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first seemed uneasy, but whose anxieties were soon dispelled, when Bro. Graves satisfied their fears for his apparently extreme position, by according the like honest preference to all who should be of a different opinion, provided they all met with him upon the "line of the blood." All right as to the "blood," but Bro. Graves' whole ecclesiastical theory—baptism, communion and all—amounted to a mere matter of preference, as to any difference between him and Pedobaptists. Several Pedobaptists, whom I also love and respect, took Bro. Graves by the hand at the close of the sermon and fellowshiped, publicly and aloud, the doctrines he had taught as to denominational differences. A young lady present who was converted, upon being approached soon after to join the church, and who had some serious notions of becoming a Baptist, simply excused her conscience upon the broad and liberal position assumed by Bro. Graves, that one church was as essentially good as another. That was a matter of preference. I do love Bro. Graves' preaching; I pray God to bless his noble work of converting souls, but I do deplore his doctrine of church preference. Immersion, close communion and Baptist church government are not matters of preference with me. They are to me clear, prescribed and definitely declared positive institutions in the New Testament. To me, infant baptism, sprinkling or pouring, open communion, Episcopal, Presbyterian or Papal church government are without any Scriptural warrant whatever, and subversive of the glorious liberty and personal religion of the children of God. And if I had to say anything to my Pedobaptist or Catholic brethren on the subject, I should unequivocally tell them so in the spirit of my Master, however great a fool or intolerant they might consider me. I had as well get up and preach to the four winds concerning my ecclesiastical views, as to imply even, to those who differ with me, that my theory was just a matter of preference merely, and an honest difference of opinion. If I so felt, I should open the restriction of my communion table immediately, and I would connect myself with every church in Memphis, if permitted to do so.

Preference will destroy us. In the true sense of the term, God's word is dogmatic and means just what it says, and says just what it means. Baptists are never guilty of the sin of inference, but alas! they are splitting on the rock of preference. As we can infer nothing for duty or doctrine, so we can prefer nothing—nor can we tolerate it in others, so far as our loving and earnest preaching and practice of the truth, the whole truth and nothing but the truth goes.

[TO BE CONTINUED.]

REVIEW OF "ARIEL"—No. 2. BY DR. KRIS OF "PROPHETIC TIMES"

TAKE now the next word, *enosh* (rather *enohah*), which, "Ariel" says, denotes the mulatto—the first cross between the blacks and whites—equally soulless and a mere beast with the black man. If what he says be true, then were Abraham and Lot of this class, for Abraham says to Lot (Gen. xiii. 8), "We be *enoshim*" (the plural of *enohah*); and the brethren of Joseph were mulattoes, for "he said to the ruler of his house, Bring these *enoshim* home, and slay and make ready, for these *enoshim* shall dine with me at noon" (Gen. xliii. 16, 17, 18, 24, 33; xlv. 1, 3, 4; xlvii. 32, 33; xlviii. 2); and the two Hebrews who strove together in Egypt (Ex. ii. 13) were the same, and all the Israelites in Egypt (Ex. x. 7), and all the heads of Israel in the wilderness whose names are given in Numbers 1, 5-10, 17; and the men whom Moses sent over to search out the promised land (Numbers xiv. 36, 37, 38). Then also Hannah prayed for a mulatto boy (1 Sam. i. 11) which was Samuel, and the men of Israel whom Abimelech persuaded by his carcases were also mulattoes, for the Bible (2 Sam. xv. 6) calls them all *enoshim*. And so likewise it calls the chief of the Hebrew fathers in Ezra's time (Ezra x. 16), and the princes who condescended with Job (xxxii. 1, 5), and all whom the Psalmist sings of (viii. 4, 5) as the objects of divine condescension, made but a little lower than the angels, and crowned with glory and honor. "When Adam was 235 years old," there was a grand son born unto him, the son of Seth. "Ariel" says he was white, as distinguished from blacks and mulattoes; but Seth called him *enohah*, which Ariel says is the Bible word for mulatto! Nay God himself (Ezra xiv. 14, 16, 18) pronounces "Noah, Daniel, and Job," *enoshim*, whose purity and great acceptableness to himself he at the same time attests. Are we then to believe that all these were mulatto beasts, whom God never placed on earth, never acknowledged as his creation, much less his children? "Ariel" will have

it so, even though they be all sons of *Ahaham*, whom he says are sons of God and not beasts!

Of the word *anahy*, which "Ariel" says is *il-brow*, and designates mulattoes of more remote breed, and means utter incurables, we know nothing. We find no such Hebrew word denotive of men, beasts, or any other class of living things. Perhaps the Chaldean word *enahsh* is intended; but if so, it denotes nothing of the sort which "Ariel" describes, and we are made very sure that it is incapable of the use he assigns to it, when it appears that Daniel employs it as descriptive of the ever blessed Son of God (vii. 13), where he says, "I saw in the night visions, and, behold, one like the Son of *enahsh* came with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion." But if "Ariel" and his followers choose to consider the allusion to be to a brute mulatto, they are welcome to the peaceful enjoyment of their opinion.

There is a Hebrew word, *ahna*, which does mean "incurable," "very sick;" but the Bible applies it (2 Sam. xii. 15) to "the child that Uriah's wife bare unto David," which, we are inclined to believe, was of the same "seed" with our holy Redeemer. We also know of *anahy*, or *enahshi*; but that is simply the construct plural of *enohah*, used for *enosh*, the plural of *enah*; *enah*, *enohah*, *enahshi* are really not three, but one and the same word, meaning the same thing. Our translators did right in rendering them all alike. Thus "the four Hebrew words" are effectually disposed of, by a simple appeal, not to naturalists, not to translators, not to interpreters, sects, or "rings," but to the simple word of God, as he has given and preserved it unto us.

We pass to a few other points. Did Adam have slaves—black slaves—the progenitors of the negroes of our day? "Ariel" says he had, that he did no work himself till after the fall; and that negroes the head of soulless beasts, served him. The proof? Why, Gen. ii. 5 has in it the word *enoh*, and ii. 15, has *enadah*, and hence Adam had negro slaves to do his work for him! Unfortunately for the argument, the word does not mean *having slaves*, much less negroes. In verses 4-6, Moses is narrating the generations of the heavens, and the earth, and the plants and herbs of the field, especially the last, when as yet they had no being, seeing that "the Lord had not caused it to rain upon the earth, and *Ahaham* was not (did not exist) to *evod* (till or serve) the ground." So far from proving Adam a negro slaveholder, this passage points directly to himself as the tiller or servant, and sets forth the wonder that plants and herbs grew when as yet there was no *Ahaham* to till the ground or plant them. And what v. 5 declares non-existent at that time, v. 15 declares existent in the *Adam* after wards, yes, in the *Adam* before the fall, and not in soulless negroes. As v. 5 says there was no Adam to serve the ground when plants and herbs were first put in the earth, so v. 15 says there was now (not a set of negroes but) an Adam to serve the ground by such tilling and keeping. The word is "The Lord God took (not negroes but) *ha Ahaham* and made him to abide in the garden of Eden, to *enadah* (till or serve) it, and dress it." So that it was the ground and the garden that was to be served, not Adam; and the servant was *ha Ahaham*, not negro beasts. Yet, this is all that Mr. "Ariel" has to offer in proof that Adam had beast slaves, and that they were negroes!

Who tempted our first parents? "Ariel" says the brute negro. The proof? Nothing but "the logic of facts," which might indeed suffice as a lever to move the world provided somebody could furnish the facts for a fulcrum. But the facts for the purpose have not been forthcoming. True, the earth now has men of diverse colors and physical and mental characteristics; but these varieties now, are not evidence that it was so from the beginning. Whether we can conclusively account for these diversities or not, there still remains the possibility of their having been developed from one original parentage; and so long as such a possibility remains, there is no proof that negroes existed apart from Adam in the garden of Eden. Can "Ariel" account conclusively for the diversities of complexion, degree of hairiness, voice, taste, and other particulars which contradistinguished the twin sons of Isaac and Rebecca? Jacob, too, once tried an experiment among Laban's flocks under which nature put forth some rather striking manifestations. Can "Ariel" account for them? He says Adam was a "white man." Well, perhaps he knows; but the Bible nowhere tells us so. On the contrary, he who

made him, and saw him every day he lived, called him by a name significant of another color altogether. Josephus, who knew a little Hebrew, says "Adam, in the Hebrew tongue, signifies one that is red." The same word is elsewhere used adjectively (*ahaham*) some six or eight times in the Hebrew Scriptures, and every time in this sense of red, ruddy, sordid—the color of Jacob's pottage which Esau bought at so high a price, of the aser prescribed for Jewish sacrifice, of the horses which Zebariah beheld in his visions. And whatever else may be embraced in the name of God applied to our first parents, a red or earthy color is inseparably included. What is the reason then, that not all the acknowledged descendants of Adam and Eve are of this precise complexion now? We can easily conceive, starting with such a color, how bleaching influences on the one side and brownish influences on the other, both running through thousands of years, might work out all the diversities of shades now to be found in the *genus homo*. At any rate the Bible gives us a red man and a red woman to start with, and, under the effects of their fall, and the disorders it brought with it in the whole constitution of the earth and its surroundings, it is no more remarkable that some branches of their posterity in certain localities should be characteristically dark and black, than that some other branches in other climates and localities should be characteristically fair and white. And when thousands of years of interval, experiences and vicissitudes (of which we know comparatively nothing) are found lying between the primeval and present phenomena of our race, it is out of the question, and worse than madness for any man to presume, to make sure of such a theory as "Ariel" preaches from the text of what we now behold. The theory itself is so radically revolutionizing to everything known and held respecting this world and the next (the gospel of Christ to Paganism was less so), that nothing short of absolute demonstration, equal to that which accompanied the first delivery of the gospel itself, would warrant its acceptance. Yet "Ariel" would have it accepted on a mere inference, which has at least four thousand years operation of known and unknown forces upon its subject between the point where the observation is taken and that at which the conclusion is lodged, nay, which, when made out, is at variance with at least one important known fact given in God's own revelation respecting man's original color!

