The Biblical Recorder.

EDWARDS, BROUGHTON & CO.

Remittances must be sent by Registered Letter, Post-office Order, Express or Draft, payable to the order of the Publishers.

For the Recorder. REMINISCENCES CONTINUED.

How I became a Baptist.

I have often been asked such questions as these: "Why did you leave the Methodist church?" "What led to a change in your epinion?" Well, the whole story would be too long for one article. It would take a book of large dimensions to tell it all. Suffice it to say, I did not leave the Methodist church because of any human being.

After a careful re investigation of all that the ablest Pedo-baptist authors had written about the many definitions, that modern lexicographers had given to the Greek word baptidzo; I found on the other hand, that the best Pedo-baptist scholars had conceded that the primary, ordinary, and proper meaning of the word, as used by Christ and his apostless. Methodist church because of any alternation of affection for the brethren in the ministry; for there was no class of men on earth I loved more than Methodist preachers none for whom I had such supreme ad-miration because of their self sacrificing zeal and devotion to the church, their fidelity to one another, and their heroic labors in spreading the gospel among the poor. I did not leave the Methodist church on account of the hardships of its itinerant system, for I held then, and still believe, that, in spite of its poor the city; after the many volumes written concerning the pourbodies the aggressive spirit of the great commission, and is a grand agency for carrying the gospel to the the equivocation and ridicule about frontier regions of a new country. I the inconvenience and the indecency did not leave the Methodist church of immersion—after all this, on that because I was disgusted with its side of the question, the argument usages, its spirit, its institutions, or its people ; for I believed it to be the most efficient, and the best ecclesiastical system on earth. at 100 mg

I did not leave the Methodist church for pecuniary gain, or posttion, or popularity, or pleasure, for the step severed the dearest ties of frienship I had on earth, and brought down upon me the abuse and reproach of a great host of people, many of whom I adored and loved with a feeling of idolatry. But I left for the reasons, and under the circumstances which I am about to

and preparatory to this step, I was living among Baptist kindred and friends, and preached occasionally in their place of worship where my English and Welch ancestors had worshipped for nearly two centuries. This disarmed me of the prejudices of education, and put my mind in a condition charitably and impartially to consider the doctrinal differences between the Baptists and myself. With a mind thus open to truth, and desirous to find the right way, I was led to doubt whether the Methodist views of Baptism were founded on the Bible; whether their form of church government, while it was tremendously strong and efficient, was not anti-scriptural and despotic; and whether their notions of falling from grace, were not in conflict with the teachings of Christ

and his apostles. Another circumstance, which led me forward to a more thorough investigation of these points of doctrine was the fact that in the Baptist church and congregation at Mill Swamp there were a number of educated, well-informed gentlemen, thoroughly posted in the peculiar views of the Baptists, who managed occasionally to draw me into a controversy on baptism. My stereotyped arguments for sprinkling and pouring, and for infant baptism were not convincing to my opponents; for they were sharp logicians, and wellversed in the Scriptures. But the most mortifying thing of all was, that my arguments were not as satisfactory to my own mind, as I wished. My pride of opinion was no little wounded, that I could not vanguish and silence my opponents. I felt that the fault was in my ignorance, and not in my creed. So I set to work in solemn earnestness to fortify my own opinions, and to gather facts and arguments, with which to upset the doctrines of the Baptists. It became an intensely absorbing and solemn inquiry after truth. The bare possibility that for six years I had been preaching some false doctrine, was to my mind a most painful apprehension. And yet, the argu-ments that had quieted my conscience during this long period, were unsatisfactory now. They might be very satisfactory to others, as they had once been to me; but when I turned to the New Testament, and

and paragraph by paragraph, there was not a precept nor an example, nor a syllable in proof of infant bap-No human being knew any thing of the awful agony that was going on in my mind. My pride of intellect and of church, would not permit me to let any living Methodist know that I had ever wavered, as to the

and his apostles did to the people when they baptized them, it seemed

immersed them. And when I read

BIBLICAL RECORDER.

