## CONTRIBUTIONS.

For the Recorder. REMINISCENCES OF MY EARLY LIFE IN TENNESSEE.

No. 3.

Early Religious Impressions - Primitive Baptist preachers - Hickman's Creek Meeting House-Struggling against my Religious

It was not my good fortune to be brought up in a religious family, or to erjoy any Sabbath School privieges. My father was, at that time, a proface man. No voice of prayer was ever heard in our household. My only opportunity of religious instruction was an occasional sermon from some very illiterate preacher

of the anti-mission type. These preachers, in spite of their ignorance, their uncouth manners, and their habit of taking off their coats in hot weather, uttered some gospel truths, which accompanied with a very solemn tone, and the spirit of God, took hold upon my heart and conscience. I was miserable on account of my sins, but knew not what to do. and had no one to instruct me, or to lead me to the Saviour. The forebodings of a coming judgment and its horrors, and its decisions, filled me with terror, and I sank into a state of miserable melancholy. Sometimes my religious grandfather would ask me to read him a chapter from the Bible. Little did he know what a mental torture it was to me to do it. My father became alarmed on account of my mental condition, which was seriously injuring my health, as well as my spirits. He never suspected the cause of this

state of mind.

Gradually these troubles subsided under the absorbing studies of the school room. With proper instruction, I might, and would have been a christian at twelve years of age. The first church I attended was Hickman's Creek, a Baptist meeting house, built of logs, and covered with shingles, a very rare sort of roof for Smith county in those days. Once a month the people were seen coming out from their homes among the hills, and trooping on horseback, by five converging roads to the beautiful grove that environed the meeting house. Some came to hear the preaching, others came to have a nice time. The pulpit was very long so as to hold five or six preachers, and all were expected to preach, if it took as many hours. Another reason for capacious pulpits was the habit the preachers had of walking to and fro, sometimes with their hands to their ears, singing and moaning, and like their illustrious predecessor, John the Baptist, "crying in the wilderness." Hence long pulpits with both ends boarded up, were a necessity as well as a convenience.

There were some advantages also, in the sing song style of preaching. It was easy to the voice, and enabled the preacher to hold out several hours. It was easy to the hearer also. There being but little thought in the sermons to fatigue the mind. If the hearers became weary from sitting on backless seats, they had ample time to pass in and out during the sermon. The boys and girls might take a long stroll, boid a conversation under some refresing shade, and then get back in time for the last half hour of the services. With all that modern criticism may say about the ludicrous habit of singing the gospel, it is an unsolved mystery, and an argument in favor of that style of preaching, that people would sit patiently under it four or five hours; while the congregations of this refined age, who sit on cushioned seats, with cushioned backs and cushioned footstools, and listen to sermons enriched by the best creations of genius and intellect, set off with all the improved arts of voice and gesture, and all the witchery of

It was at Hickman's Creek meeting house I heard father Durham sing from the pulpit through a lady's

I was still under conviction, but made no efforts to be saved, for the want of a guide to lead me. I think the preachers of that day, made religion too much a matter of groads and blackness. The terific agomes to precede the new birth, the awful bitterness of repentance, the thick-

## The design of the state of the

The Organ of the North Carolina Baptists, Devoted to Bible Religion, Education, Literature, Agriculture and General Intelligence.

VOLUME 43.

RALEIGH, N. C., APRIL 16, 1879. Miles a long destaled and deline and initial a

lection in cash and pledges was taken amounting to \$100 for the church. Rain and wind increased thus find in the Holy Scriptures

of our friends with but a molety of the flowers with which we bedeck their graves, the trials and difficulties incident to life's pilgrimage would be borne more cheerfully, and joy and gladness would fill the hearts of many that go down to the tomb in sorrow. The maxim de mortuis nihil nisi bonum is eminently worthy of our highest respect. It is right and proper that the departed who, while on earth, illustrated the truths of Ohristianity by a holy walk and conversation, or who were benefactors of their kind, should live in our memories and be held up as exemplars to those who shall come after them. I would not pluck a single leaflet from the evergreens that encircle their memories. But it is a sad commentary upon human nature that very often those who have treated the living with the greatest injustice are foremost in their praise when they have gone hence and the places that once knew them shall know them no more. How often do we see in the religious press column after column erected by individuals or organized bodies of Christians, commemorative of the virtues of their departed pastors from whom had been withholden the miserable pittance promised for the support of themselves and of their families. Let us do justice to the living as well as the dead. The dead need not our charities or sympathies-the living do. Let us, then, throw the mantle