Now, if natural facts and laws are to be dragged in for a basis of Christian faith and discipline, there rises up certain great outstanding facts against "Ariel's" theory which he has not even attempted to explain. Beast mules are always barren, or so nearly so that the exceptions are extremely rare, and never continuous. Mules between blacks and beasts are as rare as between whites and brasts. And where is there an instance anywhere on record, or within human knowledge, in which there have been mules between blacks and beasts, anywhere than between whites and beasts, that lived and propagated? "Ariel" may know of some "in Nashville," but we know nothing of the kind. Between whites and blacks the case is wholly different. We do not say that such crosses are favorable to fruitfulness or in any way to be desired or encouraged. But unions between blacks and whites, if we may credit "Ariel," have never been uncommon, and their offspring are not barren. He tells us that such progeny engrossed the world before the flood, and that all the aboriginal tribes of the several countries belong to the same class. Many tribes of these his man mules still continue, having been propagated through about a hundred generations or more, and showing no incompetency for procreation yet. Whence this conspicuous demarcation of God in nature between the relations of beast-races and the relations of the man races? Can "Ariel" deny it? Can he explain it? Can he rid himself of the embarrassment and great improbability verging to absolute impossibility in which it involves his theory? In a word, does it not go far to prove that the white and the black man are of "one blood" and original parentage, and hence that there were no negroes outside of Adam and Eve in the garden of Eden, either to tempt or serve them.

The Bible gives a name to the tempter. "Ariel" says *enah* denotes the negro. But the tempter is nowhere called *enah*. The Bible tells of but one *enah* in Eden, and that was Adam himself. According to the Bible, then, there was no negro tempter in Eden. Besides, our author tells us that God made the beast negro, and pronounced him

"good—very good." If he was good, who made him bad? and how could he be Adam's tempter? Nay more, if there was one beast negro there, there must have been more, for it was a long time, "Ariel" says, from the creation of beasts to the fall of Adam. And if Adam had a plantation full of darkies at the time, how comes it that all of them were cursed alike for the misdeed of one of the irresponsible herd? Beasts are never depraved unless man depraves them. They always move in the sphere and line of the nature God gave them. Had Adam mistreated his beast slaves that they thus turned on him contrary to nature? If so the fall must have occurred earlier than the Bible states. The Bible calls the tempter *nachash*, but never once applies this word to a black or white man, except once figuratively, where it is said "Dan shall be a *nachash* by the way." It is a word which greatly resembles our word *snake*. All translators render it *serpent*. But "Ariel" says this is incorrect, a mere copy from Ptolemy's scribes in making the Septuagint, who knew no better, and that it really refers to the negro. If so, then we must read, "Moses cast down his rod on the ground, and it became a *negro*."—The Lord sent fiery *negroes* among them—"Moses made a *negro* of brass, and put it on a pole, and if a *negro* had bitten any man, when he beheld the *negro* of brass, he lived." Shall we accept such nonsense for God's word?

[TO BE CONTINUED.]

THE BAPTISTS—FIRST ANNIVERSARY MEETING OF THE STATE CONVENTION.

THE ASSEMBLY OF DELEGATES—INTRODUCTORY SERMON BY DR. HENDRICKSON—ORGANIZATION FOR THE WORK TO BE DONE—ORDER OF BUSINESS ESTABLISHED—IMPROVEMENTS TO THE CONSTITUTION SUGGESTED.

Friday, April 9th, 1875.

THE second annual session of the Tennessee Baptist Convention commenced at the First Baptist Church in this city at 10 o'clock yesterday morning. Rev. T. G. Jones, pastor of that church and first Vice-President of the Convention, presiding in the absence of the President, Rev. W. P. Bond. The first meeting was held at Murfreesboro April 10th and 11th, 1874, when the Convention was permanently organized by the adoption of a constitution. The attendance yesterday was ample for an interesting session.

INTRODUCTORY EXERCISES.

By invitation of the chair, Rev. Dr. Samuel Baker of Kentucky, offered prayer, and Rev. Dr. C. R. Hendrickson, of West Tennessee, by request, proceeded to deliver the introductory sermon, Rev. Dr. J. M. L. Burnet, the regular appointee, being absent.

Dr. Hendrickson's subject was the true idea of a church, as exemplified in the church of the Thessalonians. He treated the subject in a very able manner, the address breathing a broad, liberal and progressive spirit. A church, to be a church in the best Scriptural sense, had to apply itself to missionary work with a zeal and perseverance; it had to be charitable, humane and philanthropic, to the end that the kingdom of God should be extended over the whole earth. The Baptist churches of Tennessee were now by means of their new organization able to accomplish far more toward the education of ministers and the spread of the gospel than ever before. The example of the Baptist denomination in Pennsylvania was cited; where a good University was maintained and several first class academies, and where, in 1874 more than \$180,000 was raised for the support of these and for missionary work by the Baptist churches in the State, numbering undoubtedly over than those of Tennessee. The sermon was full of interest and received very marked attention.

DELEGATES.

The following from the three divisions of the State respectively, then enrolled their names as regular accredited delegates:

From West Tennessee—J. H. Borum, J. R. Graves, J. C. McCauley, H. B. Roeken, L. B. Shelton, W. C. Bailey, G. W. Johnston, J. P. Kincaid, A. J. Kincaid, J. B. Kenady, H. B. Foulk, J. P. Weaver, A. B. Hayner, J. H. Gardner, C. G. O'Connor, C. R. Hendrickson, D. W. Hughes, E. A. Collier, A. S. Sale, J. W. Brewer, D. W. Dupree, J. P. McCauley, S. Landrum, W. H. Barkdale.

From Middle Tennessee—J. J. Martin, H. L. Bethel, J. A. Wynne, S. C. Ivins, J. L. Reading, W. A. Wadkins, J. W. Hunt, E. J. Bratten, Jon. Latta, L. Lindsey, M. Green, G. W. Featherston, M. C. Jordan, W. Clemons, S. L. Sandford, E. Windes, J. M. Phillips, R. E. Betty, J. W. Edwards, A. Hager, P. S. Harris, E. G. Dunn, W. H. Carver, H. Buchanan, J.

Young, J. W. Mitchell, J. P. Bashau, W. D. Cooke, J. B. Smith, A. Sperry, A. J. McNabb, E. J. Ester, T. G. Jones, W. A. Atchison, J. W. Thomas, W. H. Pohlman, Louis Demoreville, Wm. Shelton, A. D. Phillips, J. P. Dake, W. F. Bang, A. C. Bang, M. B. Pilcher, W. J. Thomas, J. L. Weakley, J. S. Trigg, J. P. H. Lenoir, R. T. Davis, O. G. Tucker, Wm. Huff, E. T. J. Fields, J. H. Thompson, E. M. Jones, W. H. Wallace, S. S. Mallory, A. B. Shankland, J. B. Goodwin, A. J. McNair, H. Y. Riddle, W. T. Cartwright, A. J. Taylor, J. P. Coussens, D. S. Wright, W. G. Inman, H. G. Scovel, H. J. Hite, Jesse French, W. P. Marks, S. A. Davidson, W. A. Nelson, C. E. Burton, J. T. Vaughn, T. H. Jones, T. J. Hailo, H. W. Buttorff, T. E. Edloe, J. B. Patton, F. G. Harris, C. W. G. Payne, W. C. Grace, A. F. Dix, D. W. Phillips, W. P. Jones.

From East Tennessee—J. B. F. Mays, N. B. Goforth, T. T. Eaton, J. B. Kimbrough, W. T. Russell, C. S. Peak, G. C. Connor and J. C. Pope.

ELECTION OF OFFICERS.

The chair announced that the election of officers for the ensuing year was in order, and a ballot was taken with the following result:

Rev. T. T. Eaton, of Chattanooga, elected President; Rev. Drs. J. R. Graves and S. Landrum, of Memphis, Vice-Presidents, and Rev. Joseph H. Borum, of Durhamville, Secretary.

The President elected, on taking the chair, made a few appropriate inaugural remarks, thanking the delegates for the compliment of electing him. The new Secretary, on assuming the duties of his office, also made a few remarks fitting the occasion.

STANDING ORDER OF BUSINESS.

Dr. Landrum, Chairman of the Executive Board, presented the following, which was adopted as the standing order of business, subject to amendment at any annual meeting:

1. After the introductory sermon the President and Secretary of the last Convention shall conduct the business till new officers are elected.
2. Enroll delegates.
3. Election of officers.
4. Appoint committees on preaching and finance.
5. Fix the hours of meeting and adjourning.
6. Invite brethren of our denomination to seats with us.
7. Call for report of the Executive Committee.
8. Receive correspondence.
9. Appoint committees on education; on religious destitution in the State; on ministerial education, on Sunday-schools; on publications; on missions of the Southern Baptist Convention; on deceased ministers; on nominations, and on postoffice addresses.
10. Call for reports of the Trustees of our University and Colleges.
11. Call for report of Treasurer.
12. Appoint correspondents to other bodies.
13. Afford missionary agents an opportunity for addressing the Convention.
14. Elect the Executive Committee and standing committees for the year.
15. Elect the Treasurer of the Convention.
16. Fix time and place for holding the next Convention.
17. Appoint delegates to the Southern Baptist Convention.
18. Call for reports of committees in the order of their appointment.
19. Arrange for printing and distribution of minutes and paying the Secretary.
20. Miscellaneous business.

COMMITTEES ON PREACHING AND FINANCE.

On motion, the chair appointed as a Committee on Preaching Rev. T. G. Jones, D. D., W. G. Inman and W. A. Nelson, pastors of the First, Central and Edgefield Baptist Churches respectively; and, as the Committee on Finance, J. W. Thomas, W. P. Jones and M. B. Pilcher, of Nashville.

After fixing the hours of meeting at 9 A. M., and 2 P. M., and of adjourning at 12 and 5 P. M., the Convention adjourned till 2 P. M.

AFTERNOON SESSION.

The Convention re-assembled at 2 P. M., and opened with prayer and song.

REPORT OF EXECUTIVE COMMITTEE.

The chairman of the Executive Committee submitted the following:

"There has been no special demand for action on the part of your Executive Committee, during the conventional year. At its first meeting, the Convention confined itself to the one object of establish-

ing an endowed University. The preliminary work for this purpose was committed to a Local Committee, and that committee performed its duty and reported to a called meeting of the Convention at Treasvant in August last.

"Your committee, however, avail themselves of this opportunity for making some suggestions to the Convention:

"1. We suggest that the minutes of the special meeting of the Convention be printed with the minutes of this session, it being important that they be preserved.

"2. We think your Executive is quite too large and its members too widely separated, and suggest that it consist of seven brethren in or near Nashville.

"3. As the great design of this Convention is to promote the cause of Christ, by affording greater facilities for concert and co-operation among the Baptists of Tennessee, we suggest that our constitution should be so changed as to include ministerial education, State missions, Sunday-schools and publications, and that it should be made more definite, as to terms of representation, duties of standing committees, duties of officers, and especially that the Treasurer should give bond.

