

adjourn every other debate, until this is met and fairly settled,—that you are the called of God. Take hold of the full and free invitations of the gospel, and Christ and salvation and heaven are yours.

And, for your encouragement, we would say that the feeblest puttings forth of grace in the soul are indisputable evidences of the inward and effectual call of the Spirit. If in the spring-time I mark the gentle budgings of the costly plant, I rejoice, yet with trembling. The cold wind may blow, and the hoarfrost may light upon those buds, and so nip and kill them that they shall never burst into the beautiful and fragrant flow. But when I trace the budgings of grace in the heart of a poor sinner,—when I descry the evidence of the Spirit's operation in the soul, I feel no misgiving,—I cherish no fear; for I am assured that he who hath begun the good work will carry it on, and perfect it in glory. No worm shall kill its root,—no frost shall nip its leaf,—no winds shall scatter its fruit: it shall never, never be destroyed. God will complete the work to which he puts his hand. O precious truth! replete with encouragement to the sorrow-stricken, sin-burdened, Christ-seeking soul! Sweeter music is not heard in heaven than chimes in these words, addressed to you: "Him that cometh unto me, I will in no wise cast out."

Are we called? Then let us heed the earnest entreaty of the apostle: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." (Eph. iv. 1.) Let the lowliest and the highest vocation of life be dignified and sanctified by the heavenly calling. Wherever you are, and in whatever engaged, forget not your high calling of God. You are called to be saints,—called to a separation from the world,—called to a holy, heavenly life,—called to live for God, to labor for Christ, and soon will be called to be with the Lord forever.

THE SOUTHERN BAPTIST CONVENTION. THIRD DAY'S PROCEEDINGS—AFTERNOON SESSION.

[Since the majority of our readers will not see the published minutes of the Convention, we give them the reports of the leading committees.]

The President called the Convention to order at 3 o'clock, and after the usual devotional exercises, reports of committees were ordered.

Relations with the Colored Race.

The Committee on Duty to the Colored Race made their report as follows:—

Your committee, to whom was referred that part of the report of the Home Mission Board, relating to the colored people, beg leave to report:

We are most profoundly impressed with the conviction that the Baptists of the South are under the highest obligation to do what they can to elevate and improve the colored population in their midst, both in morals and religion. They form a part of those to whom we are commanded to preach the gospel. They have immortal souls to be saved or lost. If it is our duty to send the gospel to the benighted sons and daughters of Africa, and this we assume, it is equally our duty to give this same precious gospel, "which is the power of God unto salvation to every one that believeth," to the children of Africa in our midst. If it is our duty to supply the "Word of Life" to the destitute of our own race, in our own country, and who will question it? It is equally our duty to give it to the colored people, who live among us. Their skins are dark it is true, but they are sinners, and if saved, are to be saved by the same precious blood that redeems and cleanses us. In former years they toiled and labored for us. As Christians then, we thought it to be our duty to teach them the truths of the Bible, and we did so, as ministers listened to our teachings and gladly received the word. Has the change in the relationship that once existed between us, destroyed our responsibility? Does this change make it any less our duty to give them the gospel, and give all the help we can, in their efforts to advance in education, morals and religion? We think not, but on the contrary, we think their present condition demands of us more active work in their behalf, than we have ever done. They are to-day in greater need of the purifying and elevating influences of the gospel than ever before—suddenly thrown upon their own resources, having erroneous ideas of freedom, liable to be led into error and excesses of various kinds by designing and wicked men, who take advantage of their ignorance and prejudices. They should be the special objects of our sympathy and prayers; we should feel, as Baptists, that we owe it as a special duty to these people,

under an obligation than we owe to every people, outside of our own country, to give them religious instruction. The peculiar relation that exists between us and the colored people now, the fact that they are to live with us as citizens of the same government, possessing with us the same rights and privileges under the law, should prompt us to do what we can to elevate them and thereby qualify them for their new relationship and industries. We are gratified to know that there is an increasing desire among the colored people to listen to the preaching and religions of their white brethren. They are beginning to see their need of such instruction and are calling for it. This is a hopeful sign, and we should at once avail ourselves of the opportunity which presents itself for doing good among them. Your committee would suggest that there is no better way for us to cultivate this growing disposition among them than for our pastors to work with them and give them such instruction as they may be able. We would recommend that the pastors of our churches preach regularly to the colored people on Sabbath evenings, as in former years, when it is acceptable to them. As a means by which the ministers among these people and their churches may be instructed more perfectly in our doctrines and church government, we renew the suggestion made last year, that ministers institutes be organized, and that our ministerial brethren give their special attention to these institutes, so as to make them productive of good. We would recommend that the Home Mission Board continue the work of missions among the colored people, as it has ability, and we would urge upon our State Conventions, General Associations and churches to contribute to this object. The Valley of the Mississippi presents a wide field for mission work among the colored people. They are gradually gravitating to the rich and productive lands of that valley. Our Board should be able to send out missionaries, both white and colored, to this field. There is another hopeful sign that manifests itself among the colored people. They have a great ambition to secure an education for themselves and their children, and we should encourage it. They form an important factor in our political economy; they have the ballot; to cast it intelligently they should be enlightened. They must be educated. Duty to them and ourselves demands that we aid them to secure an education for themselves and their children; that they may be fitted for the duties of citizenship. There is another recommendation that we would make. It is that we should circulate religious literature among them in the form of denominational books. Their ministers need instruction in our denominational doctrines. It is true that the natural tendency of the colored people seems to be towards the Baptists. But a great many of them who become Baptists appear to think that the only difference between us and other denominations of Christians is upon the subject of baptism. They understand very little about our church government and many other peculiarities that distinguish us as Baptists. They need instruction upon these points as well as upon others relating to holy living. Much good can be accomplished in this direction by the dissemination of religious and denominational literature among them. Those of them who can read, and many of them can, will read every book you place in their hands. We close this report by an earnest appeal to the members of this Convention, and through the churches which they represent, to give more attention to the mission work among the colored people, and your Board in its efforts to carry out the instructions of the Convention. It is made the duty of the Home Mission Board to sustain missionaries among this people. That Board must have money to do this. The churches—the Baptists of the South—must furnish this money. They are able, and they should not quietly and by their own inaction, turn over to others a work which belongs so peculiarly to themselves. Respectfully submitted, JAS. SHACKLEFORD, Chairman.

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could. He started with 100 members and now he had 1,025. He had been compelled to build four times for room. He had tried to teach his people to be busy and not to be lazy. Mr. Merry's speech was a very interesting one and he was listened to with great attention.