For the Recorder. OUGHT WOMEN TO PREACH?

O. H. P.

Bro. J. A. Stradley, in last week's RECORDER, says: "If they ought, then surely Christ must have been absent minded or made a mistake, for all the twelve apostles were men.'

of charity over their short-comings,

and withhold not from them our ap

preciation of their virtues and excel-

lencies.

Again, he says: "If women ought to preach then the eleven apostles must have made a great blunder when they had to fill the place left vacant by Judas; for Peter said, 'Of these men that have companied with us, &c., must one be ordained to be a witness with us

of his resurrection,' &c." Bro. S. seems to regard the Word of God as meaning what it says, and as given for the instruction and guidance of the people in all ages. Surely he has not seen the floods of light that are being poured upon the

Scriptures in these latter days. Mrs. Van Cott, an evangelist, tells us why women did not preach in the apostolic age, and why Paul enjoined silence upon them in the churches. "They were very ignorant and had not been raised to their proper position in society to which they have since been elevated by the gospel.' And are we not forced to the conclusion that her views are correct, that they must be correct: for she draws large crowds to hear her and many profess repentance and faith under her ministry? And this to some people is the all sufficient argu-

But I am sure that her views of Paul's writings, or at least of his advice in this particular, never occurred to Bro. S., for he writes just like he fully believed the epistles of the inspired apostle were designed not only for the instruction and profit of the churches in his day, but for the instruction and profit of the churches in all time to come.

Our brother seems to have his own notions about the divine teachings, and to have no disposition to open his eyes to the light that is being so abundantly shed in these latter days. I doubt very much his having ever read the following:

"Methodism does not ask what Paul did in founding churches at Philippi, at Ephesus and Corinth eighteen hundred years ago, but what system is best at the present age of the world to spread Scriptural holiness over these lands. It is not what the apostles did in Jerusalem in their day to advance Christ's kingdom, but what we must do in our day to meet the spiritual wants of the world," &c .- Raleigh Christian Advocate, May 22d, 1878.

Wake up, Bro. S.; you are at least eighteen hundred years behind the age. You see according to this that inspired apostles and the Holy Spirit knew what was the best system to spread scriptural holiness in the first century, but they could not possibly know, nor give any hint, as to what would be the best system for the nineteenth century! They must leave that to be arranged by the accumulated wisdom of the ages. Times are changing, wisdom is advancing, and these old Bible lovers will have to wake up! W. R. G.

EASTERN ASSOCIATION UNION MEETING.

The last union meeting of the Eastern Association was held at Union Chapel Church, Oaslow county, as appointed.

Elder John F. Albritton preached the introductory sermon, from Luke 15, 19-31, presenting good lessons for both Christians and the uncon-

After dinner the body assembled for business, Elder Kennedy presiding. The query, "What are greatest hindrances to the advancement of gospel truth as Baptists hold it?" was again discussed, and referred to Elders Stallings and Falkner for an answer the following day. The discussion was very interesting. The following answer was given, which was adopted without debate: "The multiplicity of heresies, together with the divisions and strifes among professing Christians."

The query "What are the teachings of the New Testament on Fasting and Prayer?" was briefly discassed, and laid on the table. Good remarks were made on this subject The following query was adopted:

Ought all believers in a community

Supper?" Elder J. L. Stewart is to open the discussion. Elder J. K. Falkner was appointed to preach the next introductory ser-

to partake together of the Lord's

After one of the most pleasant sessions, we adjourned to meet at Mount Gilead Church, Sampson county, Friday before the fifth Sun-

day in June next. J. R. OLIVER, Sec.