"4. We suggest the importance of making arrangements for the best possible use of the

CENTENNIAL MOVEMENT.

for the endowment of our University at Jackson. New York proposes to raise \$1,000,000 for the institutions at Hamilton and Rochester. New Jersey, Illinois and Mississippi have acted."

The report was received and committees were appointed to consider its various suggestions.

CORRESPONDENTS.

Motions prevailed to appoint correspondents to the State Conventions of Alabama, Georgia, Kentucky and Mississippi, and the General Missionary Association (colored) of Tennessee.

SUNDAY-SCHOOLS.

At the suggestion of Rev. Dr. Baird, pastor of the First Cumberland Presbyterian Church, a motion was made and carried to appoint delegates to the National Sunday-school Convention, which is to assemble at an early day in Baltimore.

Rev. W. A. Nelson, W. H. Pohlman, T. T. Eaton, A. Larkum and Wm. Shelton, were chosen to constitute that delegation.

CALLS FOR SPEECHES.

Invitations were extended to Rev. Mr. Goforth, of Mossy Creek College, M. T. Sumner, Corresponding Secretary of the Mission Board of the Southern Baptist Convention, to entertain the Convention with remarks relative to the institutions they represented, and those gentlemen, with others, responded in very interesting short addresses.

Adjourned till 9 o'clock this morning.

Saturday, April 10, 1875.

In accordance with a resolution adopted upon the day previous, the Tennessee Baptist Convention met at 9 o'clock yesterday morning, and engaged for half an hour in religious exercises.

Special prayers were offered for the revival now in progress in the First Baptist Church, and J. B. F. Mays, who led the services, pleaded earnestly for Christian harmony, and asked that all pray for earnest seekers at his little church at Knoxville.

The Convention then resumed the business of yesterday.

L. B. Fish, missionary of the S. S. Publication Society, and Mr. Gapp, of Jonesboro, Georgia, were invited to seats in the Convention.

The following persons then enrolled themselves as members of the Convention:

Turner Vaughn, W. C. Wagster, L. C. Butler, W. D. Powell, D. B. Thomas, W. D. Prader, L. A. Truett, E. Wines.

The name of Mr. Gill was added to the correspondents to the Alabama Convention, and J. P. and J. J. Kinkade and T. T. Eaton were added to the Kentucky list of correspondents.

J. B. F. Mays announced that the collection of the day previous, in aid of the Home Mission Board, amounted to \$36, and said that if the amount was increased to \$100 the Convention would be entitled to a delegate to the General Association. The amount was then increased to \$104.

The name of Rev. J. M. Phillips was added to the Committee on Preaching.

The President announced that a large number of the Nashville Republican Banner had been sent gratuit-

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only for the use of the delegates, and copies of the *Western Recorder*, and a number of the report of the Board of Education of the Nashville city schools.

A communication was received from Bishop H. N. McVeyre, President of the Board of Trustees of the Vanderbilt University, cordially inviting the delegates to visit the grounds of the University, and on motion, the invitation was accepted.

An invitation to visit the Southern Methodist Publishing House, from the general agent A. H. Redford, was also accepted.

The President read the following additions to the various committees.

Nominations—M. B. Pilcher and M. B. Howell.
Destitution—H. R. Buchanan and E. J. Eites.
Education—D. B. Thomas and H. Y. Riddle.
Ministerial Education—W. O. Bailey and C. K. Winston.

Sunday schools—C. S. Barrett and J. P. Kinkade.
Publications—J. J. Martin and G. D. Crosstwhait.
Mission, Southern Baptist Convention—E. A. Collins and L. H. Bethel.

The election of the Executive Committee was the next rule of order, but as the report recommended constitutional changes in regard to the number and duties of said committee, it was thought advisable to postpone action.

The Chair stated that the Treasurer, E. L. Jordan, was absent on account of ill health.

J. W. Thomas, of Nashville, was nominated for Treasurer, and no other nominations being made, he was elected by acclamation for the ensuing year.

The Convention unanimously resolved to meet at Jackson next year, on the Friday before the second Sunday in April.

The President, T. T. Eaton, was selected as delegate to the General Association, and J. B. F. Mays, W. D. Mayfield, William Shelton, S. Landrum, O. C. Pope, W. A. Nelson, A. D. Phillips, J. M. Phillips, M. B. Howell and J. W. Thomas were appointed delegates to the Southern Baptist Convention at Charleston, South Carolina.

Rev. W. A. Nelson stated that the General Association of Middle Tennessee and North Alabama had, at a called meeting upon the day before, been merged into the State Convention, and the minutes of that meeting were, upon being read, ordered to be transcribed upon the journal of the State Convention, and the Chair decided that such delegates were entitled to seats in the Convention. As the various committees wished to meet preparatory to making reports, the Convention adjourned, all the committees being requested to remain.

W. A. Nelson invited the delegates to be present at the Edgefield Baptist Church, Sunday evening at 3 o'clock, to witness the dedication of the auditorium.

N. G. Merry, pastor of the First Colored Baptist Church, asked the Convention to visit his church this evening at 5 o'clock, at its dedication.

Nearly all the delegates here began paying their conventional fee to the Finance Committee, and the committees retired for consultation.

A large number, however, remained at the prayer-meeting immediately upon the adjournment of the Convention, including a number of ladies.

AFTERNOON SESSION.

The Convention met in adjourned session at 2:30, and was opened by a fervent prayer by Rev. L. R. Fish.

The President read communications from Prof. S. Y. Caldwell and Rev. W. E. Ward, inviting the Convention to visit the city schools and Ward's Seminary, and on motion both invitations were accepted.

The Committee on Education reported, but the report was recommitted, with instructions to the committee to find out the educational facilities of East Tennessee.

Rev. W. A. Nelson presented the report of the Committee on Divine Worship, making the appointments of service to day. The report was received, the committee being allowed to make necessary changes in the various appointments.

The Committee on Sunday-schools made a report, which was laid on the table.

The Committee on Constitution recommended that article 3 d in the constitution be so changed as to allow each church a delegate for every five dollars contributed instead of one, and this was so ordered by the Convention.

Also article 5, referring to the work of the Convention, was, upon the suggestion of the committee, changed so as to make it the duty of the Convention

to promote the missionary and Sunday-school work of the church, and giving it power to appoint commissioners, said commissioners to report at the pleasure of the Convention.

The report further recommended that the Convention appoint a committee of five from each division of the State, all to act together as an Executive Board, but each to have the disbursing of its own funds, each to control affairs in the different sections of the State.

The first two amendments to the constitution were adopted, but a protracted discussion ensued upon the third, which occupied the remainder of the session.

The President then announced that he had added S. L. Sandford, D. W. Hughes and A. R. Folk to the Committee of Nominations, and the Convention adjourned until Monday morning at 9 o'clock, with the benediction by W. P. Yestman.

It is thought that the session will close Tuesday evening.

Monday, April 14th, 1875.

The State Baptist Convention met again in the First Church, at 9 o'clock yesterday morning, President Eaton in the chair, and a full quorum of delegates present.

THE CONSTITUTION.

After devotional exercises, the Convention resumed consideration of the amendments to the constitution, recommended by the committee appointed for that work.

The only amendments adopted were those changing the time of the annual meeting of the Convention from Friday before the first Sabbath in April to Friday before the fourth Sabbath in October, and that changing the basis of representation to five dollars instead of one.

On motion, the Constitution thus amended was adopted as a whole.

THE CENTENNIAL MOVEMENT.

At 11 o'clock the report of the committee on Centennial endowment was called for as the special order of the day. Dr. Wm. Shelton, from that committee, read the following:

"WHEREAS, we have already recommended that there be established in Tennessee a Central Centennial Committee, whose duty it shall be to take immediate steps towards organizing, directing and superintending the collection of funds for endowment of the Southwestern Baptist University, therefore,

Resolved, That in prosecuting their work the Central Centennial Committee of Tennessee be instructed to appoint a general agent for the collection of funds and as many subordinate agents as may be found necessary to the full prosecution of the work.

"That there be held at central and important points, in all parts of the State Centennial meetings, at which the general agent and others shall deliver popular addresses on the progress of our denomination, the value of education, the wants of our institutions of learning and other kindred subjects, so as to awake an enthusiastic interest among our people in reference to the great objects to which our labors are directed.

"That each of our district Associations appoint an Associational Committee, for the purpose of co-operating with the Central Committee of the State, that through their aid the great objects had in view may find access to each of our churches, and all our people may have the privilege of participating in the noble work.

"That the committees and agents of the State be requested to raise funds for the endowment of our institution of learning by the two methods suggested by the Executive Committee of the American Baptist Educational Commission, first, according to our numbers and, secondly, according to our means. The first method, to be called the dollar roll, solicits one dollar each from all the members of our churches and congregations, and gives, in return, an engraved certificate with appropriate memorial devices to each of the donors. The second method, the subscription according to our means, solicits the free will offerings of all our people according to their ability and as the Lord has prospered them.

"That we enter upon and prosecute this noble enterprise in the spirit of self-consecration to the service of Christ and in grateful acknowledgement to God for his goodness to the Baptist people of the United States, during the first century of American independence.

Dr. Shelton, when he had finished reading, stated that the committee desired Rev. Dr. Winkler to deliver an address to the Convention on the subject of the Centennial movement. That gentleman complied

immediately, making an eloquent and thrilling speech in advocacy of the proposed enterprise.

Rev. Dr. Burrows was also called upon and responded very forcibly. He alluded to the historic persecutions of the Baptists in Virginia, and asserted that America was indebted to the Baptists alone for the doctrine of religious liberty, as understood at the present day. Entire separation of Church and State was distinctively an article of Baptist belief. It precluded the Baptists from asking State aid for their institutions, it forbade them to do so. Having promised this, the speaker appealed to the Convention, whether they should not endow their own institutions; whether they would not.

Considerable enthusiasm was manifested by the assemblage on the subject, and when the question was put, the resolution offered by the committee were adopted by a unanimous rising vote.

THE NASHVILLE INSTITUTE.

Rev. Dr. Phillips, President of the Nashville Institute for the education of colored people, addressed the Convention on the workings of his school. Dr. Phillips' remarks received the closest attention. It had been his fortune, he said, to be born near the spot famous as the birthplace of Roger Williams. He came to Tennessee about twelve years ago to establish a school for the colored people under the auspices of the Baptist denomination. He came when there was strong assurance of the elevation of the negro race to citizenship, and his mission was to educate the negro so as to fit him for his new functions and save him to the denomination, seeing that he must sink down to a lower depth, under the new conditions, if left to himself. He had experienced much inconvenience in the prosecution of his work, having had to turn to the North for aid, where he raised many thousand dollars. The white people, and especially the white Baptists of the South, had never spoken an unkind word or done an unkind thing to interfere with him. He had always been able to carry to the North good reports of his relations to the white people of the South. He said that the Institute had turned out an average of thirty colored ministers per annum for the past five years, and was now educating for the ministry about fifty. He asked some recognition from the Convention to aid him in his future labors.