Dr. Baker said he knew Bro. Merry was ordained by him, and he knew he (Mr. Merry) was orthodox. He (Dr. Baker) had been ordained by a Welsh minister and the Welsh claim that ordination came by divine succession; so as Bro. Merry was ordained by him he was orthodox. But Bro. Merry had played a Yankee trick on him. When he was ordained, he (Dr. Baker) gave Bro. Merry a Bible and it had never been returned.

Bro. Merry—Yes, and I have got that Bible yet. Rev. Dr. Cutting of New York, Corresponding Secretary of the American Baptist Home Mission Society, was invited to discuss the report, and did so in an interesting address of half an hour.

The report was adopted. The Committee on Indian Missions submitted a report through Rev. Dr. Baker, their chairman.

Dr. Baker proceeded to discuss the report in an able address, upon the conclusion of which the Convention adjourned.

FOURTH DAY'S PROCEEDINGS

Indian Mission Schools.

The President announced that the first business to be considered was the report of the Committee on Indian Mission Schools, which was under consideration when the Convention adjourned Saturday.

This report, as presented, is as follows:—The history of the attempts to civilize and Christianize the Indians of this country is fraught with valuable instruction. The importance of combining education and Christianity has been seen from the first. The early colonists of New England and Virginia not only sought to teach the aborigines the true knowledge of God, but they also taught them agriculture and the other most necessary arts of civilized life. Schools were established among them, not only to impart religious instruction but husbandry and the mechanical arts. And while the early colonists labored with considerable success to induce their savage neighbors to adopt civilized usages, to bring them under the influence of Christianity, since the establishment of the United States Government, the government has done much incidentally, to promote missions among the Indians. In making treaties with them, the government has induced them to set apart large sums from the price paid for their lands by the United States, for the promotion of education and religion as well as the useful arts. These sums are generally paid to the Indians in the shape of annuities. The annuities due to the Indians from the government are simply the interest of a fund held in trust created from the sale of lands belonging to the Indians. This fund is under the care of the Secretary of the Interior, the interest payable to the order of the council. In the plan proposed to this Convention through our Home Mission Board, for the establishment of a manual labor school for boys and girls among the Creeks, the Creek nation proposes to give us on certain stipulated conditions, for the establishment of such a school, one hundred acres of land, and a further appropriation of six thousand dollars per annum for the education of fifty boys and fifty girls, the former to be instructed in husbandry and mechanical arts, doing the work of the farm; the latter to be trained in all that pertains to the economy of the household. The annual appropriation of six thousand dollars is contingent upon the erection of the necessary buildings, the preparation of the farm for culture, and the appointment of a superintendent and teachers, and will begin with the opening of the school. In accepting such proposal, there is, on the part of this convention, no compromise of Baptist principles. There is no union of church and State in this case. The one hundred and sixty acres of land which the Creek nation proposes to give us for this school, is the property of the Nation in common, and is allowed for the purpose of teaching them agriculture. The six thousand dollars per annum which they appropriate for educational purposes, is not to be raised by taxation, nor is it to be a gift by the United States government. This sum is the interest of a fund held in trust by the United States government, and belonging to the Creek Indians, and was created by the sale of their lands on the east of the Mississippi river. It was set apart as a school fund by the Creeks themselves, and it cannot be appropriated for other purposes. It has been the settled policy of the United States government to encourage the Indian tribes to appropriate large sums from annuities received from the government for the establishment of schools

and the promotion of the arts. And the sums have been generally expended through the several missionary societies, and of course by the missionaries as the persons most competent for the task, and many, if not all of them, being well acquainted with the various handicrafts most necessary to the partially civilized people among whom they live. The government has uniformly encouraged the policy of thus applying these sums through the Mission Boards of Christian denominations, and for more than half a century Baptist missionaries have had a share in applying these funds, as is shown in the reports of the Baptist's Triennial Convention, the Missionary Union, and other Baptist organizations. And the project of establishing such a school in the Creek Nation is now proposed to us, is by no means a new project, and our Home Mission Board regard the establishment of the school as indispensable to the successful prosecution of our work there in future. In proportion as other Indian tribes have multiplied schools and academies, not only have they made astonishing progress in everything that characterizes civilization in general, but a character of permanence and widespread influence has been given to their religious institutions. Those who take the lead in introducing agriculture, schools and mechanics among the Indians acquire great influence over them, and those educated in the schools will become the leading minds in the nation and do much in forming the national character. The opportunity afforded to this Convention of establishing a manual labor school in the Creek Nation is too important to be neglected. If we fail to carry out this enterprise, we may expect comparative failure in other departments of our mission work among the Indians. They will lose confidence in us, will make other provisions for the education of their youth, and we may be compelled to retire in disgrace from the field in which, hitherto, the Lord has blessed us. We close by urging upon the Home Mission Board the use of all practicable means for establishing, at as early period as possible, the proposed manual labor school among the Creeks.

SAM'L BAKER, Chairman. W. BURR, M. B. PILCHER, W. B. CLARK, J. H. FOSTER, Committee.

The report was adopted, after being discussed by Rev. Henry E. Buckner, of Indian Territory. Rev. J. A. Broadus called attention to the fact that the names of the West Virginia Association and others had been incorporated and passed, with the report on constitutional amendments, instead of rejected, as had been stated in one of the newspaper reports.

Rev. W. C. Crane, of Texas, moved that the order of Business be suspended for the purpose of appointing a committee to nominate a new Board for the Southern Baptist Convention. The motion was adopted.

The President announced that he had received a communication from the Savannah River Association in reference to Africans on the coast. The communication was referred to a special committee.

African Missions. The Committee on African Missions presented the following report which was adopted:—The Committee on African Missions submits the following report: In obeying the command to preach to all nations and to every creature, the perishing millions of Africa have strong claims on this Convention and the Baptists of the South. We thank God for what has been done by our missionaries in former years and would cherish in grateful remembrance the labors and sacrifices of Bowen, Clark, Tremble, Phillips, Reid, Casmand, Denmark and their co-laborers in former years to extend the saving power of the gospel to that benighted clime. We earnestly commend to the sympathy, prayers and support our brethren David and Colley, now laboring under the patronage and direction of the Southern Baptist Foreign Mission Board in Africa, and that our missionary force be largely increased there in sending other laborers. That we should provide facilities to establish schools, circulate the word of God—and preach the gospel wherever and whenever opportunity permits of the only hope of saving its millions of immortal souls rushing to endless destruction. The wants, the woes and walls of these innumerable multitudes call to us to-day for help; shall we not give it? Time is passing, souls in this harvest field and perishing by millions, and soon we shall be called to an account for our stewardship. Let our colored Baptist churches throughout the South be urged to aid us in this good and glorious work, and let them be impressed with the obligation to learn and prepare laborers for the harvest field of immortal souls. Respectfully submitted,

J. H. STRIBLING, Chairman.

The following committee was appointed to nominate new boards for the convention:—W. C. Crane, of Texas; P. H. Kerfoot, Maryland; John F. Tanner, of Virginia; E. Dodson, of North Carolina; J. K. Mendenhall, of South Carolina; E. R. Carswell, Sr., of Georgia; L. C. Coulson, of Alabama; M. P. Lowry, of Mississippi; H. C. Wallace, of Missouri; J. P. Eagle, of Arkansas; E. L. Jordan, of Tennessee; T. C. Stackhouse, of Kentucky.