For the Recorder. HOME MISSION WORK - BEULAH ASSOCIATION.

To the Ministers and Members Compos ing the Churches of this Body.

Dear Brethren: Please bear in mind that the time will soon come for our annual meeting. Your committee have employed four missionaries for a part of their time. These brethren are all laboring in the northern and western portions of the Association. We hope the delegates who made pledges at Beaver Island last year will represent the mission interest in their respective churches. Try to enlist the entire membership in the work. All should assist in sending the gospel into the highways and hedges of our field. Let us hold to the work of missions, else our profession of missionary is false. We, as Christians, are debtors to all classes of men. Therefore, we should render to God the things that be God's-our time or money, which he requires us to use wisely.

J. H. VERNON, Chairman Ex. Com. March 31st, 1879.

A WORD TO "ARACHEL."

Do not some join the church when we have no revivalists that prove to be "dead materials ?" Are not many deceived in quiet times when there are not much "loud

Do not many join from diabolical motives, for a matter of gain and

Don't you see many converted in revivals who perhaps would not come from ordinary efforts, and prove to be the best of material? Let us

T. B. NEWBURY. March 14th, 1879.

hear from you again.

SELECTIONS.

SECRET OF SUCCESS IN PREACH NG THE GOSPEL.

How can missions be most efficiently conducted ! This important question ought to be pretty well understood; it has its answer in the life of our Lord and in the history of apostolic christianty. Generally, men are not inclined to give any heed to the truth, until they are in some way won by the kindness of those who preach it. Hence our Lord conciliated the favor of men by miracles of mercy, in order that they might be prepared to receive the proclamations of the Heavenly kingdom. How much less effective would have been his sermons, had he not, as he journeyed, employed himself in doing good! In like manner also the early churches commended the gospel by their liberalities, and by the employment of their wonder-working powers for the relief of the unfortunate." And when they thus made to them. selves friends of the Mammon of unrighteousness, the gospel had free course and was glorified. Those whom pious liberality relieves are ready to entertain the evangelical message. When the heart has been captured it is not difficult to conquer the whole man.

Presbyterian missionary at Chefoo,

says: "In connection with the English Baptist and American Presbyterian churches, little companies, composed of christians and inquirers, assemble every Sunday for christian worship in more than twenty villages. They provide and fit up their own house of worship and are mak ing earnest efforts to advance in christian knowledge. More than a hundred have been baptized in this one section during the present year."

Encouraging progress is also being made in Shantung. On revisiting four of his preaching stations after an absence of some months, Mr. Smith, of the American Board, found a list of applicants for baptism amounting to 110. At another station he was surprised to find 25 applicants where he had previously heard of only three or four. In the previous year, he writes, when he and Mr. Stanly made a tour through these villages, everything looked so discouraging that to return to Tientsin, and perhaps to America, seemed about the best thing they could do. The explanation of this wonderful change was the same as in the instances previously reported. Kindness opened the hearts of the Chinese. Mr. Smith testifies : "The famine is the key which God is using to unlock

the hearts of men." Something still more surprising is mentioned by Mr. Smith in a letter published in the Missionary Herald for March,-the change of the heathen temple at Shih-chia-fang into a christian church. First the idols were removed to a small building near by; then they were burned. The vacant temple was offered by the 18 trustees (6 of them applicants for baptism) to Mr. Smith that he might teach the "Jesus religion" in it, and use it as a school for children. In making the transfer all the villages united with the keeper of the temple and with the Board. The chief official of the temple, who s called "The Master of Virtue," is an old man and deaf; but the pride of office and the conservalive temper of age were overcome by the spectacle of christian kindness to his countrymen. Mr. Smith quotes a touching expression uttered by the old man, who henceforth by the grace of God begins life anew : "My ears are deaf," said he : "but my heart is not blind. I have witnessed the believolence of the christians and I know their doctrine to be true."