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

OLUMB 43.

RALEIGH, N. O. JUNE 25, 1879.

NUMBER 49

of the whole argument, resolved by God's help to follow the convictions of my judgment, as to truth and Others mocking said, These men of my judgment, as to truth and right, regardless of the opinions of

word, as used by Christ and his apos-tles, was immerse—that there was no term then in use in the Greek lan-guage, more specific and exclusive in its aignification than the word baptidzo. After a further consider-ation of all that Pede baptists had written about the Greek prepositions, "at" "near by" and "with"—all that they had written about the imposvolumes written concerning the pourthe rubbing of the machinery, it em. | ing out of the Holy Chest on the day of Pentecost, as an emblem of the form of water baptism; after all to my mind was inconclusive, and

> Then when I turned to the Baptis argument from the Bible, and the Bible alone, and saw the places where and the circumstances under which the ordinance was admin-istered by John the Baptist and the apostles-how they went down into the water and came up out of the water-how John was baptizing in Enon, near Salem, because there was much water there-when I read how Paul wrote of baptism as a symbol of the burial and resurrection of Ohrist-when I read all this, the monstrative, that the form of primitive, the New Testament baptism,

As I proceeded in the study of the New Testament, ignoring all human creeds and opinions, I found that the form of government among the primtive churches of Jesus Christ, was independent, and not episcopal, as indicated, both in the name and in the practice of the Methodist Episcopal church. Although I was brought up

Arminian, and with the other followers of John Wesley taught to magnify works, to the disparagement of divine sovereignty, and as a means of preventing "a falling from grace, although I was taught to hold the doctrines of John Calvin in utter abhorence, still, with the New Testament before me as the rule of my faith, I was compelled to believe in election and predestination. How could I believe otherwise with such inspired words as these so plain, so positive, so emphatic 1 For whom he did foreknow, he also did predestinate to be conformed to the image of his son that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and

whom he justified them he also glorified." but what was My mind was made up. I went to Mill Swamp church on the day of their quarterly Conference, presented and baptized the following day, the first Lord's day in September, 1841, Rev. Putnam Owens, the pastor. In November following, I was re-ordained by a presbytery consisting of Revs. Joseph Walker, Putnam Owens, Simon Murfree and Jacob K. Daughtry. The next year, 1842, became pastor of the Mill Swamp REUBEN JONES.

WOMEN PREACHERS.

Churchland, Va.

We found in a former examination Himself in the letter to the Corinthians, and that in that letter, and the first one to Timothy, He positively forbids women to speak in His house in any way. They are to keep silence while there, they are not allowed even to ask questions. Other pas-sages of Scripture, however, are ad-

Now what this has to do with the special and particular matter treated of in Cor. 14: 84, it is hard to see.

are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my For these are not drunken, as ye

suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel;
And it shall come to pass in the last days, saith Ged, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall

prophesy, and your young men shall see visions, and your old men shall dream dreams and hite And on my servante and on my handmaids I will pour out in those days of my Spirit; and they shall

rophesy." Now what on earth has this to do with the special matter of a woman speaking in church f A woman standing up before a mixed as-sembly of men and women and teaching them. Standing in and usurping a man's place and office, and doing what God himself says is a shameful thing f "It is a shame for a woman to speak in church :

graceful, infamous, (see all the lexi-

In this account in Acts we are told of a miraculous occurence. This miracle is attributed by mockers to drunkenness, they call it the effect of new wine. And then the Holy Spirit explains—He says that it is the fulfillment of an ancient prophesy. Many centuries before He said that in the last days certain things would happen (see Joel 2:28). On that Pentecost wonderful things take place, and these things, these miracles of speaking and the like are the fulfillment of that prophesy, "THIS IS et Joel." So, according to the Holy tecost were the fulfillment of Joel 2:28. They were what the prophet spoke of and meant. Who would not rather take the explanation of the Holy Spirit as to the intent and meaning of Joel 2: 28, than that of certain folks called Quakers who reject God's word and trample on and scorn the ordinances instituted by

his Son, of them or of any body else.