Education of Colored Ministers. Rev. E. T. Winkler presented for adoption the following resolution:—Resolved, That the wise and suitable education of colored ministers is a matter of great importance, and it is hoped that Baptists in every Southern State will interest themselves in seeking out young colored men who may be called to preach, and encourage them to attend some one of the excellent schools sustained by the American Baptist Home Mission Society.

Rev. Dr. Cutting, Corresponding Secretary of the American Home Mission Society, was invited to address the Convention. He responded and said that he gave the resolution his warmest support and urged on the Convention to adopt it and aid the American Home Mission Society in its work of educating colored ministers.

Rev. M. T. Sumner, of Alabama, said the approval of Dr. Cutting would not be in vain, as the Southern Baptists were in full accord with the work. They had done very little, but it was because of inability. They would have done more had they been able.

Rev. S. W. Warder of Kentucky, approved the resolution. In Kentucky they were doing a good work among the colored people. But he was willing to say now what he had said during the war and before the chains of slavery were broken, that the colored people had their warmest friends and sympathizers in the South. The education and bringing of this people to a standard of Christianity was a necessity and of the greatest importance.

Rev. G. P. Bagley, of Kentucky, said he approved the resolution. Rev. J. M. Williams Moved that speeches be limited to ten minutes during the remainder of the session of the Convention. The motion was amended by inserting five instead of ten, and the motion as amended was adopted.

Evangelization of the Colored People. Rev. E. T. Winkler, from the committee on the communication of the Savannah River Association, reported as follows:—This committee, to whom was referred the communication of the Savannah River Association, recommending new efforts for the evangelization of the colored people at the South, propose the adoption of the following resolution upon the subject:—Resolved that our Southern Baptist ministry and churches be invited and urged to contribute, as far as lies in their power, to this important and vital interest. Institutions for the instruction of the colored preachers, contributions to aid those who desire to study for the ministry, and personal effort in the colored Sunday-schools, are the most available measures now within our reach. Contributions also made to the Home Mission Board will be wisely and promptly expended for the support of missionaries among the colored people. The elaborate report already adopted in regard to the duty of Southern Baptists to the colored race renders it unnecessary that any further suggestion should now be made.

E. T. WINKLER, Chairman. The report was adopted. Woman's Work. The committee on woman's work made the following report:—The committee on woman's work have had the subject under prayerful consideration. We are profoundly impressed with the fact that woman's influence is not made as available as it should be by our churches. The apostle enjoins upon us to help those women who labor with us in the gospel. We congratulate the Board, and our Southern sisterhood, upon the guidance of the Lord in the selection of such women as Mrs. Holmes, Miss Whilden, Miss Moon; and the valuable Bible missionaries, and the number of valuable Bible missionaries, now engaged in the work. We hail it as readers now engaged in the work. We hail it as a good omen that the women of our country have evinced a desire to work in the missionary interest, and that they are realizing it. "Go ye into all the world, and preach the gospel to every creature." The family is the stronghold of sin or of righteousness. Save the women and children,

and you save the nation. If the mothers of China, Italy, Africa or America are regenerated, and consecrated to Jesus, they will train the children in the way they should go; and the men will be stimulated to holy living and noble deeds. Until a few years ago, women, in heathen countries, were excluded from all Christian influences

given, in our Sunday-schools, and, so far as practicable, special missionary meetings be held for children.

Fifth, that our Foreign Mission Board be directed to take steps toward awakening new interest and zeal on the part of the denomination in this great work, either by appointing a suitable man to travel throughout the land, arousing the churches as Luther Rice aroused them, or by such other means as may seem to them wisest and best.

Indian Missions.

The committee on Indian missions reported as follows—

Your committee to whom was referred so much of the report of the Home Mission Board, as relates to this subject, having had the same under careful consideration, and having sought out all available information, respectfully submit the following report:—

General Statements.

There are in the United States about 200,000 Indians; of this number nearly 25,000 are of mixed blood, and 175,000 wear citizens dress. There are in the Territory 5,500 children who attend (English taught) school. Of the 126 white missionaries among the Indians, only eight are Baptists. As per report of 1877, the amount of \$35,161 was contributed by all religious organizations for missionary work among the people. As opposed to this, it appears from the official report of President Hayes that the sum of \$2,312.15 was expended in the late war against Sitting Bull, besides the sacrifice of near 500 lives. The Presbyterians and Episcopallians have mission stations among the lower Sioux, where 6,000 or 8,000 of this tribe are living in peace. There are in the Indian Territory 100 Baptist churches aggregating 5,000 members, with no Sunday-schools. There are about 75 native pastors. There are the associations which are active missionary bodies, contributing liberally, according to their means, for the support and propagation of the gospel. The Seminoles, for instance, not only sustain the gospel in their own tribe, but also send it to the wild tribes.

It appears from the minutes of the fifth annual meeting (1877) of the Choctaw-Chickasaw Association, that they have determined to have a small printing press to meet the demand of the Indians who cannot speak English. They call upon their white brethren for help to raise the requisite amount, about \$1,200 in all.

The Creek population numbers about 14,000. There are among them two Baptist Associations, made up of thirty-two churches, in which are 29 native preachers and 2,300 members. Baptisms, for months have occurred daily. Bro. H. F. Buckner has translated into the Creek language the Gospel of John and a hymn book, and 1,000 grammars were distributed just before the war. A large proportion of the Creeks can read and write in their own language. As is now very well known, Bro. Holt has engaged to carry the gospel to the wild tribes.

From this general statistical statement it is evident that the work of the Home Mission Board in this department has met with signal success. And there is promise of far greater progress in the near future. In the way of civilization a written language has been given to several tribes of people. Education and agriculture have blessed. But incomparably superior in advantage to all this they have received the Gospel of life and salvation. And still the work goes on with ever increasing momentum and power. We would respectfully urge upon our brethren the peculiar obligations resting upon us to help more in this work. Let us help our Bro. Buckner among the Creeks, Bro. Munroe among the Choctaws and Chickasaws. And especially let us endorse in a sympathetic and substantial way the appointment of Bro. Holt to the wild tribes. Even among the fiercest and wildest of the war nations, let us carry that Gospel which is the power of God unto salvation.

B. H. CARROLL, Chairman.

The Convention adjourned until 3 p. m.

AFTERNOON SESSION.