The act which gave up the heathen temple to the worship of the living God, was officially recorded. The following is the translation of the document:

"The authors of this document-

to-wit, the whole body of managers of the temple | together with the whole body of villagers, deliberating in a public capacity, voluntarily agree to make over the temple buildings to the church of Christ, for the purpose of fitting up a meeting house, in order to the public preaching of the sacred doctrine, and for the purpose of establishing a public school, that the youth of the village may become virtuous, a benefit to future generations. The whole is to belong to the church, and subject to its control, for a possession forever, and the land belonging to the temple is made over to the chapel keeper, Chu Sien k'o, and his decendants, to be cultivated as his own, and the church is not at liberty to sell the same.

In the fourth year of Kuang Hsii, the tenth month, the third day (Oct. 28th, 1878). Signed on behalf of the Master of

These incidents are profoundly instructive. They show us how to work among the heathen, and indeed how to labor for the souls of men at home also. Love is the grand evangelizing principle,-not only love to God but love to man,-not only devotion to the spiritual interests of our fellows but to their health and comfort and happiness and temporal well being. When men are convinc ed that we love them, they will be pursuaded to follow our teachings .-Alabama Baptist.

TWO KINDS OF RELIGION.

There are two kinds of religion in vogue among evangelicals, and they are pretty plainly at war with each other wherever they have a contiguous residence. The one kind insists on vivacity, raciness in the church services, and gayety, sociability, and amusement in the life of the people. It wishes ministers who can sing, read the Scriptures, pray and preach all within the limits of an hour, and make the service sparkle with a liveliness bordering on levity itself. The other kind demands sobriety, earnestness, and the decorous, thoughtful way of worship that is recommended by Paul. It deprecates the effort to Events now occurring among the | run the prayer-meetings, Sabbath- | The Cedar Creek. Asiatic missions show the truth of schools, and Sabbath services into Bro. N. B. Cobb writes us:-"There are 5 their object the gratification of the Association, viz :- Manchester, White Oak, sensual tastes and appetites. These Mr. Pisgah, Lebanon, and Fayetteville. Most sionaries, and then they asked the bread of life from those who had saved them from famine. A similar work of grace is now going on in some parts of China. The benevolence of the christian workers at Chefoo, to the famine sufferers is producing fruit, in the respect shown to missionaries and in the readiness displayed by whole villages to receive the gospel. Hundreds have been baptized, and thousands are applying for baptism. Mr. Nevins, two kinds of religion are not morally of the other 22 Schools are still "lying up in

The Biblical Recorder.

ADVERTISING RATES.

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lovers of pleasure more than lovers of God, choose the other side, and look with a feeling half of pity and half of scorn at the deluded devotees who go through the world taking up the cross and following the Master. -United Presbyterian.

An illiterate personage, who always volunteered to go round with the hat, but was suspected of sparing his own pocket, overhearing one day a hint to that effect, made the following speech : "Other gentlemen puts down what they thinks proper, and so does I; charity's a private concern; and what I gives is nothing

CONDUCTED BY JOHN E. RAY.

Cor. Sec. S. S. Board, and Sec. B'd Missions.

Teachers' Substitutes. I copy the following from the Sunday School Times, hoping that the suggestion, which is such a wise one, may be adopted by those of our teachers whose seats are so often to be found vacant : "If a teacher is to be ab-

sent from the Sunday school, he ought to secure a substitute. Of course he ought. He s responsible for that class. He must care for it personally or by proxy. But there is a point beyond this. The subtitute ought to be acceptable to the school authorities. It is not fair to put a teacher into that school for even a single day who is not in sympathy with the spirit and current of the school teachings; who is not approved by the Superintendent as a proper member of his working force. Neglect in this matter is quite too common in Sunday-school work. Substitutes are put in charge of classes who are totally unfit for the place assigned them. Superintendents are disturbed by finding classes which require delicate handling given over to those who of all persons ought not to tamper with them. To guard against this will require extra work on the teacher's part; but it is work which needs to be attended to. The subject ought to be talked over between Superintendent and teacher. There can be an agreement in advance on certain substitutes who may always be called on when a vacancy exists. Or a teacher, who is to be away without an opportunity of seeing the Superintendent, may designate to him, by note, a substitute who will respond to his call-if he approves the selection. Teaching a Sunday-school class is too important work to be trifled with by anybody and everybody, without regard to their natural fitness or special training for the