Those who hold the fellowing voiws

may not:

"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 .- Raleigi Christian Advocate, May 22d, 1878 These may prefer the Quaker view, or any other that resembles it, and tie themselves to human opinions, but sure am I that all who love God's pure and blessed truth will cleave to the teaching of the Eternal Spirit whatever may happen or whoever may deride. So, the spirit being our authority, we say that Joel 2: 28 had reference to a particuliar time and particular occurrence now long since past; that at that time it was completely and gloriously fulfilled, command, "Let your women keep silence in the churches for it is not

permitted them to speak." It has nothing to do with this matter. 2. "Under the eld dispensation, woman, by Divine authority, was accorded and exercised this right. Prominent among the prophetesses of that dispensation, were Miriam, De-borah, Huldah, Noadiah, Anna, * * It was by God's authority and with His approval, He inspired or moved

It is a marvellous piece of news, a discovery eclipsing that of Columbus, that the women of the Old Testament dispensation who are called rophetesses were in any sense of he word addicted to what the spirit forbids in the New Testament; and if it were necesary it could easily be shown that the conduct and prophesying of not one of them was quivalent to the performances of women who talk in the churches. ules and regulations of the Jewish God's word expres rent in many respects has taken

publicly addressing a mixed assembly gathered together for God's worship, women preaching.

3. Acts 21: 9, 10, is adduced and urgedias warrant and example for the performace of this shameful thing, as God's word calls it. The passage reads thus: "And the next day we that were of Pani's company dewe that were of Paul's company de-parted, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. Aud the same man had four

daughters, virgins, which did proph-

On this passage a Quater apologist has favored the word with the following comments: "Here we have the fact stated that four women of one family prophesied. Dr. Curke thinks they were teachers in the church and they spoke and taught publicly; the work which it is said St. Paul forbids. This prophesying was done from one to four (italies those of the apologist for, what the Holy Spirit, not "St. Paul," calls a shameful thing) years after Paul wrote to the Corinthians, forbidding, as is alledged, woman's doing this work."

Of course with some folks what DOCTOR Adam Clarke says is the gospel, is the cream of inspiration. We do not belong to that crowd; and we would simply demand of the Doctor, and all who follow him to point out in God's cork where it is said that these women "were teachers in the church". Assumed the public teaching of mixed assemblies of men and women gathered togeth-er in church capacity for the public

worship of God. The only account we have says simply that Paul's company was entertained in the family of Philip the evangelist, who had four unmarried daughters, who prophesied. PROPH-ETEUOISAL—being gifted with prophecy, who prophesied, taught when they did this, how, where they did it-on these points nothing at all is only incidently, and to conclude from it that these young women were women preachers, similar to these denounced in Con. XIV-is preposterous. That they were not would

seem certain from three things. 1. They were the daughters of Jewish parents and therefore, as was universally the case, were trained up after a Jewish fashion, and to venerate and observe Jewish civil laws and custom, and a well-known (as has been said) scrupulously observed civil law was that women should not speak in public, or in houses of worship—their very christianity which required obedience to the laws of the State would heighten their respect

2. They were the daughters of

Hellenistic Jew, i. e., a few who had adopted, and grafted on to his Judaism, Grecian ideas, From their names it is generally conceded that Philip and all the other deacons belonged to the Hellenistic element in the church at Jerusalem whose complaints caused the establishment of the desconate. Thus they would also be leavened with Grecian thought and sentiment. Now the only women among the Greeks who were public speakers, or lecturers or eachers were Courtezans. Everybody who knows anything on the subject at all knows this-and it is inconceivable that young unmarried women, modest, christian women, would do that which was the occupation of an abandoned class, would cause them to be so considered by their friends and acquaintance; es-pecially when in addition it violated the law of their own country.