The Convention was called to order at 3 o'clock, by President Boyce, and after the usual devotional exercises had been engaged in, the report on Indian Mission was resumed, and the report was adopted.

Work in the Home Field.

The Committee on the Work in the Domestic Department, through their chairman, Rev. Dr. Laudrum, of Memphis, submitted their report:—

By the Domestic Department we would be understood as meaning the field of missions in the Southern States and Territories of the Southwest, exclusive of the colored race and Indians. The claims of these races will be presented by other committees. After the State Conventions and General Associations have done all that they can do there will remain, even in the older States, destitute towns and neighborhoods demanding the agency of the Home Mission Board. Then

there are other States, such as Florida, Louisiana, Arkansas, Texas, and still to the West, the Territories of Arizona and Mexico, where, because of sparseness of population and want of money, of capitalists, and because in these States there are new towns and neighborhoods rapidly growing into importance, the work of our Board is necessary and of most urgent importance. Let not the older States forget the needs of the less favored ones. Many of our brethren have children and other dear ones west of the Mississippi. These, as well as others, are in many cases without the privileges of Sunday-schools, ministers and churches. Let a portion of the contributions of the older States go constantly to the Home Board for the necessities of the Southwest. Early in a new field with our missionaries, we began our growth with that of the country and its towns and cities. The work of our Board in Texas is proof of the great advantages of money judiciously spent in the missions of a new and growing country. The present prosperous condition of our denomination in Atlanta illustrates the wisdom and duty of placing a missionary in new and important centers of commerce and of population. In this way we gain a good position and an important influence in towns and cities. I should not be supposed that the Home Mission Board is antagonistic to the work of State Missions; it is supplementary, not antagonistic. It does a work which the State Conventions and Associations are not doing, and cannot do, through any existing agency, except that of the Board at Madison, Ala. Your committee suggest the following resolutions:

Resolved, That the work of the Home Mission Board is indispensable in reference to the duty resting upon us, to give the gospel to the destitute of our own country.

Resolved, That we deem it important that the Home Mission Board and State Mission Board use, as far as practicable, the same collecting agents in the other States, and that where this is done, a percentage, mutually agreed upon, of the collections made in the State go to the Home Mission Board of the general work.

Resolved, That the Home Board can have no desire to have any more important field than the vast region lying west of the Mississippi, into which a countless multitude of immigrant are pouring every year.

S. LANGRISH, Chairman.

The report was discussed by Rev. E. T. Winkler, Rev. Dr. McIntosh and was adopted.

Kind Words was warmly recommended. It has attained a circulation of 1,000,000. It was found that 137 delegates were entitled to seats, and only 22 present.

Atlanta was chosen as the next place of meeting. Time, Thursday before the Second Sunday in May, 1879. The new Boards were appointed. The vote of thanks was passed and the Convention adjourned, after a hearty hand-shaking.

"MISSIONARY BAPTIST" AGAIN.

HE says, "I think I have a right to speak on these subjects." Certainly you have and no one doubts this, but this right which you claim involves the obligation to speak correctly and truly. In the exercise of your right, you are as a Christian, and a man, bound to treat others justly. This you have failed to do, for in your first, you expressed yourself in such a manner as to make the impression upon your readers that you had little if any confidence in the wisdom and integrity of some of your brethren. And when informed that the small sum sent up to the Association would be applied to Bro. A. J. Kineaid, as missionary for a part of his time, you say you are glad that Bro. Kineaid is employed, yet you say "Bro. Griffin did not inform us whether this arrangement with Eld. Kineaid was made before the appearance of the articles of 'A Missionary Baptist,' or since." I will inform "Missionary Baptist" that I did not think this necessary. He adds, "Now if my articles had the effect to wake up the Executive Board and lead to this arrangement with Eld. Kineaid, then I did not write in vain." The spirit of "A Missionary Baptist," is manifest. Why does he suppose that his article waked up the Board to this arrangement with Eld. Kineaid? Did he have any grounds for such suspicions, or reason for the intimation that the arrangement had been made since he wrote? None whatever. He started out in the first article, with the belief that there was a wrong somewhere, that matters were improperly managed, that contributions were not wisely applied, perhaps not applied according to the will of the contributor, and this too, without any

ground for such belief. Now, no one will dare deny to any one the right to discuss any question or speak out upon any subject, but we do insist that those who choose to exercise this right, shall do so in the due observance of the rights of others.

I shall not deny to "Missionary Baptist," the right to discuss the wisdom of such measures as come within the plans of our Boards and Associations, but I do deny to him or any other the right to entertain and publish, without just grounds, such suspicions, such as question the honesty, courage and benevolence of the brethren. Bro. Kineaid has been operating in his field some five or six months, perhaps more, with gratifying success. And yet "A Missionary Baptist" feels called upon to say, without any knowledge upon the subject, that the money sent to the last Association for missions had perhaps gone where the "Woodbine twine." And when told that his suspicions were groundless he says, Well, since you did not say when the missionary was employed, perhaps my articles waked up the Board to this arrangement. So then, "I did not write in vain." Were I to wound any man's feelings, needlessly, I should regret it deeply, yet I must say to "Missionary Baptist," that he has, in the exercise of his right, been unmindful of a high and sacred obligation, and that the tendency of his articles is evil. And more, if he desires to speak out upon the subjects of the University and Missions, come out from your concealment, and speak in your own name. In a manly way let us know you as well as your feelings, and opinions. If there are wrongs, mistakes, or dishonesty, come out in your own name, and let us have the benefit of your wisdom and experience.

GEO. W. GRIFFIN.

COVETOUSNESS.

COVETOUSNESS is undue desire of gain. The New Testament calls it idolatry. By referring to Dent. xiii. 17, we learn that idolaters were to be stoned to death. The witnesses were to throw the first stones and afterwards the whole congregation to continue to stone them till they were stoned to death. If a town went into idolatry, every man and every beast was to be killed and the property of the town was to be burned to ashes.

It makes a man dishonest. He is a robber, for he robs God and robs society.

It prevents the spread of the gospel. It destroys natural affection. A man has no sympathy for the salvation of his children or of his neighborhood. Neither a covetous deacon nor a covetous minister is to be ordained. The covetous man is not to enter into heaven. (1 Cor. vi.) Says a minister, we are the poorest people in the world and we can't give a cent to missions of any kind. A wicked circus comes along and raises \$1,000 in a few hours.

J. L. DODSON.

NEWS NOTES FROM MISSOURI.

BRO. GRAVES:—My church here is being greatly blessed. Had an ingathering during the winter of over sixty members, and the good work still goes on. Baptized two persons last week, and one awaits baptism. The young converts are working for the Master and at almost every meeting bear public testimony for him.

Pastor Flenor at Atchison, Kansas, is doing a good work for the Master. His church has been greatly revived and about forty-eight additions recently made.