Teachers too frequently forget the enormous trouble given Superintendents by neglecting this admonition. The whole school is put into complete confusion on account of it: Teacher take this to yourself.

From Forestville Sunday School.

This is one of the most active little Schools in the State. They number only 65, but were the first to take and pay for one of the certificates offered by the Sunday School Board last year, paying their \$30, and in response to a call made in my recent letter to them sends us \$9 more. Bro. Smith, their excellent Superintendent, writes :- "You requested me to give my views on State and Associational Sunday School Conventions. I think the best plan would be for each Association to be divided into convenient districts say, from 3 to 4 churches in each. And on every 5th Sunday in the year have a Sunday School Mass-meeting in each district. Form an Associational Sunday School Convention to meet once a year, each School sending up one or more representatives. Hold two days meeeting, say Saturday and Sunday." This is the very thing reeded in each of our Associations. Now will not the pastor's and Superintendent's in the Central, as well as Virtue, Shih Kang, and twenty othevery other Association in the State arrange among themselves, and write us and organ

> New School in the Tar River.1 Bro. J. W. Purefoy, who went to Warrenton to visit his parents a short time ago. writes: "In company with my father, I had the pleasure of being presut at the organisation of a Sunday-school at Brown's Baptist church in Warren county. Notwithstanding the very disagreeable weather, 46 names were enrolled and there are many others yet to join. With Bro. Nat. Allen as Superintendent, we may expect soon to have a flourishing school at this place." It is beginning to be time for numbers of our churches to bestir themselves and organize themselves into

> Bible schools, for there are hundreds of them

ize at once an Associational Sunday School

Convention? Hope to hear from the Central

at once, and all the others as soon as practi-

without. Sunday School Returns.

I have just sent out blank forms for Sunday-school statistics to all the Superintendents and Clerks whose names and addresses I could get throughout the State. The same thing was done last year, but not much more than one half of them have been heard from. Do hope that the brethren will not ignore these calls this year, but will respond at once and enable us to get our work in "ship-shape." Have you received one of these ablanks? Then please fill it at once and return to me.

## rhetoric, complain if they are kept more than thirty minutes.

tuck comb, with paper adjusted to it, that sent out a novel clatter of sounds, which to my uneducated ear, seemed wonderfully melodious. Lit-"tle did I dream then, of living to be lifted from those wild bills and carried back to the east, to be sit down in some majectic temple of God, to see the tuck comb transferred from the preacher's pocket to the gallery and expanded into the grandeur and beauty of the church organ, with its thundering sounds. Such is human

crowding horrors of the judgment, and the torments of hell, drove me from the house of God to the paw.

After half an hour's intermission paw thicket beyond the sound of the preacher's solemn voice, to envy the birth of the congregation was addressed by Elder J. O. Tew from Col. 3: 2.

At the close of the serion a collision was taken up for Home Missions show the truth of the statement and its practical importance. The Telogogos were helped in their distress by the Baptist missions amounting to \$5.05.

In committee on the death of the sound of the preacher serious the music of its rippling waters. I was grad to see the throng dispersing that I might get away from the preacher and upon the solemn and the awing the serious and object the serious and object to be accessed in the English made a report of the statement and the swing, the two preachers of this day erraise in no presenting sin and the punishment, as to make religion a his of gent same and cross-bearing, puse.

