the other down! With our was on hand. They were not wildly best offerts we often find that our joy is turned into mourning. The anxious heart has wept and mourned over fruitvery silently approached us, had very less views, or even briars, and thistles. once thought to be vines. Brethren ex amine the roots and buds carefully, before planting and have as few of brier and thistles as possible, and you may have less sorrow and more joy. No one knows a faithful minister's labour and unfaithful minister may not know his failing, and what is required at his han think for himself.

We had a cold unprofitable meeting, and left for home. Very soon came my second lesson from this same subject. The next two weeks the young bro. spent in visiting the two preachers and their in visiting the two preachers and their the bro. I told the reasons for our for the bro. I told the reasons for our for the bro. I told the reasons for our for the speciment. He had learned attend the speciment. The true christian minister led by the sexual to the speciment. The true christian minister led by the speciment. The true christian minister led by the speciment. It told the reasons for our lost of the appointment. He had learned the speciment. The true christian minister led by the speciment. It told the reasons for our lost of the speciment. The true christian minister led by the speciment. The true christian minister led by the speciment. The true christian minister led by the speciment. join the weeping Father for our lost brethren and sisters who refuse to know him, and thus sorrow bitterly over the lost. The true christian minister led by the spirit of Christ, will find it hard to give up those purchased like himself by he blood of Christ.

a Candid to for was perfectly subdued. I never saw a | the time appointed, were sorry for it, and | man woman or child he meets. He be man so suddenly become quiet, or who very much regretted the course the mat- lievs the Saviour has called them; be In 18—the writer was paster of the showed it more perfectly. Elder D—the ter had taken." Here I swung clear. feels that it is hard if they do not come. church at -- O. Va. This church city paster and myself went home with I had gone too far. I was in the fire, a Do you feel brethren that it is hard? Do was large and in quite a presperous con- descon B-and invited the candidate for burning seemed inevitable. All that you believe that, it is not according to dition. Within twelve miles in different ordination to meet us at his house that saved me was that good brother's trip to his will that any should perish." Do you directions there were five other flourish- evening with the other deacons of my see that paster on that important Sat- believe that if you go in his name he moneyear? Precisely so; but is 15 cents a mouth too much will go with you; that he "stands at the Well, it has been years since Elder D. door and knocks," do you "cast your and myself passed through that warm burden upon the waters," and every hour. He stood it finely, for he went where you can; in the hedges as well as out of range of all artillery the next day, in the highways! Let us begin a new never returned, wrote once to learn the | year with more zeal, more love, more joy, condition of the wounded. I here learned and more sermons than ever before. If another thing from this experience. It we can only be in earnest, telling of the is this: It is a difficult task to vote 'no' love of Jesus, and our love to him, for on the question of a brother's ordina. what he has done for us, he will come Liberty, \$2,800; Per Dec, \$2,000; Mr. Zi tion. I know that it is a daty to do so down or send down to see about it, and a on, \$3,200; Rocky River, \$1,400; Baleigh, \$6,800; Sande sometimes. I know now that Elder D. great work will be done. Let us remem - Creek, \$3,600; Tar River, \$5,000; total, \$110,000. Deacon B. and myself did right in voting ber that he does the work for us. He is 'no.' that Saturday night. The young our help, and if as faithful servants we man has proven to the church and to the do our part, his will surely be done. Sorworld that we did right. Even the three row over sinners will, must be, at the dred times this. Only be sure you average this all over the good brethren admit that we voted wise- beginning, joy unspeakable following in ly and for the best interest of the church. its proper place, and sorrow again will I have never seen any reason for meet in for any sinner that may be left. changing my mind on the subject of or- May the Lord prepare us for this work. dination, as expressed in that church leading us by his spirit, and helping our conference. I think now that no man infirmities. May we preach Jesus and ought to be ordained unless he is called him crucified, tell of his wondrous love, tion", &c. He had been licensed to to the pastorate of a regular church, or and the loss of such a love, if lost; and appointed missionary to some destitute | with tears and sorrow mingled with joy

VOICE FROM THE VALLEY.

Atonement of Christ.