S. M. Merrill, D.D., who came to us from the Congregationalists recently, and who has been preaching in Maryville, Mo., has just been excluded from the Baptist church of this city. He was once a Methodist, once a Congregationalist, perhaps once a Presbyterian, once a Baptist and is now trying to join the Northern Methodist Society. He once figured around Gallatin, Tenn.

WM. HARRIS.

St. Joseph, Mo., May 23, 1878.

TO MINISTERS.

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The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."—Ps.

J. R. GRAVES, Editor and Proprietor. U. W. GRANTLIER, Office Editor. JAS. B. MAHAPPEY, Book-keeper and Order Clerk. Business Office: 227 Second street, Memphis, Tenn.

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human traditions, ecclesiastical, civil, and political. All human institutions as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as he established them upon his followers, the same in substance, in mode, in order, and in symbolic meaning, unchanged and unchangeable till his coming.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to his ordinances, without possessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies, or ecclesiastical, or any church, or organization that is susceptible of being apparently or logically construed by its members or theirs of the world into a recognized ecclesiastical or ministerial equality with Baptist churches.

THE SOUTHWESTERN BAPTIST UNIVERSITY.

THIS Institution has been a success from the first. It has enjoyed a liberal patronage and the strict discipline and thorough instruction imparted have given the public the fullest satisfaction. Through the building and equipments are not imposing and attractive like the Vanderbilt, yet they are substantial, and the structure just finished for the Scientific Department is an elegant building. But one thing should be understood: brick and mortar in however large quantities, and put together as they may be, nor magnificent libraries and apparatus do not make a University; but the trained intellects that are employed in developing the minds of the students. It is conceded frankly that the discipline, and the drill at Jackson is superior to that of the Vanderbilt or Sewanee, while the number of students (600) is all we could expect or desire until the endowment will warrant the employment of more Professors. The question to be determined now is the character of the teaching imparted and the scholarship gained at Jackson. To ascertain this, and to give the public an opportunity to judge of this, the annual public examinations are held, and all the patrons of the school and the friends of education are invited to attend. We desire to influence as many of our brethren, and through them the citizens of the State, to attend the examinations on the 27th inst. and to continue to June 3d, closing with the annual commencement exercises. As Baptists, we owe it to our infant institution. We owe it to our denomination to build up a school of the highest order in our State. God in his providence has opened to us a wide and effectual door to do this. A substantial building—ample grounds, and a handsome endowment has been offered to us if we will but supplement the endowment. The sum required is less than \$30 to every Baptist in Tennessee, less than \$10 to every Baptist of Middle and West Tennessee, and less than \$20 to every Baptist of West Tennessee. Not every one can give this sum, but there are thousands who can give their hundreds while all can give something. Fifty thousand sisters can, if they have a mind to work and to give, almost secure its success.

Let the representative Baptists of the State attend the forth coming examination and learn for themselves the character of training given at Jackson, and decide if the University is not worthy of endowment.

We owe it to our sons. We must secure a first-class school for our sons, or send them away from home to be subjected to influences unfriendly to the faith of their fathers; or keep them in ignorance at home, which our duty to them will not allow us to do. Go to the examination, and take your son whom you expect to send to school along with you, and let him witness the exami-

nation and commencement exercises; and they may inspire within him an ambition to enter the lists of noble young men who are training for a life of usefulness and honorable position in society.

Our presence is due to the professors. It will encourage them in their arduous labors. They will see that we are interested in the work they are bestowing upon our sons.

Our presence is due our sons. It will inspire them with a noble ambition to acquire themselves in the exercises with credit to themselves, and to reflect honor upon us. Our presence will delight and encourage them.

We have not space to say more. We bespeak a large attendance of the friends of our University upon the examinations at Jackson. Let us go up and see what character of school we have, and, if found worthy, sustain it with our influence, our patronage and our money.

FRUITS OF AFFILIATION.

CURIOUS said, "By their fruits ye shall know them." Affiliation as invariably bears the same fruit as a briar-bush bears thorns. The Baptists united in a union meeting with the Pedobaptists in a certain town in East Tennessee, and there were two or three scores who were worked up to a confession; and report says the last one was influenced to join the Pedobaptists, that they might commune with those who labored for their salvation. This was the first fruit. The most embittered state of feeling now exists between ministers and people; and the Baptist minister has been published to the world by the Methodist pre-iding-elder as a deceiver and hypocrite. This is the Christian union that is promoted by such unhallowed associations. "How can two walk together, except they be agreed?"

The presiding elder asserts that he would scorn an invitation to preach in a Baptist pulpit, unless it was given with the distinct understanding that he was an ordained minister of a Scriptural church; and for Baptist ministers to invite him to their pulpits, and to engage in ministerial work with them, with the mental reservation that he was not a minister, is simply deceit and hypocrisy; and we believe he is right about it. It is time for Baptist ministers and churches to cease playing the part of hypocrisy to conciliate Pedobaptists.

INQUIRY.

I SHOULD be pleased to see your views on John xiv. 12, 13, 14. How is it that believers do greater works than Christ? And does he refer to his essential divinity when he says "I will do it."—Vers 14. B. F. BURROUGHS, Grey's Store, Texas.

ANSWER.—Your mistake is that into which the many fall, in applying the special promises Christ made to the apostles to believers generally. To comfort, assure and embolden the hearts of his apostles he gave them the promises recorded by John xiv. 12, 13, 14. It was to be to them and the world an undoubted proof of his divinity. An impostor might for a long time deceive with his arts, and singular personal gifts, but these he could not bestow with a word upon others. Foster cannot confer his powers of clairvoyance and mind-reading upon a follower, but Christ promised his apostles that they believing on him, and in his name should be endowed with power to do far greater works, greater in number, and in character, than he had done during his public ministry. This was signally fulfilled on the day of Pentecost, and at the house of Cornelius, and in the bestowment of tongues, in deadly poisons, and the bite of venomous serpents being made innocuous to them, or only those of them who could exercise the requisite faith, for so we understand the language of Mark xvi. 17, 18. The promises were to all who could exercise the faith to do the miracles, and to none others. No apostle could ever perform a miracle without he could exercise the requisite faith to do that particular work—for some miracles required more faith to perform them than others. See case of disciples when Christ was with them. See Matt. xvii. 20.

And on what hypothesis can we account for the fact that Paul left Trophimus sick at Miletus, (2 Tim. iv. 20) whose services he so much needed

when a word would have cured him, but that he lacked the requisite faith to heal him?