A resolution was adopted extending sympathy and encouragement to Dr. Phillips, and the Convention adjourned till 2 1/2 p. m.

AFTERNOON SESSION.

The afternoon session was devoted mainly to the reception and disposal of reports of committees. The Committees on Nominations, Publications, Deceased Ministers, Statistics of Ministers, Education, Destitution and Finance, and also the Board of Trustees of the Southwestern Baptist University, all submitted formal reports.

EXECUTIVE BOARD.

The Committee on Nominations recommended that the Executive Board of the Convention for the ensuing year be constituted of the following: T. G. Jones, H. W. Buttorf, W. P. Jones, W. G. Inman, W. A. Nelson, M. B. Pilcher, A. B. Shankland, Wm. Shelton, W. D. Mayfield, Geo. A. Lofton, A. Hatchett, Joo Dillard, W. S. Taylor, W. H. Barkdale, W. H. Pohlman, T. T. Eaton, G. C. Connor, W. W. Simpson, H. F. Rogers, D. M. Rucker, C. S. Barrett. Adopted.

Rev. T. G. Jones was appointed, with Rev. T. T. Eaton as alternate, to deliver the next annual sermon.

The Trustees of the Southwestern Baptist University reported as follows:

"At the meeting of the Convention in Trezevant on the 12th of August last, a Board of Trustees was elected. The names will be found in the minutes of that meeting. On the evening of the same day the Board met an organized by electing Hon. Dorsey B. Thomas, President, A. S. Sayle, Secretary, and Gen. Alex. W. Campbell, Treasurer.

"A committee on Charter was appointed. An Executive Committee of five Trustees was appointed to take all necessary steps for securing the property offered by the citizens of Jackson and for opening the academical department of the University.

"The Executive Committee held their first meeting in Jackson, August 25, 1874. They determined to open the academical department of the University on the 14th of September. Prof. George W. Jarman, of Murfreesboro, was elected Principal, and E. L.

APRIL 17, 1875.

Patton, D. D., late President of West Tennessee College, Vice Principal.

Dr. Geo. W. Griffin, of Brownsville, was appointed to give such time to agency work, and especially in securing in legal form the subscriptions of the citizens of Jackson and vicinity, as his pastoral duties would permit. The committee also united with the representatives of the Board of the West Tennessee College in legal papers signed in duplicate, transferring the property of the West Tennessee College to the Board of Trustees of the Southwestern Baptist University.

On the 7th of November the committee appointed E. A. Collins financial agent, in lieu of Dr. Griffin, who could not give necessary time to the work with out encroaching upon his pastoral duties in Brownsville. After a short and efficient service, Bro. Collins resigned the agency, when Bro. D. W. Hughes, of Jackson, was appointed, who is now prosecuting the work with encouraging success.

The financial condition of the school is satisfactory. Prof. Jarman states to the Board, 'that under the efficient management of the finances by your secretary, A. S. Sayle, the salaries of the teachers have been promptly paid at the end of each month.'

The Academical Department opened at the appointed time, very encouragingly. It was found necessary to secure an additional teacher. Mr. E. G. Murgrove was appointed tutor in October. This appointment terminated on the 25th December. On the first of January last, the committee were fortunate in securing the services of Prof. H. C. Irb, for the chair of mathematics. Prof. Jarman says, 'the Trustees may well congratulate themselves for having secured so able a teacher and scholar of such ripe attainments as Prof. Irb.'

'Up to this time, there have been enrolled one hundred and three students, from Alabama, Arkansas, Louisiana, Mississippi, Tennessee and Indian Territory. To the credit of Jackson it must be said, the local patronage is remarkably good. Not one student from the city, so far as we are able to ascertain, is attending a distant school.

'A sound and healthy discipline has been maintained. No instance of insubordination has yet arisen that the Faculty have not been able to correct.

'There are two young men attending the school who are preparing for the ministry.

'Thus far the school has more than realized our highest expectations, and the future is hopeful. With the means already in hand, and a wise and liberal policy vigorously executed, we shall command a very extensive patronage and become the great educational center of the Southwest, so far as our denomination is concerned.

'The annual meeting of the Board of Trustees will be held on the 3d of July next, when steps will be taken for the organization of the University.

'The Lord has wonderfully opened the way during the year passed for the origin of an institution of learning to be fostered by the Baptists of Tennessee.'

AN ADDITIONAL DELEGATE.

Rev. J. R. Graves, D. D., was added to the delegation to the Southern Baptist Convention.

MISCELLANEOUS.

The Convention was addressed by Rev. N. G. Merry, colored, on the subject of encouraging the colored portion of the Baptist denomination.

A resolution was adopted thanking the members of the Baptist churches in the city and Edgefield and the citizens generally for their hospitality, the daily press for its reports of the proceedings of the convention and the officers of the various railroads for reduction of fare in transporting the delegates.

Provisions were made for the publication of the minutes of the Convention for general distribution.

During the singing of a hymn the delegates joined in extending the right hand of fellowship, and devotional exercises closed with prayer by Rev. W. P. Jones.

After a very harmonious and satisfactory session, the Convention adjourned to meet at Jackson on Friday before the fourth Sabbath in October, 1876.

BODY AND LUNG BRACK—There are twenty of the fifty left for poor men and ministers—the former at \$15 and the latter at \$10 each. Don't fail to get one and save money. Measure two inches below tip of hips and around the body, and send measure in inches, with express office. Address J. R. Graves.

THE BAPTIST.

The Baptist.

"THOU HAST GIVEN A NAME TO THEM THAT FEAR THEE, THAT IT MAY BE DELAYED ENVOY OF THIS TRUTH."—Ps.

J. R. GRAVES, Editor and Proprietor.
M. P. LOWREY (Bible), Miss.
J. R. GRAVES, Jr., Order Clerk.

Contributors:

Editor GEO. W. GRIFFIN, Brownsville, Tenn.
Miss J. M. WOOD, Brownsville, Georgia.
Miss C. M. HENDRICKSON, Jackson, Tennessee.
Miss T. T. EATON, East Tennessee.
Miss J. M. PHILLIPS, Middle Tennessee.
Miss W. G. INMAN, Nashville, Tenn.

Business Office: 301 Main Street, Memphis, Tenn.

TERMS: \$2.00 per annum in advance.
Send Money by Postoffice Order, Registered Letter, Express, or Draft, at our risk; otherwise, at the sender's. If answer is desired by mail, send stamp or postal card.

THE TENNESSEE STATE CONVENTION.

THE Convention has held its second session. We attended its sittings, and though we made no speech, we most heartily approved of every movement that indicated progress toward the one greatly desired end, substantial, not merely formal, unification of the State. We were silent and observant of men and measures, that we might form the more unprejudiced opinion as to the probable accomplishment of the unity of our State interests and State leaders—we mean the brethren who represent interests and localities, knowing that our readers and the body we represented would demand a candid opinion.

Judging from what we saw, heard and learned at Nashville, we return impressed with the conviction that but little progress was made in the material unification of the State, and that the day when it can be consummated is probably not so near as we hoped, one year ago, or even as it seemed when the brethren of Middle Tennessee came to the Convention at Union City and proposed, not to take us in, but that West Tennessee Baptists should permit them to unite with us.

We will frankly give our reasons for our conclusions. 1. There was no expression from East Tennessee that led us to believe that East Tennessee Baptists were even favorable to merging their General Association into the State Convention, and adopting the Southwestern Baptist University as their one school, saving a preparatory school at Mossy Creek, but contrary to what they are pushing bravely ahead in raising \$25,000 for college building, and \$100,000 for the endowment of a college proper, which East Tennessee, we are free to say, ought to have, but can they not make it a college of the University and run it under its charter, and make its property part of its endowment fund? Unless this is done the unification of East Tennessee with the rest of the State is a failure.

2. There was evidenced a growing reluctance on the part of the Trustees and brethren of the middle section to turn over the property of Union University to the Trustees of the Southwestern Baptist University.

3. The bond subscribers, or very many of the heaviest of them, we understand, decline to transfer their bonds, unless they are compelled to do so by law.

4. The two Literary Societies, whose representatives met in Nashville, could not, or did not unify and agree to transfer their Society and libraries, etc., to Jackson.

5. It was impossible to unify the representatives that met at Nashville upon any one paper, as the organ of communication for the three divisions of the State, and much less to agree to start a new one.

It is well known that the masses of the denomination are more generally unified upon the paper question than upon any other, and that the difficulty lies with a few leading brethren, who are not unified.

The question involved in the character of the organ of the united State, has from the first been regarded by discreet brethren as the test of the sincerity of all unification professions. For it must be manifest to all that if the differences between the men representing the three sections are so great, either on denominational principle and policy, or in personal feeling, or all together, that they cannot agree upon the principles that shall characterize or the men who shall conduct an organ for the State, how much less can they agree upon the principles and policy held and advocated by the men who shall teach in the University, or hold commissions as missionaries under the Executive Board. Principles are evidently involved in this question, in the presence of which Universities dwindle into insignificance as bubbles before winds. Let this question be fully considered before we decide.

DEDICATION IN SOUTH CAROLINA.—Accepting the invitation of the church, we will, D. V., preach the first sermon in the new house at Big Creek, South Carolina, on the first Sabbath in May—on the Saturday before also.

Will also preach at Turkey Creek on Tuesday at 11 o'clock, and at Newberry on Wednesday at 11 o'clock.

Why can Kentucky unite upon one paper, the *Recorder*, a private enterprise, Georgia upon the *Index*, a private enterprise, Virginia upon the *Star*, a private enterprise, and Mississippi and Louisiana upon *The Banner*, a private enterprise, and Tennessee cannot unite with her sister States upon *The Baptist*, when it is already taken by three-fourths of all who take any Baptist paper in Tennessee?

But waiving this question. If East Tennessee should refuse to merge her educational interests, she will not of course dissolve her General Association, the legal guardian of it, and this will end the dream of unification.

