

# TARBOROUGH FREE PRESS.

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The "Tarborough Free Press,"

BY GEORGE HOWARD,

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Advertisements, not exceeding 16 lines, will be inserted at 50 cents the first insertion, and 25 cents each continuance. Longer ones at that rate for every 16 lines. Advertisements must be marked the number of insertions required, or they will be continued until otherwise ordered, and charged accordingly.

Letters addressed to the Editor must be post paid, or they may not be attended to.

## COFFIELD KING,

MERCHANT TAILOR,

RESPECTFULLY informs his friends and customers that he has returned from New York, where he purchased his

### Supply of Fall Goods,

In his line of business, viz:

Superfine blue & black Cloths, mulberry & mixt do. Clarence brown, sage and lavender Cassimeres, Drab, black, and Orleans do. Drab Petersham—Goats hair Camblet, Striped and figured velvet Vestings—plain black do. Plain black and figured silk Vestings, Figured Marcellines and Valencia do. Linen Bosoms and Collars—black satin Stocks, Gentlemen's buck Gloves—Umbrellas, &c.

All of which he will sell low for cash or on a short credit to punctual customers. Those wishing to purchase will please to call and examine for themselves. Gentlemen's clothing made and trimmed in the most fashionable style and at the shortest notice. All orders from a distance will be thankfully received & punctually attended to. Tarborough, Oct. 23, 1834.

## Hats and Caps.

NOW OPENING, a handsome assortment of beaver and silk Hats, cloth and hair Caps, which will be sold as cheap as can be desired.

J. W. COTTEN.

14th Oct. 1834.



## NEW AND FASHIONABLE Millinery, &c.

MRS. HOWARD informs her customers and the public, that she has just received her

### Fall Supply of Goods,

Which she will with pleasure submit to their inspection—among her assortment will be found:

Elegant pattern silk and silk velvet Bonnets, Poik, Kemble, Tuscan and open straw do. Misses do.—Chinchillas—Tuscan Braid and Gimp, Watered, figured, and plain Silks and Satins, Royal purple, claret colored, and black silk Velvets, Superb Caps and Capes—Puffs and Curly, White and black ostrich Feathers, Feathered and velvet Flowers, Ribbons, in great variety—Blond Footing & Edging, Fringes, Laces, Insertings, fluted Footing, &c. &c.

All of which she will dispose of on her usual moderate and accommodating terms.

Tarborough, Oct. 22, 1834.

## \$20 Reward.

RAN AWAY from the Subscriber, about four weeks ago, a mulatto fellow by the name of

**MILES,**

He is tolerable well built, full round face, when interrogated generally frowns and looks down—his father belongs to Major Whitmel K. Bullock, and he has some relation at Charles Wilkinson, Esq.'s. He is about 21 or 22 years old. It is probable he may attempt to pass as a free fellow, being quite intelligent. I will give the above reward to any person who will deliver him to me, or secure him in jail so that I can get him again, and pay all reasonable expenses.

W. D. PETHAY.

Town Creek, Edgecombe County, N. C. }  
Sept. 12, 1834. 53 }

## Notice.

WAS stolen or strayed from my stable on Monday night last, my **SORREL HORSE**, about 4 feet 10 inches high, 5 or 6 years old, blaze face, with hind feet white, on the fetlock of one of which is a scar made by a rope with which he was tied. Any person who will bring said horse to me, or confine him and send me word, shall be paid for his trouble.

WILLIAM GARDNER, Jun.  
Edgecombe County, Nov. 12, 1834.

## KEHUKKE ASSOCIATION.

The members composing this body assembled at the Cross Roads meeting house, in this county, on Saturday the 4th ult and continued in session three days as usual. From the Minutes we learn that letters from thirty churches were handed in by their messengers, from which it appeared that during the past year there were baptized therein, 25; received by letter, 16; dismissed by letter, 23; excommunicated, 21; deceased, 35; restored, 4—total number, (in 35 churches,) 1705. The following is the Circular of the Association:—

## CIRCULAR LETTER.

The Ministers and Messengers composing the Kehukee Baptist Association, now sitting at the Cross-Road Meeting-house, Edgecombe County, N. C. the 4th, 5th, and 6th days of October, 1834, to the several Churches they represent, send you this epistle of ours as usual, in which we shall call your attention to a **RELIGIOUS TRAFFIC**.