3. And chiefly. They were christian women, and they knew that the Holy Spirit had re-enacted for christian assemblies the rule that had for centuries been in force on Jewish assemblies, they knew the Apostle, and the injunctions of God through him were undoubtedly familiar to them. Moreover, had they been doing the "shameful thing" that apostle would have stopped them just as he stopped those Corinthian women; and therefore from all these reasons it is as certain as a thing can well be that the prophesying of Philip's four daughters was not speaking in church. To adduce them as a justi-

fication of the violation of the com mand "Let your women keep of absurdity, and as far fetched as violate His own law and do what truth of any article in their croed. To avow Baptist sentiment would be to forfest my standing and my credentials as a Methodist minister. To remain in the church and conceal my conscientions opinions of these subjects would be base hypocrisy and a sin against God. The thought of leaving the church in whose ministry I had tolled and gloried for air or seven years, was perfectly horrible. A thousand hallowed associations rose up in soluum protest against uses a thousand hallowed associations rose up in soluum protest against uses a fingurage. They make a first delivered to the average and the solution of leaving the church in this continuous manner. They make a man in his on case one of the sure the first open to the sure of the

pass away as have passed all the other similar waves that have gone before it. See to it then that ye be not seduced from your own stead.

It is drugging him spiritually, so entire Committee—a permanent Secretary, and a Traceurez.

Ann. 5. It shall be the duty of the President to preside at the meetings of the Convention, and set as Chairman of the Error

JOINING THE CHURCH.

pointing a committee to examine the candidates for baptism, that we read of no such committee in the days of the Apostles. Well, if we had in spired apostles to examine our young spired aposties to examine our young converts we would have no need of appointing brethren to undertake the daty for us. Nor if jeining a Baptist church meant loss of social position, poverty, stripes, imprisonment or death. And yet even under these circumstances an occasional Simon Magus would find his way into the churches print their head. into the churches using their best endeavors to guard their purity, and with persecuting emperor and high priests to lend efficient service towards maintaining that purity. But when we are told that more are excluded from the Baptist churches every year than die in them, that of the 100,000 who join in a year 40,000 are excluded, and when we consider how many who remain in the churches give no evidence of genuine conversion, it is evidently time that something was done. As we can't hope for persecutions to purify us, we must divine some means ourselves to guard the churches from upre-generated members. And if the way adopted by the church I spoke of does not strike the churches favorably, will the brethren suggest some other plan? Only let them suggest something, and not go on drifting any longer on the do nothing plan.

But there was a plan analagous to the one I mentioned adopted by

the churches at a very early date. It might do for inspired apostles to baptize on the spot heathen jailors who expressed a faith in Christ. For all that man's education and prejuacknowledging the Nazarine. His willingness to renounce the gods he had always worshipped was strong proof of the genuineness of his conversion, But when the children of Christians grow up, children who had been trained to worship Jesus from infancy, then it became necessary not to take them into the church with such rapidity, but to instruct them and to test their piety for months and it may have been years. I do not remember, if I ever knew, how long the catechumen were tried ere they were allowed to be baptized but it was much longer than any case with which the committee spoke of dealt. So that we have the example of the early churches in endeavoring to guard; the churches

from unregenerate members. Besides those early churches knew nothing of the modern counting evangelist. They had evangelists, it is true, but we do not read of their sending to the newspapers an account of the number of converts in their meetings, nor of their baving little books in which to enter the names of said converts. To be sure, the Holy Ghost did direct Luke to record the number of conversions which forlowed Peter's great sermon, but we are not told that Peter published that sermon with a note at the bottom saying it had been the means of say ing three thousand souls; nor in his after sermons, nor yet in his epistles, does he alique to that great ingathering which blessed his feeble efforts on the day of Pentecost. As to the number of Paul's converts we are left entirely in the dark. It is just possible these Apostles had read the story of David's numbering Israel and profited by the plain lesson to be gathered from it. That story seems to be left out of the Bibles read by many of our modern evangeliets, though it is in Moody's I adge by his never reckening up his converts as generals count their prisoners after a battle, and prad one Every other person baptized into