But the number of the works done by the twelve apostles during the many years of their ministry was far greater than the number performed by Christ; and while they could do all he did, they did others far more striking. Handkerchiefs and aprons used or touched by the apostles were made to possess virtue to heal diseases, and eject demons. On this the Catholics base their faith in the relics of the apostles and saints. Even Peter's shadow healed the sick. (Acts iii. 15.) Two liars were struck dead at a word, and a sorcerer blind. The reason he gave for conferring these wonderful powers upon them was, "because I go to my Father."

"I will do it." This was an assertion of his own proper essential Divinity and independent personality. He does not say, I will act as your mediator, and ask the Father for you; but, I myself will do it,—in proof of his own Deity and personal omniscience and omnipotence.

EDITORIAL ITEMS.

Mr. Burruss's Seventh Letter came too late for this issue. It will appear next week.

Eld. R. R. White of Friar's Point, Miss., who is attending Bro. Penn's meeting, rejoices in the conversion of his daughter.

The Florida Baptist has again for the third or fourth time been discontinued. We have for years adured the *pluck* rather than the discretion of its editor.

Read President Johnston's strictures on Dr. Burrows's position respecting a baptized administrator of baptism. He certainly carries him to the wall, and pins him there. President Johnston is one of our strongest writers; and he should write more.

Bro. J. L. West late publisher and editor of the Alabama Baptist retires from the conduct of that paper. A publisher is solicited. The paper is an excellent one and has hitherto paid its expenses but not its editors. And, yet, Baptists cannot be dispossessed of the idea that the editors of their papers are getting rich—when the mighty struggle is to make them pay their current expenses.

THE BLUE CROSS.—Some complain that their papers are dropped without their being notified of the expiration of their time. The blue cross on your paper denotes that your time will expire with that paper, or within the month, so as to give sufficient warning to all to renew and miss no papers. We trust that all whose times expire this week will renew promptly, and secure all the chapters of the discussion.

The meetings at the First church still continues under the faithful ministrations of Bro. Penn. They have not been characterized by as many professions as marked them last week. Bro. Hart the sweet singer left, and it was understood that Bro. Penn would be compelled to leave Monday evening. These things naturally discouraged the effort. It has been with a tremendous effort that Bro. Penn has labored to check the ebbing tide. We believe he has organized his forces into working parties that will soon tell upon the interest of the central meeting. Up to this hour (Friday morning) 68 have professed faith in Christ, and 50 have been received into the church. The meeting will continue through the coming week. Several ministers from a distance have been in attendance, enjoying the meeting and studying the method of Bro. Penn. Bro. Clark of Arkansas, has laid the church under obligations for his services in leading the music. Bro. White, of Friar's Point, Miss., and Jameson, of Arkansas, have entered heartily into the work.

MARY SHARP COLLEGE.

THE ANNUAL EXAMINATION of this Institution will commence, Monday, June 10th, and continue through Tuesday June 18th. Commencement sermon, Sunday, June 16th, by Rev. Dr. Nelson of Nashville, Tenn. Commencement day, Wednesday, June 19. Z. C. GRAVES, President.

NEWS FROM THE STATES.

MISSISSIPPI.—We learn from a business letter that Eld. T. H. Smith is prosecuting his work as missionary in Oxford Association vigorously. The Secretary of the State Mission Board urges the churches to raise twelve hundred dollars by the meeting of the Convention, so that the year may be closed with no debt against the Board. The commencement of the Moridian Female College will take place June the 13th. The sermon will be preached by Eld. M. V. Noffsinger of Macon. Eld. C. H. Otkin is travelling in the interest of a Baptist female college to be established at Summit. Over seven hundred people signed the Murphy temperance pledge at Holly Springs. Eld. T. J. Rowan has just joined Eld. Hamberlin as an assistant missionary sent to the coast by the Mississippi Baptist State Convention. These gentlemen are now holding a protracted meeting at Ocean Springs. Peace-goula Star-Democrat. The new Baptist church-building at Ocean Springs was dedicated on the 12th inst.

TENNESSEE.—The Baptist Theological Institute for the education of colored ministers, at Nashville, is reported in a flourishing condition. Rev. Jehu J. Burnett has been employed as agent of the Bristol Female College. A better man could not have been selected. Rev. M. Hillsman of Trenton will deliver the commencement sermon before the graduating class of the Southwestern Baptist University, at Jackson, June the 21. The colored Baptists of this State number about fifty thousand. They have two Associations organized. The Murphy temperance people secured thirteen hundred signers at Franklin. The lectures continued two weeks.

TEXAS.—The East Texas Convention meets at Henderson, including the second Sunday in July. The General Association meets at Fort Worth, including the fourth Sunday in July. Prof. Horace Clark of Houston, lately turned Episcopalian, declines to give the Scriptural reasons that induced him to change his denominational relation. A new church was constituted at Dayton, Liberty county, the fourth Sunday in April. On the first Sabbath in May a new church was constituted at Brandon, in Hill county. Presbytery: Elds. P. G. Booth, Thos. E. Muse, J. C. Jones, and D. S. Hamilton. Eld. J. L. Jennings of Bazzette has resigned his pastorate, and taken the field as an evangelist.

ARKANSAS.—Eld. H. L. Cosh has been appointed on the Home Mission Board of the Red River Association, to take the place of Bro. E. Clingan. Bro. H. A. Bray was recently licensed to preach by the Sand Hill church, Jackson county. Eld. J. D. Jameson of Mineral Springs honored us with a call last week. Bro. Jameson is doing good work for the Master. It is expected that Eld. W. W. Worley, now a citizen of East Tennessee, and for years connected with White-river Valley Association, Arkansas, will visit his friends and brethren in our State in the month of August, and spend some time. We shall be glad to have him back in Arkansas. Western Baptist. Eld. J. D. Jameson is filling Bro. Clark's appointment, this week, to conduct a meeting at Helena.

ALABAMA.—Our cause is growing here (Mobile); and we rejoice in its prosperity. Bro. Owens, formerly of Kentucky, pastor of the Palmetto-street church, and Bro. Bussey of the Broad-street church, have recently been specially blessed. The Lord has also remembered the St. Francis-street church, with which I have been pastorally connected since December, 1874, and to which I am still bound by very pleasant ties. J. O. B. Lowry in Western Recorder. Rev. B. W. Whilden has received an appointment to labor as a missionary in the bounds of the Muscote Shoals Association, and has moved from Pleasant Hill to Trinity, Morgan county. The churches composing the first district of the Centennial Association will hold a union meeting at Aberfoell church the first Sabbath in June.

GEORGIA.—The union meeting of the eastern division of the Mercer Baptist Association will be held with New Bethel church, twelve miles

north of Valdosta, on the fifth Sunday in June, beginning on Friday before. Rev. T. E. Skinner, D.D., Virgil Powers, Esq., and H. L. Willingham, Esq., have been elected Trustees of Mercer University for three years. The establishment of a college in Atlanta for the education of young men and women of the colored race for ministers and teachers was one of the prominent subjects that engaged the attention of the State Convention of colored Baptists, that met at Brunswick on Thursday last.