DEAR BRETHREN: The origin of simple and honest commerce is of a very ancient date, and the practice of it is not censurable in a civil point of view, for from it man derives benefit; but religious commerce is impious fraud, and an abomination in the sight of God. By civil commerce man finds a competency; and more than this, interest and duty forbid him to desire. Warning was given him in Paradise, not to covet, nor eat of the tree of knowledge of good and evil; formed for a religious creature, he was not to crave, nor use any thing that was not needed; the bare craving would mar his peace, and the eating would be followed by a curse; but he desired, he eat, and ill to him were the consequence. In this incident we find something akin to religious traffic, if not the thing itself. The commodity to be sold was obedience to God, (a religious commodity;) the price, the being as gods, knowing good and evil, (promotion and alienation.) Every act of religious traffic, from that period to the present, has been of the same character, the selling or forsaking of obedience to God, for the advancement of some way contrary to God; and as often as it is practiced it finds reproof from the word of God, and is followed with chastisement, curses, and judgments. Abraham was to leave his land and kindred; thus signifying, that the family of God must have no carefollness for the treasures of this world, they being dangerous to the most godly; nor was Canaan, (which was given to him to be sold for his former land,) from which we gather, that no part of the gospel inheritance must be sold for mammon or lucre. Corah, and his company attempted to usurp the priest's office, and was taken down alive into the earth. A remarkable case of pious or rather impious traffic, was that of Balaam; he pretended he must not act without consulting the Lord, nor to go beyond the Lord's commandment; but he was deceitful, for the angel of the Lord opposed him in the way. Peter calls his transaction an error, and Jude says that he loved the wages of unrighteousness; reproved by the ass, and warned by the angel, he still sought the promised reward; and fell in aiding the Midianites warring against Israel, not without causing Israel to bring a curse upon themselves, (while he was unable to curse them,) by intermarrying with Midianitish women. Saul is a fearful example of fraud, or deceit in destroying the Amalekites; he and the people spared Agag the king, and the best of the oxen and sheep, pretending they were reserved to be offered in sacrifice to the Lord. This was punished by taking from him the kingdom, by leaving him the remainder of his days in adversity, and by bringing him and his sons to a miserable death by the hands of the Philistines. Uzziah, king of Judah, became strong, coveted and invaded the priest's office, and was smitten with leprosy for life. The adversaries of Judah and Benjamin sought to unite with Zeruhabel in building the house of the Lord, professing to seek his God as he did, and to sacrifice to him, and on being rejected opposed him all the days of Cyrus. The prophets, in the days of Micah, engaged in the work of gains by their office and compelled the people to pay them. "Thus saith the Lord, concerning the prophets, that make my people err, that bite with their teeth and cry peace; and he that putteth not into their mouths, they even prepare war against him. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us? none evil can come upon us." Micah, iii. chap. 5, 10, 11, verses. "For this Jerusalem was destined, to become heaps, and Zion to be plowed as a field." In the time of Zephaniah this complaint is heard: "her prophets are light and treacherous persons, her priests have polluted the sanctuary." Holy trade has been extended even to human bodies. "Joseph was hid off at twenty pieces of silver,"—"and our Saviour at thirty," the former sold by his own brothers, the latter by one of his twelve apostles—the one was sold for envy, the other through love of gain and profanity. "Israel sold the righteous for silver, and the poor for a pair of shoes," for which the Lord declared he would not turn away the punishment thereof. Amos, ii. 6. Pharaoh and Nebuchadnezzar had their magicians, Ahab his prophets, and the men of Philippi their soothsayers, all serving for hire. Ananias and Saphira would buy the honors of religion for all their lands, and attempted to pay with part of the price. Simon wished to be qualified to communicate the Holy Ghost by laying on of his hands, and offered money; for this the apostles bid his money and him perish together. Some of the circumcision at Crete, taught things which they ought not, for filthy lucre's sake, whom the apostle calls "liars, evil beasts, slow bellies, whose mouths must be stopped." Some coveted after money, and erred from the faith, and pierced themselves with many sorrows. Peter warns his brethren of false teachers, who should bring in damnable heresies, whose pernicious ways many should follow, and who with feigned words, should make merchandize of the saints; whose judgment, he tells us, was not lingering, nor their damnation slumbering. Jude advertises the saints that there are some crept in unawares, walking after their own lusts, having men's persons in admiration because of advantage. A wo is pronounced upon them, resembling their fate to that of Sodom and Gomorrah. The first implicit account of seeking religious office for gain, is found (if memory serves) in that of Simon. The believing of the gospel fills the heart with charity, this liberality allowed the idle and covetous among the unregenerate to increase. But as their liberality was only in proportion to the needs of the saints and apostles, few for the sake of it would endure the persecutions and sufferings they underwent; this accounts for the purity of the Christian religion, previous to the church of Rome, and the corruptions that ensued upon its establishment. The civil law put a stop to persecutions, and established salaries and benefices; and like a hawk hovering over a chicken, or the wolf fostering a lamb, extended its kind protection (sure destruction) over the church, by teaching the flock to buy its food, and the shepherds not to feed