the Baptist churches of the United States is not a Christian. It is time we quit saying that the distinctive feature of Baptist faith is a converted church membership. Now not one in ten of these who are thus burried into the church are hypocrites. They are themselves deceived, partly by excitement, partly by the encourage ment of evangelists and pastors, but chiefly by the style of preaching hich is prevalent these days in pro tracted meetings. Preaching which represents getting religion as the uncertain, the young man is burried forward to join the church, is asked a few general questions about his known that a stringent Jewish law turn the heads of many sentimental love for Christ, is necessed and bap- Convention to have a Constitution, people, and sing psalms, and talk tized. If afterwards he shows no operation that prevented this, the glibly and smoothly about Jesus, and signs of spiritual life, preachers abuse ration of the Convention the follow-

awakening him is next to impossible.

Now a member of the church who knows himself to be an open sinuer is not in so hopeless a condition, for he realizes his state. When appeals are made to the wicked he knows that he belongs to that class, even though his brethren do not know it, and his conscience lashes him at times. But the well-raised boy or girl who never has been guilty of

times. But the well-raised boy or girl who never has been guilty of enything vicious is the one whose condition is most terrible. Appeal to sinuers pass such by without arousing them, for they do not think of themselves as belonging to that class. No one prays for their conversion, no one talks to them about their souls' salvation. To approach them on the subject would seem to be reflecting upon their religion or "indging" of their faith, which would seem presumptuous and officious.

At times, when they hear some real Christian talk of the joys he has in communing with his God, they have a vague feeling of uneasiness because they experience no such joys. But then they comfort themselves by remembering that the evangelist assured them they were congelist assured them they were con-verted, and assured them also that different temperaments were diffently exercised by the Spirit. They conclude then that the brother's joys are a result of his temperament and that without them they are Christians. And thus they drift on blinded by their old profession till at last they cry in vain "Lord, Lord," to a

Master who never knew them. Ohristian parents, it is your wellraised children who are specially in danger of being thus deceived. They have never in their lives done any-thing which would subject them to discipline if they were in the churches, so that an upright life is no test of conversion in their case. Remember there is nothing you can do so ikely to secure the damnation of burried into the churches while yet unregenerated. Pastors have the blood of many souls to answer for from their eagerness to "string their fish," as I heard one man coarsely express it. I knew an instance in which a pastor's wife was wiser and more conscientious than her husband. A young man made a profession of religion at his meeting and the pastor wis urging him to join the shurch. The wife insisted the young man was not converted and had no business in the church. To be sure he had been guilty of no special sin but he did not show a love for God in his walk and talk. But the pastor urged that he would go back to the world without the restraining influence of the church, whereupon the wife rejoined to her husband that he preached Calvinism strongly enough but he did not seem to believe it. For unless there was such a thing as falling from grace, a man who would go back to the world if he wasn's hustled into the church, had not been converted at all. She pre vailed, and in less than a year the

pastor admitted she was right, There is the most solemn respons bility resting upon Christian parents to guard their children from all forms of danger. It behooves them to see to it they are not harried into the church. It behooves them to live so near to God themselves that they will be able to judge of true religion, and to observe their children so closely that a new beart given one of them shall be quickly observed by watchful parental eyes. The appalling fact contronts us that one half baptized into Baptist churches are not Ohristians, and the stern question demands an answer from every Baptist, "What are you going to do about it? The purity of the churches is not entrusted to the preachers merely, but to every member. Woe to us if we neglect our daty in this

That some of our churches too eadily admit members, and that some who are thus received and baptized are not Christians is doubtless true, but that one-half are uncon verted we are not prepared to ad-

THE ASSOCIATIONAL CONVENTION In response to a call of the Executive committee of the Central Asso cistion, seventeen Sanday Schools in this Association, sent delegates to the Baptist church of Forestville for the purpose of organizing an Associational Convention. At 101 o'clock a. m. the meeting was called Duffie to act as temporary Ser

an Assistant Secretary, and a Treasurer.