If Middle Tennessee declines to give up Union University, and those who subscribed bonds to its endowment refuse to transfer their subscriptions without litigation, unification exists only on paper and not in the hearts of the brotherhood. If Middle Tennessee can offer us little more than men and management, very desirable when needed, with discordances that are never, it will be a serious question with many old West Tennesseans whether the West Tennessee Convention should be dissolved next fall. Let us hasten slowly and be sure there is a foundation to build the new structure upon, before we pull down the old one, glorious with so many memories. We hope the skies will brighten before the meeting of the West Tennessee Convention.

F. S. The East Tennessee Association has not yet dissolved or even resolved to do so.

EDITORIAL BREVITIES.

We give the rolls of the Old and Young Guards on a more for all to correct. If your name ought to be in either, report to us.

The *Komish Mass. Serial*, that was commenced last week, yields with other articles before the pressure of the report. It was written expressly for our paper, and a paid article. Read the first number if you have not.

We want pastors and intelligent brethren all over the South, and the Southwest, especially to write for this paper, and to send us news from their fields of labor. Keep us posted up—a postal card will contain a great deal of news, and costs but one cent.

Apology.—We surrender our editorial space this week to the report of the State Convention, which will be of interest to all our Tennessee readers, but all our readers in all the States will prize the articles of Bro. Lofton now passing through this paper. If you have not—read his first on Preference.

Surgeon.—The card of Dr. W. E. Rogers can be found in another column. He is a resident of this city, and one of the most skillful surgeons, since the death of Dr. Stone, of New Orleans, in the Southwest. He is our family physician, and we most cordially recommend him to our readers needing a surgeon in ordinary and extraordinary cases.

If you have not you should save the names of the Protestant and Catholic ministers who joined us last year, as it will be universally denied that fifty-four ministers renounced sprinkling and infant baptism and joined us in 1875. Will all ministers preserve it? For this purpose we publish it once more, and then no more.

HAPPY HOME, by Mrs. MAYFIELD.—As we predicted, this periodical is improving steadily with each issue, as to matter, style and promptness in appearing. It is by far the handsomest monthly offered by any Southern publisher to the ladies of the South, and we think they should appreciate it, and give it a liberal support. Send 25 cents for a sample number. Latest fashion plates, patterns, etc.

ARIEL.—Don't fail to read the review of this infidel in this and last week's issue. It is a sad thing that so many of our ministers, as well as members, professing intelligent and pious, are carried away with the blasphemy and gross infidelity of this book. If any one will read this review carefully, and has a reasonable doubt left, and will propose it, we will answer the doubt. Ariel's work appeals to the prejudices of the former masters of the race.

Will also preach at Turkey Creek on Tuesday at 11 o'clock, and at Newberry on Wednesday at 11 o'clock.

We will allow 50 cents on each new subscriber in payment of any book in the catalogue of the Northern Baptist Publication Society.

Mississippi Department.

EDITOR M. F. LOWREY, Editor.

All communications designed for this Department should be addressed to the Editor at Natchez, Mississippi.

NOTICE.—All money for subscriptions should be sent to Bro. Graves, at Memphis. I cannot be responsible for money for the paper until it comes into my hands, but will be responsible for all that I receive.

SUMMARY.

DR. H. L. FINLEY, Abbeville, writes, "our cause is now brightening here." He preaches two Sundays in the month to the church there, and they have raised two hundred and fifty dollars toward his support. He devotes his other two Sundays at Spring Creek and Taylor's Depot.

CART. T. J. DEVER, well known to our brethren who attend the meetings of our Baptist State Convention, recently graduated in the Mobile Medical College. We wish the Doctor great success in his new profession.

Miss Mary J. Waten is traveling agent for the Southern Baptist Publication Society, and for *Mrs. Mayfield's Happy Home*. She was for several years connected with the Orphans' Home at Lauderdale as a teacher, and for a while edited the *Orphans' Home Banner*. She has also written a good book or two, and has been otherwise useful. We bespeak for her a cordial reception wherever she goes, and invite special attention to her brief article in this paper.

"Is *curax* such a word as *pearl* in Webster's *Unabridged*?" Yes, leaving out the *a* in spelling, and it means, lively, brisk, smart.

We have had for some time a nice piece of poetry on hand, which we were much inclined to publish on account of our great respect for the author; but finally decline it, because (inadvertently on the part of the author) it associates the sacred name with unsuitable expressions. "Hurrah! three cheers!" and other like expressions, do not accord well with "Sing praises unto him."

DOAK'S CREEK AND STUMP BRIDGE CHURCHES—The troubles in Doak's Creek Church are known to many. A compromise was agreed to, which resulted in a division of the church, and the formation of one of the parties into a new organization known as the Stump Bridge Church. The Moderator and Clerk of the new church gave us a statement of the compromise, which seems to have been strictly true according to their understanding of it. We published it with pleasure, thinking the trouble was over at last. But when Harmony Association met, it was found that the trouble was not over. Our paper of January 2d contained rather a different construction of the compromise, which we published, regarding it only as the view taken of the subject by a considerable number of brethren, whom we deemed to be honest in their opinions. We are now called on for our opinion of the status of Stump Bridge Church. After considerable inquiry, we are led to the conclusion that it is a good and orderly church, properly organized, and under proper discipline, and we wish it great success; and with these words, our columns bid a final adieu to this whole subject.

THE ALABAMA BAPTIST—There are some writers whose articles we always read when we have an opportunity. Prominent among these are the three editors of the *Alabama Baptist*, Brethren E. T. Winkler, J. J. D. Renfro and E. B. Teague. They make an excellent paper, and we are not surprised that the leading Baptists of Alabama are proud of it.

We yield the space for our leader again to our excellent correspondents, and thank them for their good articles. Brethren, let us hear from you often, and let all unite to make our paper, in its new form and dress, an increasing power for good; and to this end do not forget those postal cards we have had so much to say to you about.

PROF. M. T. MARTIN has quit the field as agent for Mississippi College and returned to his class as Professor of Mathematics, and Professor Griffith, who has been in his place temporarily, returns to the Preparatory Department. Professor Martin was received by his class with loud applause. A student writes: "He is one of the best disciplinarians I ever saw."

PASTOR W. S. WESS has accepted the invitation from the Faculty at Greenville, and will preach the Seminary Sermon (D. V.) on the first Lord's day in May.

We are asked if we will be at Charleston to preach the Convention Sermon. We will not, and have notified Dr. Ford, our alternate.

SOUTHERN BAPTIST CONVENTION—This large and efficient body of Baptists will meet at Charleston, South Carolina, on Thursday before the second Lord's day in May. It represents almost half the Baptists in the world, and always presents an array of talent and piety not surpassed by any body of Christians. We have to deny ourselves the pleasure of meeting with it this year, which is generally our lot. We always have our hands full of duties at home, and as a narrow sphere suits both our capacity and our inclination, we seldom go to large gatherings, except where the demands of duty are urgent and strong. But we hope hundreds will go, and that the meeting will be interesting and profitable. We love the Convention and its great work, and feel the deepest interest in all it has in hand. May God bless the coming meeting and guide it to his praise.

SCRAPS.

DR. DALE'S PECULIAR VIEWS—A Presbyterian minister who thinks well of Dr. Dale's peculiar views, remarked to us that but one man had ever undertaken to review Dale's works. No wonder. No Baptist has so much time to spare on non-essentials (?) Four octavo volumes of 350 pages each and over, and yet they tell us all the time it makes no difference about baptism, if you are only sincere!—"immersion is not baptism!" and yet numbers of their prominent members have received nothing else! The *Western Recorder* has the following from the pen of Dr. J. M. Pendleton in regard to Dr. Dale:

REV. J. W. DALE, D. D.

Having seen this gentleman's name mentioned in recent numbers of the *Recorder*, I deem it proper to say to the readers of the paper that I enjoy the great honor of living within four miles of the celebrated author. His residence is in Media, Delaware county, Pa. Though the county seat, it is a small place, as Chester is a large town not far distant. Dr. Dale is a very industrious man, in proof of which I need only say that he has written four octavo volumes on baptism. His energy and perseverance are very nearly incredible, and certainly worthy of a better cause. His object seems to be to reverse the decision of the scholarship of the world in regard to the meaning of the Greek *baptizo*. In his first volume he gave "intusposse" as the signification of *baptizo*; but the understanding is that he has got further along. I think his best friends cannot now tell what his position is except that he does not believe immersion to be baptism. I am always glad when Pedobaptists take this ground. I am happy to say that since Dr. Dale began his career of authorship a Baptist church has been organized in Media, which is in a flourishing condition. It is proper also to say that a place on Chester Creek, not far from Media, long designated "*Presbyterian Ford*," is the baptizing place of one of the missions of the Upland Baptist Church. I think I may safely say that since Dr. Dale began to publish his books more members have been added to the Baptist churches of Delaware county than for twenty-five years previous. I have never baptized at any place so many persons brought up under Pedobaptist teaching as at Upland. I am therefore more than willing for Dr. Dale to write as many books on baptism as he can find titles for.

DR. JOHN A. BROADUS, in his excellent tract on baptism, has the following in regard to Dr. Dale: "Beginning with the position that baptism means immerse, he ends by maintaining that immersion is not baptism. Here is the word *baptizo* meaning immerse, or if you prefer it, intusposse; now a few passes of logical and philological sleight of hand, and immersion or intusposse is not baptism at all. If you feel inclined to say the force of absurdity could no further go, be not so fast, for Dr. Dale, apparently fascinated by his fanciful, has in his most recent production practiced an utter *reductio ad absurdum* upon his own theory. Our blessed Lord speaks of his dreadful sufferings as a baptism, and also speaks of them as drinking a cup; and Dr. Dale deliberately infers that drinking a cup is baptism. I cannot hold this up to the sheer ridicule it deserves, because the subject is too sacred."

CHANGING LOSERS TO THE LORD—The *Western Recorder* has the following, taken from the *St. Louis Evangelist*:

How frequently Christian people make their disasters or disappointments an excuse for cutting short their benevolent contributions. This is usually the first place where retrenchment begins, but it is both ungenerous and unjust. The following incident, related recently in the *New York Evangelist*, is a fine illustration of true Christian spirit. A benevolent man had made up his mind to give \$100 to the Lord's work, but before it was paid over he suffered a disaster by a destructive hail storm. An extensive observatory, just completed and designed for horticulture, as a business, was damaged to the extent of hundreds of dollars. "I met him," says the narrator, "a short distance from his home, and was again invited to call and receive his donation. While walking toward the house he said, 'I had intended to give thee this time \$100, but, pointing to the greenhouse, in view of this calamity, I shall be obliged to reduce it to \$50. I said nothing, but followed him into his

dwelling. He gave me a seat and then called Mrs. Paddock out, and after an absence so long as to excite my wonder, he returned and handed me his check for \$100!' Thinking it possible that it was so written by a sign of the heavenly faith, 'So you meant this \$100?' 'Yes,' he replied, 'my wife and I have talked it over a little, and we have concluded it best to bear the loss ourselves, and not to charge it to the Lord.' This spoke the cheerful giver, such as God says he loves; and it was a spirit which, if carried out, would make all our Christian enterprises 'pagan proof'."