One hundred and sixteen dollars were then raised by the Union there were thrust and down the truth of the Asstrong and John, He conficted the distinct, and John, He conficted the distinct, the Askinion show the truth of the Asstrong and John, He conficted the distinct, the Askinion show the truth of the Asstrong and John, He conficted the distinct, the Askinion show the truth of the Asstrong and John, He conficted the distinct, the Askinion show the truth of the Asstrong and John, He conficted the distinct, the Askinion show the truth of the Asstrong and John, He conficted the distinct, the Askinion show the truth of the Asstrong and John, He conficted the distinct, the Askinion show the truth of the Asstrong and John, He conficted the distinct, the Askinion show the truth of the Baptist missions above the truth of the Baptist missions and down, He conficted the distinct, the Askinion should be attached in their dould be bestoved upon any creature.

A SERIOUS "MISTAKE."

A SERIOUS "MIST

heaven itself a place of blackness; instead of making sin only the background of Christ Jesus, with the halo of glory streaming around his

How many disconsolate souls turn away from religion, for the lack of some one to take them by the hand and lead them to the Saviour ? No doubt many people had the saving truths of the gospel sung into their hearts in that day, and were made christians by belief of "the truth as it is in Jesus." Still that kind of preaching was not adapted to bring me to the Saviour. Nor is it probable that those ignorant, Antinomian hardshell preachers could ever have

nade me a Baptist. I was destined to fall under the instruction of another class of minis ters, and new instrumentalities better calculated to lead me to Christ. Of these I will write in my next

REUBEN JONES. Churchland, Va.

For the Recorder. SOUTH RIVER UNION.

The Union Meeting of the South River Association convened with the church at White Oak, Sampson county, on Friday, Saturday and Sunday the 28th, 29th and 30th of March,

The introductory sermon was preached as per previous appointment by Elder Reuben Fisher, from

2nd Cor. 6: 1. After an intermission of half an hour the meeting was called to order by the Moderator, Bro. Isham Royal, who read the 84th Psalm. Prayer, Elder A. B. Alderman leading.

On a call of the churches of the Association a majority was found to be represented. The minutes of last session were read and approved and the church

letters called for and read and the ames of delegates enrolled. The deacons of the church, with Elder H. S. Spivey, were appointed as committee on religious exercises. On motion, the report of the committee on the death of Elder Samson Williford was postponed until to

The Moderator read a communication from the Secretary of the Board of Missions of the Baptist State Convention.

An invitation was given to visiting brethren to take seats with us, when Elder O. M. Matthews, of the Eastern Association, reported himself and was welcomed. On motion it was agreed to send the proceeds of the collection on

Sunday to the State Mission Board. On motion Elder A. B. Alderman was given until next meeting to write an exposition of 1st Cor. 5: 4, 5. The following query was then taken up and discussed: To what extent is the validity of

baptism affected by the administra-The discussion was opened by Eld. A. B. Alderman and followed by Elders H. S. Spivey, R. Fisher, A. M. Matthews and Bro. J. L. Autry,

Baptism administered by one not Scripturally qualified and authorized is null and void. On motion the following query was

and answered as follows :

Are we as Missionary Baptists doing our duty in the mission cause according to the Scriptures ? The discussion was opened by Elder J. O. Tew and followed by Elders Alderman and Spivey, when

the further discussion was laid over until to-morrow. The following brethren were then appointed as a committee on missions to report on to-morrow: J. L. Autry, J. C. Howard and I. Royal. On Sabbath Schools, W. R. F. Edwards and Elder H. J. Duncan. On Periodicals, Elder Oliver M.

Matthews, W. M. Page and Brother Kader Vann. Adjourned to 94 a.m. Prayer by Elder H. J. Duncan, benediction by Elder Elder O. M. Matthews.

Saturday. Union met pursuant to adjournment. Moderator read the 90th Psalm. Prayer, Elder Matthews leading.