DEAR RECORDER:- Much has been said in your solumns, under the above caption, and inasmuch as the subject is one of importance I have decided at the request of Eastern, to write a few articles for the puri pose of checking the influence which might otherwise arise from the abundance that has already been published. I shall not attempt a reply to A. Weaver's articles; but some allusion to what he has said may be made before the subject is dismissed. It is not my purpose to enter into a controversy with any one; nor do I flatter myself with the belief that I shall be able to present the subject in a more striking light than others who have written upon it. I hope however, to reach the general reader and possibly, to write in a manner that will be less objectionable than some others have done. I shall say but little about atonement itself; but notice equally other subjects involved in it, predestination, election, &c. And to begin, the first

God the great Soverign of the universe, had a right to create man, or not, and having elected to create, he had a farther right to make bim just such a being as he saw fit. To the praise of his glory it pleased him to make him upright, in his own image. He made men free however, so that Milton properly represents the angel as saying to him

That thou art happy, owe to God: That thou continuest such, owe to thyself : That is to thy obedience; therein stand."

Our first parents chose disobedience, and a consequence lost the holy image, in which they were created and were no longer upright. They were condemned for their disobedience, and all their descendants partake of their nature. Like produces like : the stream cannot rise higher than the fountain. We all inherit the same sinful and depraved nature, which Adam assumed in the fall. Parents may be converted and born again; but their children are born f the flesh and cannot therefore be born members

the church as some assert. All partake of the same sinful nature. if There is none righteous, no, not one. There is none that understandech, there is none that seeketh after God. They are all gone out of the way they are together become unprofitable; there is none that deeth good, no, not one." All have sinned and come short of the glory of God." and all are under the curse; for it is written "Cursed is every one that continueth not in all things which are written in the fon to save any one; but on the contrary, his truthe his law, his justice and his very nature require that,

by which he can justify the guilty and yet be just

God does save soms. We have seen that God I itants of the earth, and none can stay His hand, or say lieve. This is a faithful saying, and worthy of all ac

A very efficient layman sends a list of subseries and says?

idge, if they will only—'do what?' Why, contribute on an verage 15 cents a month for the next 12 months or \$1.80 a ear. Why then a church with 200 members would give \$300 raise this amount. Don't stop until you get the full quetal Beulah Association, \$2,400; Brown Creek, \$2,500; Brier Creek, \$4,400; Cape Fear, 12,600; Cedar Creek, Sc,000; Central, \$4,000; Catawba River, \$3,500; Brushy Mountain. \$4.300; Chowan, \$18,000; Eastern, \$7,600; Plat River, association to do their part. These figures look large; but they are only \$1.50 from every member of the church. But some will not give this. True, but others will give a hunstate and the work is done in one year. N. B. C.

up your bounty beforehand," and send it to brother J. G. Villiams, Treasurer of Convention, Raleigh, N. C. Brother 'N. B. C.' will allow two or three ob-

and I will agree on them.

The 1st is this: that numbers can form no equi table plan of apportionment in the contributions that should be made to any object. But rather this, Let every one of you lay by him in store, as God hath prospered him. Agaid, 'If there be Many have been the toils and sacrifices and first a willing mind, it is accepted according to great has been the pleasure; eternity will disthat a man hath, and not according to that he hath not.' There are churches of fitty members that ought to give more than five hundred.

2nd. The power to contribute will affected very much by the christian training of those who give. There will be many in comparative poverty, who will be reasonably expected to give, and will give more to any christian enterprise than some good men of large wealth. Until we can have more 'equality' in our religious training, the church will abound in rich poor men, and poor rich men. 'According to that a man hath' will not always refer to one's earthly goods, but may refer to his heavenly acquisi-3rd. The willing mind to contribute, to con-

tribute largely 'according to that a man hath' will turn very much upon the 'grace' of giving, We read of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.' 'For to their power,' Paul bears record, Yea, and beyond their power they were willing of themselves; praying us with much entreaty that we should receive the gift,' This power it is that constitutes the richness, the joy of giving, -a grace, a gift of heaven. This class of happy men, we may be sure, with the same spiritual training as the second will go as much beyond them, and enjoy it, as the second class go beyond the first. And who shall dare hinder them-these God made philanthropists, or abate their heavenly freedom? No, in our schemes of apportionment, let no counting of heads or of possessions mar in the least, this higher arithme fic of souls. There are no measures for some of the redeemed ones in their gifts, and there will be none for their joys. God bestow on us all this year the 'grace' of giving. W. M. W. EDUCATIONAL CONVENTION-JUDSON FEMALE COLLEGE.