Ant. 5. It shall be the duty of the President to preside at the meetings of the Convention, and ant as Chairman of the Encoutive Committee, and in his absence, one of the Vice-Presidents shall take the Chair.

Ant. 6. The permanent Secretary shall keep a record of the proceedings of sach meeting, together with a list of the Baptist Sunday Schools in the Association, the name and postoffice address of the Superintendents, the number of officers, teachers, scholars, to,, and report at each ensual meeting.

Ant. 7. The Assistant Secretary shall write out the minutes at each meeting, and render the permanent Secretary such andstance as may be necessary.

Ant. 8. The Treasurer shall keep a faithful account of all monages collected and disbursed for the benefit of the Convention, and report at each annual meeting.

Ant. 9. The Vice-Presidents shall have the general supervision of the Sunday School interests in their respective districts, coffect statistics, visit the Schools in their districts at least once a year, organize Schools wherever practicable and report to the permanent Secretary at least ten days before each annual meeting; collect funds from the respective Schools and report the same to the Treasurer at the Conventios.

Akr. 10. The Executive Committee shall arrange for the meetings of the Convention, select topics, arrange programmes, appoint speakers, &c., and have in charge the general affairs of the Convention between the time of the meetings.

the meetings.

ART. 11. The officers of the Convention are to be elected annualy at the regular meetings of the Convention, except the permanent Secretary, whose office shall be a permanent Secretary, whose office shall be a permanent.

manence.

Anz. 12. This Convention shall decide the time and place of each of its annual meetings and indefault thereof the Executive Committee shall attend thereto.

Anz. 13. This Constitution may be altered or amended by a two-thirds vote of the delegates present, at any annual meeting.

Each article was adopted separate. ly, and then the Constitution was adopted as a whole.

On motion brethren C. W. Scarbor ough, J. O. Leigh, E. S. Dunn, E. Y. Perry, B. B. Buffaloe and S. J. Allen were appointed a committee to recommend suitable persons for officers of the Convention.

The hour appointed for the preaching of the introductory sermon having arrived, the Convention adjourn-2 o'clock.

After listening to the introductors sermon, preached by Rev. W. B. Royal, with characteristic earnestness, from the words, "If any of you lack wisdom, let him ask of God. that giveth to all men liberally and apbraideth not, and it shall be given him," the Convention reassembled at the appointed hour, prayer by Rev. J. S. Purefoy.

The committee to recommend officers, proposed the following brethren who were elected:

Rev. C. W. Scarborough, Precident. NE Cannady, of the 1st dist. 1st Vice-Pres. S J Allen, of the 2nd district 2nd Vice-Pres. W. O. Allen of the 3rd dist. 3rd Vice-Pres. L. N. Rance, of the 4th dist, 4th Vice Pres.

The President elect accepts the position with appropriate remarks and enters upon the discharge of its du-

Visiting brethren are invited to seats in the Convention, and the in vitation is sceepted by brethren S. S. Hicks of the Flet River and Rev. A. D. Blackwood of the Baleigh As-The roll of the churches was called

and the delegates enrolled as foled logacout, The wheten Callevo Forestville +W. B. Smith and J. C. Caddell, Franklinton—J. S. Williams and C. S.

Mt. Vernon-J. S. Ray and E. S. Dunn New Hope. B. B. Buffalos sud Robe Oak Grove J. J. Barrow and J. Ramas

Olive Branch—S. J. Allen.

Perry's Chapel—E. Y. Perry, J. B. Privitt and W. H. Wester. and W. H. Wester.
Releight-John E. Ray.
I. School of Rolesville—W. H. Hobgood and B. Freeland.
II. School of Rolesville—S. W. Terrill.
Wake Cross Roads—A. J. Jones and C. G.,
O'Neal, W. Stell and T. H. Massey.
Wake Forest—W. O. Allen, N. Y. Gulley.
and W. Thomas Jones.
Wake Union—Richard Griffin and G. W.