Names of delegates called and absentees noted, and the minutes of yesterday read and approved. An invitation was again given to visiting brethren, when Elder G. S. Best, of the Eastern Assocsatiou,

reported and was welcomed. The discussion of the query was resumed, and the committee on missions made a report through their chairman, when the further discussion was participated in by Elders A. B. Alderman, H. S. Spivey, R. Fisher and G. S. Best, when the report of the committee was adopted and Blder A. B. Alderman and Brother Kader Vann appointed a committee

the 5th Sabbath in June, 1879. Eld. W. M. Page to preach the introductory and Elder G. S. Best the missionary sermon.

The committee on periodicals re-ported, and pending its adoption short and pointed speeches were made by Elders Spivey and Best in

behalf of the RECORDER. The committee on Sabbath Schools reported when speeches in behalf of Sabbath Schools were made by Eld. H. S. Spivey, G. S. Best, A. B. Alderman and Bro. W. R. F. Edwards. On motion the further discussion queries was postponed to next

meeting. The query committee reported the ollowing queries for discussion at our next meeting:

1st. What is the greatest need of the churches at the present time? To open the discussion, Bro. J. L. Autry. 2nd. What course should be pursued towards a member who refuses

To open the discussion, Elder A. B. Alderman. On motion adjourned to time and place of next meeting. Prayer, Elder R. Risher leading.

to pay to the support of the gospel ?

Thus closed one of the most harmonious and pleasant meetings it has ever been our privilege to attend. ISHAM ROYAL, Moderator.

ROANOKE UNION MEETING.

JOHN B. DOWNING, Sec.

The Roanoke Union Meeting met to day (March 28th.) in the new church building in this place (Enfield,) at 11 o'clock, a. m. Introduc-

tory sermon by Rev. C. L. Poweli, from Romans 14:7. After recess of two hours, the Union again assembled. Bro. R. T. Vann, Moderator, called the meeting to order. Read 115th Psalm, prayer by Bro. Pittman. Bro. J. A. Perry was appointed temporary Clerk. Roll of churches called, several of which were not represented. On motion the temporary Clerk was elected for the session. Committees on religious exercises and order of business were appointed. Bro. Jacob S. Allen, from Raleigh; C. L. Wilson, from Central Association; C. L. Powell, from Cape Fear Association ; Bro. Lindsay, from Eastern, and Bro. John Coppedge from Cedar Rock church, were invited to seats. Bro. Biggs from Executive Committee made some statements in regard to the church at Halifax. Committee on time and place of next meeting was announced, also committee on Exegesis. Executive Committee for the ensuing year, are brethren R. M. Johnson, Noah Biggs, R. B. Saulsbury, J. H. Whitley and E. P. Powell, with headquarters at Scotlond Neck. A Sunday School Committee was appointed to report at the next session of the Union, consisting of brethren J. B. Brewer, R. R. Owens, and R. J. Pope. Ad-

preached at night.

Saturday Morning, March 29th. Modertor, R. T. Vann, read chapter from Romans. Rev. C. T. Bailey led in prayer. Proceedings of yesterday read and approved. Bro. C. T. Bailey, of the BIBLICAL RECORDER, and Bro. Frank Robertson, from Petersburg, Va., were invited to seats. I. Corinthians 13th chapter, 13th verse was discussed by brethren Hufham, Bailey and and Vann. II. Thessalonians 3rd chapter and 6th verse was discussed by brethren Vann and Bailey. The hour for preaching having arrived, Bro. Hufham preached from 4th

3 o'clock, p. m. At 3 p. m., a storm was raging but

I. Corinthians 15th chapter 29th verse, assigned to Elder J. D. Hufham. Hebrews 6th chapter 1st-8th, to Elder T. B. Owen. Acts 19th chapter 1st-7th, Essay, to Elder Carrick. The following resolution

tors, to this meeting, and also to our Methodist brethren for the offer of

church. Rain and wind increased abundant precedents for the practice and prevented afternoon and night referred to. services. Thus ended a session of If we would bestrow the pathway the Roanoke Union Meeting, which

will long be remembered with pleas-REV. R. T. VANN, Mod. JESSE A. PERRY, Ol'k. For the Recorder. SOPHISTRY. In the RECORDER of the 2nd inst.