NORTH CAROLINA.—A new church was recently constituted at Waughtown. A meeting held at Winston resulted in eighteen professions. Eld. Durham conducted the services. Recorder: "Rev. F. B. Underwood of Oxford says: 'It has been my privilege to trouble the baptismal waters for the last two Sundays. On the fourth Sunday morning I baptized four at Poplar Creek; and on Sunday night last I baptized two gentlemen in our new baptistry, which has just been built in the church at this place.' The commencement exercises of the Thomasville Female College will take place June the 5th.

KENTUCKY.—Eld. J. W. Thomas held a meeting at Pleasant Home, Owen county, that closed on the 5th inst., that resulted in twenty-five conversions. The colored church at Princeton has received eighty members, the result of a great revival meeting.

MISSOURI.—The new Baptist College at Lebanon opens the first of September next. The Northwest Missouri Baptist Institute will convene with the New Liberty church on Friday, June the 28th, at two o'clock p. m.

KANSAS.—The State Convention will convene at Ottaway June the 7th. A large delegation is desired. There are twenty thousand Baptists in this State; and there is considerable activity manifested. A recent series of meetings at Atchison resulted in forty-six additions to the church, forty-one by experience and baptism, and five by letter. Applications to join the Atchison church upon alien immersions were lately refused. The brethren put a veto on such irregularities.

THE AGENCY DEPARTMENT.

We are greatly encouraged in our agency the past week. We are able to report more for the young ministers and Bro. Holt than any week before. These are two most worthy objects; no one can doubt it. And the needs are pressing; and may we not beg a contribution from each reader this week? The session is just closing; and six hundred dollars will be needed to pay the balance due on the board of the young ministers at Jackson.

FOR THE YOUNG MINISTERS AT THE UNIVERSITY. Eld. A. J. Brandon, Tennessee, \$1.00; Jas. H. Wilson, sr., Texas, 5.00 (many thanks, Bro. Wilson); Mrs. H. M. Hanks, Louisiana, through Eld. Robert Martin, 1.00; S. H. Grambling, Louisiana, 1.00; Mrs. C. M. Broadway, Louisiana, 1.00.

FOR BRO. HOLT.

Miss Emma J. Kimbrough, Tennessee, \$5.00; Jas. H. Willon, sr., Texas, 5.00; a friend, Canton, Miss., for house, 1.00.

Miss Emma J. Kimbrough, daughter of our venerable and beloved Bro. Robert Kimbrough, handed us five dollars to be sent to Bro. Holt for his own personal use,—to add a comfort or two to his family. This young sister earned this money with her own hands; and Bro. Holt and wife may feel assured that she prays for them. Who will help make this five dollars ten or twenty dollars before we send it?

The winter is coming; and Bro. Holt has no meeting-house to shelter him. We wish to raise one hundred dollars from our subscribers before October the 1st. We lack eighty-three dollars. Who will give one dollar toward the first Baptist meeting-house for the wild tribes? Only one dollar, or fifty cents,—something.

ED. BAPTIST.—I am informed that one T. S. Strawn requested through your columns to know my whereabouts. My address is Barfield, Ark. Respectfully, J. A. STRAWN.

BREVITIES.

Eld. J. D. Jameson of Mineral Springs, Ark., is authorized to make appointments for us including the fourth and fifth Sabbaths in June, and publish the same in this paper and the Western Baptist, and such local papers as he may see fit. Nothing but the interposition of Providence will prevent us from filling this engagement.

The Christian Instructor says it has been ascertained that there are now in the United States at least thirty-five thousand girls of Protestant families who are being educated at Catholic schools, and that at least one-tenth become Catholics, the remainder being more or less prejudiced for life against Protestantism.

LOOKOUT FOR IMPOSTORS.—L. G. Bestwick, alias S. J. West, is published to the world as an unmitigated impostor by the church of Chattanooga, Tenn. Why will churches pick up ministerial tramps, and set them to preach, and baptize even, when they have regular pastors? It is one of the strange things that the false liberalism of the day is encouraging.

The Rev. G. B. Taylor, who represents the Southern Baptists in Rome, has, after considerable effort, obtained at a cost of twenty-five thousand eight hundred dollars, a most eligible building near the Pantheon and the University of Italy, on one of the great thoroughfares of the city, Via Teatro della Valle. This will furnish a chapel in one of the best positions possible for Christian work in the city. About five thousand dollars will need to be expended on the building to adapt it for use.

THE "POPCORNS" OF THE CONVENTION. In the slip in which we sat the first day of the convention, two delegates were picking on the poppiest of the "pop-corn" of the delegates present; and each selected his man. We heard no bet; but we could but mark the race. At the close of the first day, one had popped eight times, and the other thirteen. We did not learn how it stood at the adjournment; but we doubt not about thirty-two to fifty-two. If we could but gain the ear of our young ministers, we would kindly suggest that modesty is pure gold; and that in no way can a man more effectually kill his influence than to pop up one or more times upon every question that comes before a deliberative body. Young men, in grave bodies like the Southern Baptist Convention, should be seen rather than heard.

"Are you, as President, pressing the suits against the stockholders for balances due the Southern Baptist Publication Society?" We certainly are not; nor was it by our order or knowledge that the notes were put out; nor could we have helped it had we known it; nor can we arrest the suits. The Receiver put them out for collection, hoping to have realized enough to have paid off all the debt; and he should have done it. If one-tenth or one-twentieth of what is to-day due had been paid in, not an asset would have been sold; and the Society would have been upon a solid foundation, and prospering. Those who have refused to pay what they solemnly promised, and litigated, and kept the Society out of its just dues in the hour of its distress, have put it to death, and caused those stockholders who have paid to lose what they paid in. Address all further inquiries to the Trustee, R. G. Craig of this city.

LOUISIANA BAPTIST STATE CONVENTION.

The Louisiana Baptist State Convention will convene with the church at Shiloh, Union parish, La., on Friday the 12th day of July next, when it is hoped and expected there will be a large attendance. The church has appointed a committee of Broth. J. J. Booles, T. A. Heard, and J. D. Hamilton to secure and arrange for homes for all who may attend, either as delegates or friends, who will send their names previously to either of the above committees. Without this arrangement some families are frequently burthened.

J. D. HAMILTON, Church Clerk. Shiloh, La., May 15, 1878.

Historical Department.

For this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable, and which will be better informed as to their own history, and that of the world, in this way, we hope to do it. We request valuable contributions from all our readers. Standard Baptist Histories. 1.50 Orchard's History of Ancient Baptists 1.50 Orchard's History of English Baptists 1.50 Ray's Baptist Succession 1.50 Origin and Historical Succession of Baptists 1.50

WHO SHOULD ADMINISTER BAPTISM?