LOVE AT HOME—Washington Irving has this to say in favor of married life:

"I have observed that a married man, falling into misfortune, is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed by domestic endearments, and self-respect kept alive by finding that, although all abroad by darkness and humiliation, yet there is still a little world of love at home, of which he is a monarch. Whereas, a single man is apt to run to waste and self-neglect; to fall to ruins, like some deserted mansions, for want of an inhabitant."

The *Baptist Visitor* has this in regard to cheerful people:

"God bless the cheerful people—man, woman or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to nature—what God is to the stricken heart which knows how to lean upon him—are cheerful persons in the house and by the wayside. They go unobtrusively and unconsciously about their silent mission, brightening up society around them with happiness beaming from their faces. We love to sit near them, we love the expression of the eye, the tone of their voice. Little children find them cut, oh! so quickly, amidst the densest crowd, and passing by the knitted brow and compressed lip, glide near, and laying a confident hand on their knee, lift their clear young eyes to those loving faces."

THE CENTENNIAL ENTERPRISE.

I AM reminded by Prof. Johnson's "motion" in the last *Baptist*, that what we have already done in the interest of the Centennial has never yet seen the light through the medium of the press. This, I suppose, to be attributed to the aversion that some of us have to writing, or more properly speaking, perhaps to seeing ourselves in print. So far as I am concerned, I am quite willing that this communication should be considered as a second to Prof. J's "motion," as he has the honor of first giving prominence to the Centennial idea in Mississippi. But here are the facts: At a regular meeting of the Board of Trustees of Mississippi College, in October last, the recommendation of the educational commission, represented by Dr. Cutting, was taken under careful consideration, the result of which was the appointment of a Centennial committee, who should, after correspondence and consultation, organize an effort in the State for completing, as a Centennial offering, the \$100,000 endowment of Mississippi College. While I am not able just now to give the names of this committee, it nevertheless has an actual existence, and the members thereof have had two or three informal meetings, and been quite interested in talking over and arranging plans of work. It is probable, however, that these plans will not be fully developed before the next meeting of the Mississippi Baptist State Convention, which will take place at Hialehurst on Thursday the 1st of July next, with the Board of Trustees will probably invite the attention of the Convention to it, and the subject will then be placed most prominently before the denomination, and arrangements completed for the successful prosecution of the work. But in the meantime, let the brethren be agitating the subject. It is a big thing, and will require a good deal of agitation. Think about it, talk about it, write about it, and thus let the world know that we are in earnest about it, and that we intend to make a grand success of it. And now a word about the movement: The idea of this Centennial offering is unquestionably a happy one; it commends itself to us for many reasons; it is the product of the earnest thought of some of our wisest and most reliable brethren. So far as I know, it meets with the sanction and approval of our people generally; it is to embrace our whole denomination and stir the hearts of every Baptist from one end of the land to the other; it is to commemorate the "new birth" of both political and civil liberty; to advance the cause of education and religion; and above all, to glorify the blessed Lord who redeemed us.

The practical design of the Centennial is to secure a competent endowment of the institutions of learning under our control of our denomination. Now, is it possible that any one who knows the power of education, or who feels the need of it, will hesitate to give both heart and hand to this movement? It is an undeniable fact that education lies at the very basis of our great national superstructure, whether it be political, financial or religious. Cultured thought ever has and ever will rule the world, and if we as Baptists would exert the influence that our numbers, wealth, and above all our profession require, we cannot, we must not permit others to go before us in the vital matter of higher education. But here I will stop; but before I close, however, I would say that this Centennial movement contemplates the securing of a votive offering of at least one dollar from every Baptist in the land, and so much more from our rich and liberal brethren as they may be willing to give; therefore, "let every one lay by in store as the Lord has prospered him," in order that this dollar may be forthcoming when "the Lord's anointed" calls for it.

J. A. HACKETT.

Crystal Springs, March 29, 1875.

ORPHANS' HOME.

THE Baptist Churches of Mississippi. The Trustees fondly hoped that the donations to the Home would be sufficient to support all the children until our income would meet all the demands of the institution. In this they have been mistaken, and rather than run the Home further in debt, they have sent away some of the children. In doing this they have given entire orphans' preference where it was necessary, and smaller children over larger ones, our hearts were made to bleed that we were forced to this unpleasant duty. Dear brethren, we appeal to you to help us that we may not have to send more of them away.

Some have done well, others have done nothing. Will not those who have failed to do anything help us now? We have kept the smaller and more helpless ones, and have thrown ourselves between them and suffering. May God put it into the hearts of his people to help. In nearly every instance where committees of ladies have been appointed they have succeeded well. What church will appoint a committee of three ladies to work for us? Brethren, do not pass this appeal by, but act upon it, and if you cannot have concert of action, send us something yourself, even if it be only ten cents apiece. Shall our children want the necessities of life this summer? We look to God first and to our brethren as his instrumentalities. Truly yours, R. N. HALL, Sup't.

MRS. MAYFIELD'S HAPPY HOME.

I WISH, by your permission, Bro. Lowrey, to say a few words to your readers in regard to the above magazine, published in Memphis. For several months I have been traveling, canvassing the towns in East Mississippi in its interest, and have had the pleasure of introducing it into many of the homes of our sunny land. The subscribers, so far as I have since heard, are delighted with it. Many have told me they consider it vastly superior to all other magazines. In truth, it is calculated to make "happy homes" wherever it goes. The literature—the production of Southern authors—meets all the requirements of a pure and elevated taste. The fashion department will give satisfaction to the most fastidious; and Mrs. Mayfield as a purchasing agent, cannot be excelled. Recently I spent a most pleasant week as her guest, accompanied her on several shopping excursions as she filled large orders for friends in another State, and I could not help the conclusion that it would be better for all of us to get her to do our shopping than to do it ourselves. She will fill any order from a pair of gloves to a bridal wardrobe, and she never fails to give satisfaction.

Unquestionably we want a ladies' magazine in the South. Here is one, unexceptionable in its character and design, and established upon a firm money basis. Now, the question is, will our people generally give it their support? I hope so. Providence permitting, I shall continue my travels several months longer, my next trip perhaps along the line of the New Orleans, Jackson and Central roads, and I hope to receive for *Happy Home*, in all the places I may visit, the patronage it deserves. Why send North for magazines when you can get a vastly better one in the South? Send twenty-five cents to Mayfield's *Happy Home*, 361 Main street, Memphis, Tennessee, secure a specimen copy, examine it for yourselves, and be ready when I come to give me a subscription and treat yourselves to the best ladies' magazine published in any country.

MARY J. WATSON, Agent M. H. Shuqualak, Miss., April 8, 1875.

CHAS. TANQUERAY'S REPLY TO E. D. MILLER ON PURGATORY. REPLIED TO—AND A LITTLE MORE.

THIS reply of Mr. Tanqueray is in the *Southern Catholic*, a paper published at Memphis, of March 13th. I am right glad that our Catholic neighbors seem to desire to know the truth. This causes my sympathy to flow out toward them. I have often wished to speak to them concerning their hereafter, and to ask them, "What of the night?" How deep the gloom in which they have groped for ages, and are yet groping! With what an awful delusion are they possessed, thinking that they are following holy apostles and prophets! We know, however, that they are going in the opposite direction. Your route is very expensive, sirs; you had better go by way of the cross and get a free passport. On this line you do not pass through the dismal land of purgatory, where delays are always certain, frequently very long, and perpetually unpleasant. In my remarks on purgatory in my late article, on the intermediate state of the righteous dead, I inadvertently omitted to divide the human family into three classes, viz.: the good, the bad, and the middling. And because of this omission, I sent a few, perhaps, to purgatory who are not entitled to quarters there. This middling class have the sole title to that land. But for this classification of man, Plato, the heathen, is responsible; and more, for this very idea of purgatory he is the author, which he published in two of his works 100 years before the Christian era. This same idea is repeated by Virgil and Cicero; and not till about 100 years after the Christian era do the saints take up this idea. St. Augustine, of Africa, has the honor of leading off in this heathen speculation. But the growth of this purgatorial idea was very slow, as were all the other Romish dogmas. Not till the year of our Lord 1438 did purgatory become a Romish dogma. In that year it was formally brought before the General Council of Florence in its twenty-fifth session and received its sanction. This decision was ratified by Pope Eugenius. Since then curses have been heaped on all who say it is false or heathenish. But from the time of Augustine to near the middle of the fifteenth century it was either held as a speculative belief, or used by the lovers of "filthy lucre" to frighten money out of the pockets of their deluded subjects and brethren. It was and is a most fearful success as a revenue system.

Augustine often doubts the truth of his speculation, sometimes regrets it, as the following quotations show: "The idea of a third place is unknown to Christians and foreign to revelation." "Man will appear in the last day of the world as he was in the last day of his life, and will be judged in the same state in which he had died. Gregory the Great expresses himself with like uncertainty and cautious ambiguity. But when the object seems to be to awe and to control the multitude at will the writers of this thousand years relate some 'facts' hard to be believed about the purgatorians suffering in flames and ice, hot and cold.

We are indebted to the infallible Gregory the Great, the Universal Father and Vicar General of God, for the following information on purgatory. His love of money was perhaps but a little greater than his hatred of classic learning. He tells us that purgatory and hell are in the central regions of the earth; and his infallibility considered the volcanic eruptions of Vesuvius, Etna and Hecla as flames arising from hell and purgatory, which he said were in the same neighborhood. These volcanic eruptions, he also says, are evidences of the fiery punishment of the purgatorians. This infallible viceroy further says that Theodoric, the Arian king of the Goths, was at the hour of his death seen descending into a flaming gulph in Sicily.

Another authority, one of the defenders of the faith, gives us this information: "That souls appear amid the conflagration and thunders of Hecla, and proclaim their sufferings in the flaming fulminations of that mountain."

Bede, sometimes called venerable, and Cardinal Bellarmine, men noted for their learning, give us a detailed account of the journey of one Drithelm who visited purgatory under the guidance of an angel in bright apparel. They traveled eastward till finally they arrived in a valley of vast dimensions. To the left of these travelers this valley was covered with roasting furnaces, to their right with icy cold, hail and snow. They saw a vast multitude of souls there, which a tempest seemed to toss in all directions.