we have a very earnest little article, hailing from Oxford, signed W. H. J., which I suppose is from the pen of our venerable Elder in Israel, Wm. Hill Jordan. Yet it is difficult to be lieve that such a mind distinguished for learning and logic, could write it. It is addressed to Ministers, who use the anxious seat, as a means of conversion, and to my mind it contains a considerable amount of sophistry. The first objection hurled against the anxious seat is, that it is used as a "Standing ecclesiastical or ministerial measure" giving it the validity of a Christian ordinance. and placing it upon a level with reaching, which the writer says, in parenthesis, minsters are bound to require all men to hear, as a means ot conversion. Now is it true, that ministers who use the anxious seat make it a "Standing ecclesiastical measure?" If so, I suppose that its use would never be omitted, but that penitents would be invited forward at every preaching service. But this s not true. I have never known one, not even the most zealous evan. gelist, to place this "measure" upon a level with preaching, which would require him to use it as often as he preaches. Upon this false charge, the writer endeavors to construct a logical argument, and says the measure is either right or wrong. If wrong it should be abandoned. If right it should be enforced. That is, ward and require them to come. Just as he says above, that we are bound to require all men to hear the gospel preached. Will W. H. J., tell us what means we are to use in requiring men to hear the gospel preached? If he answers earnest entreaty, then I say, we do require them in this way to avail themselves of the benefits of the anxious seat. He should remember that we are dealing with men's minds and cannot use force. He then asks for Scripture authority for the anxious seat. If he will give Scripture authority for the other seats in the church, then I will give a command tor this one. I have regarded this custom, as simply a part of the mode or form of worship, to be used or omitted at pleasure. Like singing two hymns before, and one after sermon. I have sometimes invited anxious souls to come forward, rise, or lift the hand, but never thought, by so doing, that I was administer-

journed until to morrow morning 94 ing a "Christian ordinance." To deo'elock. Bro. A. McA. Pittman mand a positive command for such an exercise, is to my mind, as unreasonable as to require Scripture authority for standing to preach. If a custom is to be judged by its fruits, then I say so far as my observation has gone, this is a good one. The mourner's bench is a place of sacred memory to me, because there my soul embraced the Saviour. If W. H. J., and others, do not like it, they can

have services without it. But they need not oppose it and ought not to misrepresent it. Our churches are troubled with spurious professions. but as to whether more of them ac cording to numbers, came by way of the anxious seat, or by some other Psalm 3rd verse. Adjourned until route, is an open question. To condemn this practice, we must have

the brethren assembled. Prayer by Bre. E. P. Powell. Committee on time and place of next meeting recommended Williamston as the place, and time, Friday before the 5th Sunday in June next, which was adopted. Bro. R. T. Vann was appointed to preach the Intoductory sermon. Bro. A. McA. Pittman, Alternate. Bro. Jacob S. Allen, Chairman of State Sunday School Board, was invited to address the meeting, which he did with much feeling and earnstness. Brethren Pittman and Avera followed. Committee on Exegesis reported the following: L. Peter 3rd chapter 19th, 20th and 21st verses, assigned to Elder R. T. Vann.

was unanimously passed, Resolved. That the thanks of this body are due and are hereby tendered to the citizens of Enfield and vicinity, for their liberal hospitality extended to the delegates and visi-

For the Recorder. IS IT RIGHT OR IS IT WRONG?

more testimony than the assump-

D. B. NELSON.

tions of its opponents.

Hendersonville, N. C.

What? The practice of publicly commending our fellow creatures for any extraordinary good qualities they may possess or for any extraordipary efforts they may make in a good cause. A paragraph in the RECOR-DER of April 2nd, leads me to suppose that you are upon the negative side of the question. I propose to say a few words upon the affirmative side. We read in the Word of God that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. We thus learn that it is by the light of the Scriptures that all questions of faith and practice must be determined. The question then rises, are there any precedents in the Word of God for the practice under discussion? Christ said of Nathauiel, "Behold an Israelite indeed, in whom is no guile." That was