Cedar Grove-M. D. Hopkins and W. H Nonce Falls-4. D. Allen and R. H. Free Bay Loui-A, Y. Balley Balley) a und

On motion the Executive is structed to petition the Association to set apart, in connection with the days of its meetings, one day for the annual meetings of this Convention. A statement of the financial condition of the State Sanday School Board having been made, it was agreed that a collection be taken at 12 o'clock on Sunday for the relief of

The good to be effected by organiration in work."

An appropriate hymn being sing, the President prosounced the bene-diction and the Convention adjourn-

The Biblical Le

ADVERTISING RATES.



Obituaries sixty words long, are inserts free of charge. When they exceed this leng-one cent for each word must be paid in a

The second subject, "The best way to conduct a Sunday School," was, in an interesting, studied, well arranged and practical essay, considered by Bro. W. O. Allen.

The time appointed for the taking of collection, having arrived, the President in an earnest speech, presented the work and claims of our Sunday School Board, after which a collection was taken which amounted to \$13.23. The Convention than ad-

The Convention then adjourned for repast.

Afternoon Session, Second day,
The Convention re-assembled at
Co'clock. The first subject for discussion, "What are the relations between the Sunday School and the church," was considered by brethren M. V. McDuffle, W. B. Royall and C. A. Rominger.

The question "Ought anything but the Bible to be taught in Sunday School," was discussed by N. R. Pittman, C. E. Gower, N. Y. Gulley and A. D. Blackwood. The following realclutions were ffered by Bro. McDaffie and adopted

by the Convention :

Resolved 1. That this Convention do highly appreciate, and return thanks to the people of this vicinity and church for the kind hospitalities which they have shown the Conven Resolved 2. That these resolutions

be published in connection with the minutes of the Convention, The President then addressed the Convention in his usual pleasant and happy style, after which the first meeting of the Central Associadays enjoyed the blessed influences of brotherly love and counsel, with, as we trust, grateful hearts to the Giver of all good, and quickened seal, energies and re-consecrated hearts to the one great purpose of appending and being spent in the agreement. spending and being spent in the ser-vice of the Great Redeemer, ad-MCDUFFIE.

The importance of all our books, papers and creeds being Biblical, no one can tell. Biblical literature is a mighty agent in the world's conversion. We greatly need, all over the land, plain, natural, affectionate, Biblical preaching. But our greatest need, for the want of which the world's conversion lingers, is a great-er number of Biblical Christians; Christians who are Scriptural, no only in their opinions, but in their empers, lives and conduct. The most corrupt version of the Scriptures that has ever been made is the Dougy, or Catholic Bible. In hundreds of instances this version alters the inspired original to harmonise them with the gigantic errors of the Romish hierarchy. But the unholy lives of professing Christians is a more hurtful version of the Scriptures than the Douay. Much has been truly said of the importance of faith-ful renderings of the inspired originals into our own and other languages. But the most important version of the Scriptures that ever was, or can be made, is their exemplification in the life and character of church members. Of all the ways of inculesting the trath, living it is the best. Of all books, the one most read and the one that is most efficacions in proving the divinity of Christianity and of converting the world to it, he living epistle is the most effectual. We want living, moving embodiment of the truth, in order to overcome the general unbelief of mankind and complete the triumpus of Christian-ity. Without this all other divinely rdained means for the spreading o he gospel will be comparatively inefficacions. What is needed to convert the world, at home and abroad, with primitive speed, is not so much better translations of the Bible, not o much the multiplication of good books, colleges and theological

or even a greater number of professing Christians. What we want, above all other wants, to Christian a that the truthe of the Bible assert themselves, not only in our creeds, books and sermons, but in the cor-responding lives and characters of be protessed friends of Christ. Let the truths of the gospel become im personated and move to and fro among men in the winning forms of ve, purity and zeal; let the doc The convention is then requested to meet in a Sunday School mass meeting promptly at 9 o'clock on kingdoms of this world will become