These spirits spent the time in leaping from the roasting furnaces to the icy cold. This wonderful traveler was informed by the angel that this is the place of chastisement for such as defer confession and amendment of life till death. Such stories as these, and their name is legion, were scattered broadcast in every land by the wisest and the best of the children of Rome. They had their effect—money was plenty, and priestcraft almost omnipotent. Yet the authors of this giant fraud were not even guilty of venial sins! True, I have referred here to what may be called the formative period of this superstition among the saints. In after ages the utterances of infallible Popes and defenders of the faith of this period were unceremoniously repudiated. With some use a purgatorial flames resolved themselves into mere metaphor—a beautiful figure of speech.

I venture the assertion that this Dalton father does not believe the "infallible" statements of this Vicar General himself. On this point, however, I am only skeptical, for if he believed "those fathers of the first centuries so unanimously teach Romanism," I think he can believe all the rest. For so far as purgatory is concerned "those fathers of the first centuries" never heard of it. And by the first centuries I mean from the first to the fourth. Learned Catholics in their attempts to defend this terrifying dogma, make no reference to the teachings of Barnabas, Clement, Hermas, Ignatius, Polycarp, Irenaeus, and others of these centuries. These authors wrote of the resurrection of the dead, of death, and of life, but not a word have they left us concerning the Romish dogma, purgatory. Is this the "unanimity," sir, in which "they teach Romanism?"

But this Dalton father will cry out, "Oh, Origen, learned Origen speaks very plainly of purgatory." Ah, sir, do you accept his teaching on this point? Does not Origen's "fiery ordeal" differ in two very material points from your purgatorial notions?

1. His begins after the general resurrection; yours begins, you say, at death, unless for convenience you change to suit yourself to Origen. This you know is the way we got "Easter" from the heathen Saxons, was it? and a number of other religious rites and festivals.

2. As to the persons exposed to this refining process. Origen's "fiery ordeal" includes all, holy apostles and prophets, confessors, saints and sinners, and even Mary the mother of God and Queen of heaven. You say that only the middling class go to purgatory. No wonder, you all stamped this old man's life out of him. For your purgatorial dominions will all be in ruins and for sale before Origen's fiery ordeal has even an existence!

But of the fathers to whom Romanists refer a learned writer says, "The fathers looked at everything through an atmosphere filled with the forms of Pagan traditions and ideas." Again, "It was, however, Gregory the Great who consolidated the vague and conflicting views circulating through the church, and brought the doctrine into such a shape and into such a connection with the discipline of the church as to render it the effective engine for government and income, which it has ever since remained. From this time onward through all the middle ages, purgatory became one of the prominent and constantly reiterated topics of public instruction. There was a strife now among the different orders of the faithful, for supremacy in wielding this superstition for the good of the church. To make it the more effective he pretended to deliver souls from purgatory! The Franciscans claimed that the head of their order descended annually into purgatory and delivered all the brotherhood who were there detained." The Carmelites asserted that the Virgin Mary had promised that no one who died with the Carmelite scapular upon their shoulders should ever be lost.

For the Roman dogma, purgatory, there is not the shadow of support from the Bible. This I will attempt to make good, in two more articles, one on prayers for the dead, the other on venial and mortal sin.

I acknowledge, in conclusion, my indebtedness to Drs. Edgar and Hodge. E. D. MILLER. Holly Springs, Miss., March 23, 1875.

MARRIED.

WILSON—BAXTER.—In Corinth, Miss., on the 28th of March, 1875, by the Rev. J. T. Freeman, Mr. J. W. Moore, of Batesburg, Tennessee, to Miss Cordelia M. Baxter, of Corinth.

adopted a plan for raising a permanent fund to educate poor young men candidates for the ministry. (See 1864, pp. 141, 142.)

"The contributions to this fund from churches and individuals, from 1791 to 1810, amounted to more than \$3,000.

"To the fund for educating young ministers in the Philadelphia Association Mrs. Elizabeth Hobbs, in 1793, bequeathed the sum of three hundred and fifty pounds." (1864, p. 153.)

"In 1791 the Warren Association adopted a plan to raise a fund for educating young men for the ministry." (1864, p. 154.)

The Baptists of Virginia were also of an educational stamp. "In 1788, one year after the union of the Regular and Separate Baptists, the General Committee, which was composed of messengers from each District Association in the State, appointed an 'Executive Committee, consisting of Samuel Harris, John Williams, Eli Clay, Simon Walton and David Barrow, on the north, and Robt. Carter, John Waller, Wm. Fritchie, John Leland and Remond Ford, on the south side of James River, to forward the business respecting a seminary of learning." (Simple's Hist. Va. Bap., p. 78.)

The foregoing facts are submitted in proof that the Baptists have been engaged in this country for more than a hundred years, in founding and sustaining educational institutions; one great aim of which was the proper education of young men, candidates for the ministry. The Baptists now engaged in this work are the same people who, at the first, engaged in it.

Our point is now sustained: "The Primitive Baptists founded schools and promoted ministerial education; hence those who now do so are the real Primitive Baptists, and Eld. Fain's people who, as a denomination, oppose such things are not Primitive. These conclusions are legitimate and inevitable from the premises which have been proven beyond a doubt. We submit this whole subject to every candid reader.

Finally, Eld. Fain's effort to prove that Rhode Island College (now Brown University) was not a Baptist institution is a failure. As we have seen it was founded as such, and is yet so recognized. And again, he attempts to make quite a scare-crow of the fact that some of the early institutions of learning among the Baptists had no theological chair in them. What if they did not have? Does this prove that those who founded them were opposed to theological training? Or does it not rather show that at that time their plans were not fully developed?

What are the facts? Simply these. Our early American Baptists established schools and colleges to aid in the promotion of ministerial education. They contributed money to aid young men in securing such an education. At first the instruction was confined mainly to the ordinary branches and the languages. Subsequently the same people provide for the instruction of ministerial students in the doctrines of the Bible, and did thus increase their advantages. When this is done Mr. Fain cries out "modern schism."

How strange that he should be willing to have schools in which to educate ministers in the English, Greek and Latin languages, etc., but not in the Scriptures, notwithstanding every minister needs, above all things, a knowledge of the Bible. But Mr. Fain's people are not, even as a denomination, promoting ministerial education in the sciences, etc., and hence they are unlike our oldest Associations, as we have heretofore shown. Why, then, does he claim identity with them? If his people are the ecclesiastical descendants of those who founded Brown University, and also Columbian College, and Mercer University, the mature developments of the efforts and institutions among the old Baptists of Virginia, Georgia and other States, then why do they not own said institutions now? If his people are the same in sentiment with those Primitive Baptists, then why do they not collect funds, found colleges, appoint Education Boards, and promote the education of candidates for the ministry? Let him answer if he can. R. S. DUNCAN.

New Hartford, Mo., 1875.

RITUALISM—We quote from the New York Churchman: "When we teach children that in baptism they are made members of Christ, children of God, and inheritors of the kingdom of heaven, we must take care how we negative the virtue of that by making the process of conversion unnatural and strange. Conversion is only living up to our baptismal privileges. It should be, therefore, no violent transition." It is hard to see how more of error could have been crowded into the same space.

Cruciant words are as a honeycomb, sweet to the soul, and health to the bones.

Louisiana Department.

Resolved, That we at present accept THE BAPTIST as our State organ on the following conditions, viz.: 1. A reasonable portion of the paper shall be allowed to represent our local interests. 2. That the Minutes and other Baptists of the State be invited to write for said paper. 3. Resolved, therefore, that we do pledge ourselves to read the circulation of the organ thus selected.

Resolved, Furthermore, that the ability with which THE BAPTIST has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merits—commend it to the denomination as one of the best living exponents of Baptist faith.—*La. State Convention.*

PASSING AWAY.

THE evanescent nature of earthly things is often commented upon; but how few reflect over the facts! Life, so busy, filled with crowding scenes and multifarious activities, and surrounded by the enchantments and snares of the tempter, is loth to regard those things that lead to self-denial and abridgement of the desires of the flesh. How unwise, when we contemplate the exalted sphere of life in the great eternity of God, and the directing power of this earthly existence over individual destiny there! That every soul is to bear the full blaze of divine light over all the doings of the flesh, and every thought and intent and deed brought out in panoramic view before the gaze of the assembled universe. Humiliating reflection to proud, vain, designing humanity! Truly, flesh in its inherent strength is as grass and its spirit is poured out like water. How is it then that the soul does not cry out mightily, "My father thou art the guide of my youth!" Helpless infancy must have too protecting, tender care of parental love; but man, though possessing the mightiest development of mind and spirit, is infinitely more dependent upon the power of God to sustain life and aid its blessings.

As we survey the rapidly changing course of events and the urgent need of faithful and capable guides and instructors, we look with lingering and sad regret upon the luminous track left by an earnest worker of Zion in the destitute fields of Louisiana, who so soon has been summoned to rest from his labors. And by that example we are urged to consider whether we cannot bear greater burdens and endure greater trials and anxieties for the Redeemer's kingdom. It seems, as we reflect over a Christian life so filled up with arduous labors, so unwearied in spirit and so entirely consecrated to the one object of saving souls, we, ourselves, are capable of doing more.

In the present confused state of temporal affairs and clashing of discordant elements, the heir of eternal blessedness, is in great danger of forgetting the high estate of his Father—God, and of yielding to the dictates of the world of sin around him. So the apostle Paul, that great and earnest man of inspiration, utters the warning, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

Evergreen, Azeville Parish, La., 1875.

CHURCH DRUNKARDS.

WHAT shall the church do with her drunkards? The surgeon says of a mortified limb: "Cut it off or die," the farmer says of weeds, "root them out or lose your crop."

Fact, stern and stubborn, is that mortified limb, weeds, dead wood and the like, are under the condemnation of laws irrevocable in their nature, unfailing in their execution. There is neither life nor health in them. "What of the drunkard? His name is on the church-book, is it on the Lamb's book of life?" His fellowship is with the "saints" on earth, what of his eternal inheritance? "To the law and the testimony."

"They shall not inherit the kingdom God." Gal. v. 21; Rev. xxi. 27.

"They are of the night." 1 Thess. v. 7.

They are to be cut off from the company of believers. 1 Cor. v. 11.

God has fixed the status of the drunkard. What shall the churches do with him?

No greater lie against God, no viler contradiction of his truth, no grosser neglect of plain, unequivocal duty, can be perpetrated by a church than that outrage which is inflicted by retaining a drunkard in its fellowship.