MR. EDITOR :- I think I can speak the senti ments of Western N. C., when I say that the call for an Educational Convention is seconded here. But we think that perhaps June would have been preferable to the time that has been mentioned (Feb.). But still we will try to send a transmontane delegation to this assemblage, which we consider essentially necessary at the esent time. Wake Forest College must tak its true position in the rank of educational ablishments of the South. Let all hearts ar ainds be directed to the elevation of our favor ite. Yet let us not forget to turn our attention to the redrganization and making more efficient the schools and academies which shall hereafter be the feeders to our Wake Forest University.

If the Principals of academies leave their desks during the session, they expect, in addition to the furtherance of the central idea of the Convention, to gain some knowledge personal to themselves concerning their work and to exchange opinions with their colaborers. Judson Female College is advertised to sold on the 10th Feb. prox. While up building

ty might fall into the hands of the Baptists, are giving themselves needless alarm. The Baptist are now testing their strength to see if they called work where Forest College. The University on their hands would be an elephant neither needed nor desired. Perhaps some suppose the Baptist teachers would be candidates for profess-orships. In this, they are mistaken. We have been several months hunting, without success, for neemployed Baptist teachers. The demand is in excess of the supply. Lucrative positions are offered in vain. The men cannot be found. It is also a remarkable fact that Baptists are not generally candidates for office. They usually There is an esho in the heart that to see them and put to see them. They comes from the cross. Christ died for work not opposed them. This echo will come to the faithful to the seed of them. This echo will come to the faithful to the see them. This explains why they are so sold to the complete them. This explains why they are so sold to the complete them. The seed of them are sold to the seed of them. This explains why they are so sold to the complete them. The seed of them are sold to the seed of them. This explains why they are so sold to the seed of them. This explains why they are so sold to the seed of them. The seed of t have business of their own and prefer to attend to it. This explains why they are so soldon found in official positions, and for the said spe-

ere this year shall close, to meet in a su on, sisters and friends may wild at least two meeting houses this year; things from God, was the

Providence permitting, the next union me of the Beulah Association will meet with the meneing Friday before the 5th Sunday, in March, 1873, Elder P. H. Fontaine, to preach the Introductory Sermon, Elder J. J. James, servations on the above. I am sure my brother nate. We shall expect a full attendance and good meeting.

fices to be like your Master and to do good. The writer has not missed butone union meeting of the Benlah Association in more than six years close the profit. Many of these meetings have been followed by glorious revivals of religion. F. M. JORDAN

THE GREAT MOVEMENT.

It is cheering to find that a general interest is being taken in the endowment of our College, Alres Another brother, from a different enterprise on his mind, and hoped for ennobling inspiration; the consequent plishment will be most beneficent and far king this year a year of heart-felt

The church at Mocksville has sent to many pastors a circular asking help to build a house of worship. It speaks for itself. Here it is

were appointed delegates to the Barris Union Meating, brother Howell to write the corresponding latter. Rectiren W. N. Flastwood, D. P. Daughfrey and John Bouner to the Gamides & Carritact union insuting, brother Daughtry to write the letter. Resolved, To hold the next session with the church in Heriford, Ed. D. J. Roberds, to preach the Introductory
Sermon, Eld. West Leary alternate.

Treasurer reported 77233 for Home Missions. Report
received and ordered to be appended to the minutes.

Finance committee reported from the church in Gatesville
22.23; from Warwick church; \$1.15; from the church at Yoppim, \$10 for Home Missions; from united, \$3.18 for Foreign Missions. Ille committee discharged. Adjourned with Bunley migrating Mids. Hotsey's pro-

ertook of the Lord's Supper