them without pay. To make sure of all the money and goods in the empire, the Pope was declared to be without fault, and not liable to err; and that church was pronounced to be the true, or mother church, of all the world. Greedy of the gold and silver of other countries, the spirit of conquest raged, and although they professed to have put an end to persecution, yet in course of time they drenched cities and countries with human blood. They might justly term it a mother, for she was the first corrupt church of any magnitude in the Christian era, and almost all nations, savage, barbarous, civilized, and enlightened, have felt her influence. She is the parent of all corrupt and false churches; and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth. Rev. xvii. 5. From her sprang the first missions in the sixteenth century. Xavier, and Dominic, were among the first missionaries; they visited Spain, Portugal, and other parts; and through all their tours, superstition and cruelty were their handmaids. From her too emanated the order called Jesuits; Ingratius Loyola was its founder. They agreed to draw no expenditures from the Pope and his government; whithersoever he should bid, they would go; and whatsoever he should command, they would do. Amongst other vows they took that of poverty. They petitioned the Pope, and he confirmed the order. They asked permission to trade with the nations, to which they should carry the gospel, and other places. They taught the South American nations to hate the Spaniards, and cut off, as much as possible, all intercourse between the two nations. They sought to erect Paraguay into an independent empire, subject alone to their order. They interfered with the civil government of China, established warehouses in various parts of Europe, and became wealthy and powerful. They frequently solicited the See to absolve them from the vow of poverty, and were eventually successful. Their growing wealth and might, together with the secrecy of their policy, became sources of alarm to the civil powers of Europe; and by joint co-operation of the latter, the order was extinguished in the beginning of the seventeenth century. But missions did not cease with the extinction of the Jesuits. While under the mask of piety, the Pope and clergy were practising all the multifarious forms of religious traffic within the borders of the Papal dominions, they were endeavoring to extend it to other countries by means of missions. Most of the Catholic States were at some period engaged in the work. At length it found its way among the Protestants. A few perhaps were invited by benevolent feelings, while many were doubtless moved by the same design that actuated the Catholic church. Near the close of the last century, it crossed over into the United States. It is worthy of remark, that its character has not changed; only circumstances have altered, while its principle continues the same. They anticipated their reward, with commerce with the nations, the acquisition of territory, and the extension of dominion; with the last, from money solicited from church and state, previous to entering on their mission, if it be a foreign; but from the promise of it, if a domestic mission. Thirty or forty dollars per month, has been the regular pay for domestic missions. Travelling among their own countrymen, and in their own native States, where they have no reason to doubt, that (if called of God,) the gifts of the minister exercised with zeal and devotion, and strengthened by a Christian deportment, would procure them an exemption from suffering. Considerable traffic has been carried on in the form of Bible Societies, and Tract Societies. Donations have been received to defray the expences of bibles, with a promise to give the bibles away to the poor, and afterwards they were sold by agents of the society at what could be had for them. Among the instances of religious trade may be classed Theological Seminaries. In these the student has amused himself with a view to eminence and distinction, to preferment and good salaries. Temperance Societies have been instituted to subserve the others, as giving in some measure, a fair prospect of success. Connections have been formed between the fraternity of the Freemasons and ministers of the gospel, under expectation of the latter to get gain, and to become more popular, as they were told it would add to their knowledge of the scriptures, and to their usefulness, and liberal donations withal had been made to ministers united with them.

The scriptures furnish no account of a society similar to the above, notwithstanding the advocates thereof profess to rest them upon bible authority. The support of the ministry, and spread of the gospel, have furnished pretexts to these societies. They urge that every true minister of the gospel is a missionary; that the apostles were missionaries, and that even Jesus Christ was a missionary; that the word missionary is derived from the Latin word miltio, [to send,] and the word apostle is from the Greek, apostillo, [to send out or from.] But as a man could not be an apostle unless he had seen Christ, (see 1 Corinthians, ix. 1,) we should think they would not presume upon that name, and yet the epithet is applied to the first missionaries and also to some of late years. But the established name is missionary, it can be derived from the word miltio; and it may be remarked that the Latin words, emisarius and emisaria, are translated into English, missionary, adversary, (see Ainsworth Dictionary, English into Latin.) But grant that it be derived from the Latin word, miltio, the Romish church spoke that language; and this again speaks missions to have originated in that church. Again, admitting the word to be scriptural, and without objection, (and we think there is no reasonable objection to the word itself,) yet names cannot change the nature of things, nor prove the practice of missions to be less or more than religious traffic.

The head of the church who tells us his kingdom was not of this world, informs us that he came not to be ministered to, but to administer; his apostles were reminded that they had freely received, and commanded freely to give; they were charged to provide neither gold, nor silver, nor brass in their purses, adding, the workman was worthy of his meat, (not of his money;) and that they should take nothing for their journey. The seventy that were sent forth received the same instructions. It may be thought by some that these instructions were reversed, or countermanded, in Luke, xvii. 35, 36; but this is a mistake. They were not admonished to procure a purse, but if any had one, to take it. The time had come when Judas, who held the purse, or bag, (for all) was about to desert them; so that each must carry his own purse for himself. Again: if each were directed to obtain a purse, each was also commanded to get a sword, and so to go armed with a carnal weapon; whereas the Saviour, when told there were two swords, said it was enough; and he reproved Peter for using the one he had. All the scripture authority ministers have now to preach, is contained in the commission, after Christ's resurrection. The phrase—I am with you always, even unto the end of the world—shows this commission to be binding on all subsequent ministers, to the end of time. If this commission, which was binding upon the apostles, be binding upon ministers of later times, the instructions with which they were sent are also binding upon the present ministry. This commission enjoins, "Teaching them to observe all things whatsoever I have commanded you." There is no injunction, nor even an example, nor any thing in the commands of Christ and practice of the apos-

(continued on the last page.)