What says the church by its neglect to withdraw from the drunkard?

The church calls him "brother," admits him to the Lord's table, and to all the privileges enjoyed by the obedient believer in Christ Jesus. This is as much as

declaring: "We regard you as fit for the kingdom of God, the brother of our Lord Jesus; your profession and life are Christ-like, your footsteps are heavenward."

A preacher once said: "I really believe that some men have more religion when drunk than at any other time," and instanced an old relative of his own as a remarkable example corroborating this singular declaration. It was replied to him that the word of God explicitly declares that drunkards cannot inherit the kingdom of God.

It is pleaded that drunkards should be forgiven again and again, as oft as they profess penitence. But repentance leads to present salvation and holiness. Repentance includes an afterthought, a resolution and an act—"fruit meet." "They that do these things shall perish," is written against the drunkard. He cannot enter the heavenly kingdom; all the churches on earth can't change God's truth.

Others plead for delay. "Let us wait and see if he won't do better." Ungodliness grows better! Sin becomes holiness! What says Paul?

"Deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Hence, to retain the drunkard in church-fellowship opposes his thorough and Scriptural reformation. Paul's way is to put him out of the church that he may awake to his true condition. Hence, the salvation of the drunkard is exclusion from a nominal church-membership founded upon a false method with God's word. In God's name teach the inebriate the truth! Tell him in loving, faithful action that God has forever shut the door of his kingdom against the drunkard. If anything can save him it is under God's blessing, the truth.

Again, it is urged that the exclusion of the unfortunate one is delayed because his family connections are such good people, and "we can't bear to hurt their feelings so." What dreadful inconsistency! Introduce this to our pulpits and there would be an end of truth. Think of it. Send a man to hell because you fear to hurt his wife's feelings! This is charity of the devil's most approved patent.

What are a family's feelings to God's truth, to the law of his church, to the safety of the drunkard himself, to the welfare and feelings of the church of God, to your own obligation to faithfulness? Feelings indeed! Has the church no "feelings" that deserve respect? Will "feelings" alter the "cannot enter" of God's law? Faithless plea! Let solemn regard for truth and faithful love for the church and to dying sinners lead us to true sympathy and friendship for the drunkard and his family.

The danger of a drowning man is heightened, not lessened by concealing the fact from himself and his family. Be true to God and you must therefore be true to men.

"But," says another, "we cannot prove drunkenness; no definition of drunkenness is given in the Bible." We cannot decide how many times a man must be drunk before he is a drunkard. We don't know exactly where sobriety ends and drunkenness begins. This is the great stronghold of cowardice in church action. The world knows what drunkenness is, and the Corinthian church knew. If conscience is so tender on this question, the church should define its view of the matter. It should declare that any one who habitually, unnecessarily uses intoxicating liquors is a drunkard. For more harm is done by that class of drunkards known as "moderate drinkers" than that which goes speedily to the gutter, and certainly the moderate drunkard ought to be included in the definition. As to proof, nothing could be easier. If rumor says that a church member has been guilty of any offense, it is the duty of his brethren to ascertain from him personally the truth of the charge. If "commonly reported" that a brother has been drunken, don't wait a minute, but go to him and ask if the report have a just foundation. He may be able to explain satisfactorily, and so be relieved from slander, otherwise the proof is made easy. This course simplifies the entire matter and brings the drunkard to a point where prompt decision is necessary. That course which delays for outside proof is an unworthy one, and devoid of that frankness of intercourse which should characterize church members. Delay destroys strength and peace. Wait for more evidence when you may learn the whole matter from him you call brother! When he is said to be in danger, go see for yourself, your covenant pledges you to this course. Your Master did more than this for you, and he says, "love him as I have loved you."

And this is the duty of each member of the church. "What is everybody's business is my business," is the Christian version of an old saw. Don't be afraid of anything but of God's truth and of his displeasure. Be very much afraid of aiding Satan in fastening irrevocably his chains around one whom you call brother. Be afraid of despising the church of God, of paralyzing effectually its power for saving sinners and developing its members to usefulness and happiness. Be in terror lest you lie against God, and seal not only the drunkard's, but also your own fate, lest through your false cry of "peace, peace" destruction suddenly come upon your church and upon yourself.

Alabama.—J. A. Scott \$2.70, F. L. Hearn 1.00, W. M. Cooper 1.00, B. C. Bennett 1.20, S. R. Simms 2.15, J. H. Glayner 2.00, R. W. Davis 12.00, J. Chancellor 8.10.



G. W. Rogers, Mo.—Would that we did. Will look.

J. M. WHITE, Ind.—Your paper has long since been changed to P.

Z. T. Eason and all others.—The Bible Baptist all sent up to first April.

P. W. Cook.—Where is your postoffice, and where did J. W. Ray get his paper?

N. S. Davis, Tenn.—The old clerk did not credit your club, it is now done, excuse card. Tell all they are paid.

Dr. McRUSSELL, Tenn.—You say that you paid more than a month ago, and the paper stopped. Please tell us how you sent the money and when.

The following named parties have sent letters with money to this office, without giving their postoffice or State: L. Burris and A. Barnes, Alfred Ray. Please send them—CLERK.

Jno. Y. MIDDLETON.—Postage received. We do not see the moral feature in the claim you set up. By a legal technicality only can it be construed. Will write so soon as possible, but it has been explained to your father.

LENA'S CHURCH, Tenn.—Some one gave to the Convention, \$1.00 for paper, but we cannot find such a postoffice on our list now in the Postoffice Directory. Tell us when they are now getting the paper and we will credit them.

H. M. BRUNSON.—Where are you?—two letters and no postoffice! You say you send \$5 in one letter and it comes without any. Write and give your State and postoffice, and all others should. We have a pile of letters unattended to, because without address.

S. R. SIMS, Ala.—The clerk says they were long ago sent and they are so marked on the books—sent out of first edition. We will try and trace but fear they were sent by mail; will examine old express books. At what express office should they have been sent?

NAMELESS, Miss.—Some one sent us his postage—and will not all do it at once who have not?—without name, but asks if a pastor has the right to letter off the members? No more than any private member of his church, and a Baptist church should receive a member on a letter from a pastor.

F. L. HEARN, Ala.—We know nothing of the Eye Cups or of Ball's organ. Sell good books—the Hymn and Tune Book of the Southern Baptist Publication Society. The Body and Lung Brace is the best mechanical patent you can sell and make a good living—with THE BAPTIST and Hymn Book.

Money Letters Received.

Tennessee.—J. F. Fields \$2.70, R. M. Lax 2.00, J. A. Moore 5.10, J. M. Carter 1.25, Mrs. V. S. Baird 2.80, J. M. Morris 1.00, W. T. Bennett 5.00, J. W. Tallferro 5.50, J. S. Thomas 1.30, G. R. Nicholson 7.70, J. B. Torrell 2.70, T. C. Tensdale 2.70, T. G. Cassitt 2.70, S. Goodwin 2.70, T. E. R. Hunter 5.40, A. Spain, 2.70.

Mississippi.—C. B. Young \$2.80, C. Allen 2.70, P. Parser 2.70, A. Sumner 2.70, M. P. Lowrey 13.80, L. M. Hollingworth 10.00, H. K. Gardner 5.00, R. M. Payne 6.40, J. H. Cannon 6.00, W. H. M. Durham 2.00, W. H. Wheat 6.00, B. F. Briley 2.70, R. S. Flinn 2.70, J. Lewis 8.00, J. W. Hay 1.40, J. G. Salts 3.50, G. H. Varnado 2.70, J. Harrell 6.00, Mrs. R. J. Sims 2.50, J. T. Brown 5.40, B. A. Lee 1.25, C. A. Hogan 3.70, W. M. Chaffin 11.05.

Alabama.—J. A. Scott \$2.70, F. L. Hearn 1.00, W. M. Cooper 1.00, B. C. Bennett 1.20, S. R. Simms 2.15, J. H. Glayner 2.00, R. W. Davis 12.00, J. Chancellor 8.10.

Georgia.—Mrs. A. A. M. Guthrie \$2.70, W. Tucker 8.00, A. McAllister 10.00.

Kentucky.—J. F. Marks \$2.05, W. T. Gaddis 2.50, G. S. Ellis 2.70.

Louisiana.—W. C. Moreland \$5.40, R. M. Nesbit 5.40, G. W. A. Alexander 1.50, H. M. Brunson 4.40, W. B. Reynolds 3.00, F. Courtney 5.40, J. A. Walker 8.50, J. W. McFarland 8.20.

Texas.—W. H. Waldrop \$1.10, Mrs. E. M. Roach 2.70, J. N. Key 12.70, C. Foster 5.00.

Arkansas.—J. F. Howell \$2.70, T. Moody 1.00.

Miscellaneous.—T. W. Ayers, S. C., \$5.40; M. Hoffman, N. C., \$2.70; C. C. Hughes, Oregon, \$5.00; W. French, Mo., \$2.60.

Editorial Notices.

THE DIAMOND COTTON CHOPPER, CULTIVATOR AND PLANTER, WITH CORN PLANTER ATTACHMENT.—We are pleased to see that this implement, which is advertised in our columns and extensively introduced last season, is now sold under a guarantee to give satisfaction. This feature shows conclusively that the gentlemen who are interested in the sale of the machine have perfect confidence in its success. Their character and responsibility is vouched for by the leading bankers and public officials in North Carolina. We are also pleased to note that a corn planter has been added to the cotton planter as an attachment. It is highly recommended. See advertisement elsewhere.

McCARLEY'S JAVA PROOFING COTTON SEED.—See advertisement and testimonial of this rate seed, yielding nearly twice as much per acre as the old, common, degenerated seed. We will send the balance on hand, in quantity to suit purchasers—one bushel, half bushel, or even one peck. Send cash with order, or C. O. D. Try a patch and have seed for next crop. Address J. R. Graves, agent for McCarty.

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I can preach day and night for two months with my Brace on and not feel hoarse as I would in one week without it. Every minister, strong or weak, ought to have one. A. ROUTH.

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My old Brace that I have worn for sixteen years has become too small for me. I find that I cannot do without it. They are worth—I cannot estimate how much—forward you ten subscribers and \$5 cash, as I cannot wait until I get the remaining five subscribers. THOS. GILBERT.

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The Braces are all marked in even numbers, and can be enlarged two inches. Most persons increase in flesh and rotundity by wearing it. Don't wait until you are half dead or permanently injured before you send for one. Borrow or beg the means of self-preservation. Address all orders to J. R. GRAVES,

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