Will you republish a letter on Allen Immer-sions written by the late Dr. Spencer H. Cone, of New York City? I wish all your new subscribers to see it, all your old ones to re-read it. I want to save it for my Scrap Book. A.

We do so most cheerfully, and if any one will remind us we will republish annually while we edit this paper. It is from the pen of one of the most eminent Baptist ministers who have ever lived on this continent, and it will serve to show that close baptism as well as close communion is one of the Old Landmarks of our denomination, also how like a thief alien immersions have stolen in among us to our serious injury. Will not every minister and all our young ministers cut it out and past it into their Scrap Books for future use? WHAT DR. CONE THOUGHT.

DEAR BROTHERS:—The question you ask was presented to me in July by Bro. J. Tripp, jr., of your church. I replied that, in my opinion, valid baptism could only be administered by a duly authorized minister, and stated my impression also that the "regular Baptist churches of England and the United States" had long held the same sentiment. I wrote in the midst of numerous calls, and without dreaming that the hasty line was to appear in print, but make no complaint. My Baptist sentiments are public property, for in things pertaining to faith and practice I have no secrets.

First, then, what has been the sentiment of "regular Baptist churches" in England and the United States upon this subject? The ministers and messengers of more than one hundred baptized congregations of England and Wales (denying Arminianism) met in London, July 3 to 11th, A.D. 1689, and published what they call "The Confession of our Faith," and recommended its perusal not only to the members of our churches, but to all other Christians who differ from us. Among these ministers you have the names of Knollys, Kiffin, Keach, Collins, Harris, Gifford, Vaux, Price, Finch, and a host of others, whose praise was in all the regular Baptist churches, viz., such as was opposed to "general redemption and open communion." Under the head of baptism among other things, they state that "it is to be administered by those only who are qualified and thereunto called."

The Philadelphia Association was formed in 1708, and adopted without alteration the London Confession of 1689, so that in this country it has gone by the name of the "Philadelphia Confession of Faith;" and since that period most of the Associations in the Middle States have been formed upon the same platform. The New York Association, organized in 1791, has always held the same views I advocate. In 1821 the particular point before us was discussed and settled in answer to a "query" from one of the churches, similar to that contained in your letter. Mr. Parkinson was appointed to write a circular letter on baptism, in which he maintained the "immersion of professing believers by a baptized minister as essential to gospel baptism." After the adoption of this circular, a resolution was passed, stating that although they considered the query sufficiently answered in the circular, nevertheless they reserved the opinion of the Association that Baptist churches had better never receive persons either as members or even as transient communicants upon such baptism, viz., by unimmersed administrators. Many reasons are embodied in the resolution to sustain the opinion given, as "the dishonour, inconvenience, uneasiness, etc., which have always arisen in churches receiving such members." But the basis of their opinion is thus set down in plain words: "Pedobaptist administrators, as far as we can see, are unknown in the Holy Scriptures." And that is just as far as I can see, and no farther.

The First Baptist church in this city, of which I am pastor, was founded in 1745, and as the Bible has not changed, she still adheres to her original confession of faith. The article on baptism closes thus: "That nothing is a Scriptural administration of baptism but a total immersion of the subject in water, in the name of the Holy Trinity, by a man duly authorized to administer gospel ordinances." (Matt. xxviii. 19, 20. Acts i. 40-42.) The action of this church, for one hundred years, has been to reject as invalid baptism administered by an "unimmersed administrator." During my residence in Maryland and Virginia,

the Baltimore, Columbia and Kotocton Associations (which I attended for eight or ten years, and was personally acquainted with every minister belonging to them) held the same sentiment. The subject was called up in the Associations while I was pastor of the Alexandria Baptist church, D.C., thus: A Mr. Plummer, from down East, a Free-Will Baptist, or "Christyian," as he called himself, immersed a number of persons in Virginia, and formed a Baptist church. He baptized in the name of the Father, Son, and Spirit, and yet denied the divinity of the Son. In a year or two he departed from our borders—his disciples were scattered. Some of them were really converted, and wished to unite with some Baptist church in the vicinity. The church and pastor in Alexandria being satisfied with the Christian experience and deportment of two of them, I baptized them into the name of our God, Father, Son, and Spirit—copious and coeternal—and we no more considered their baptism by Plummer as Christian than we should if they had been dipped by a Mohammedan into the name of his prophet. These Associations then held that valid baptism must be administered not only by an immersed minister, but also one in good standing in our denomination.

In the early part of my ministry I was intimately acquainted with Gano, Baldwin, Holcombe, Staughton, Williams, Richards, Fristoe, Mercer, and many others, now gone to glory, and I never heard one of them drop a hint that baptism by a Pedobaptist minister opened the door into a regular Baptist church. Indesensible engagements compel me to close. That there are now many pastors and churches opposed to my views I know—painfully know—but all this does not convince me that our fathers were wrong in this matter. I must be made over again before I count that to be "valid baptism" when neither the administrator nor those who ordained him believed immersion of believers any part of their commission, and never submitted to it themselves, in obedience to the command of the King in Zion. Affectionately, your brother in gospel bonds. S. H. COSE. New York, September 30, 1845.

QUERIST.

Is 1 Cor. xv. 55, in the New Revision a correct translation? The word grave, does not appear in said verse in the New Revision. Years. C. F. BRELAND.

The word for word translation of that verse is "Where O, Death! is thy sting? Where O, Hades! is thy victory?" The word for grave is not in the text. We have not a copy of the New Revision just at hand. We do not like its translation of "Hades" by under world any where—the idea is heathenish. Hades does no more mean under world than it does upper world.

Should children be taught to say the Lord's prayer? and should those who are not Christians say it? I would be glad to have your views on the subject. Yours respectfully, R. C. SHARP. Priests Point, Miss.

We do not presume to teach it to our children. What do they know about its meaning? To repeat words with no significance to them is but "babbling"—mocking God. Then what right has an unregenerate child or sinner to this prayer which Christ taught his disciples only? Who but a true child of God by adoption, can say without uttering a falsehood, "Abba Father My Father, who art in heaven?" No one can say my Father who has not the Spirit of adoption—who is not a child of God. Teach your children to pray, not to repeat a form of prayer, Bro. S. Don't make formalists of them.

Has a minority the right to withdraw from a majority who tolerates the practice called open communion? If so, please give your Scriptural proofs. Subscriber.

Open communion is flagrant disorder, and not to be tolerated or fellowshiped. If one brother is guilty of it and cannot be reformed he is to be withdrawn from. So if two or two hundred in a church—all who are orderly and would preserve the ordinances and order of God's house must withdraw from the disorderly. And it is an axiom that a constitutional minority however small, is the church. See 2 Thess. iii. 6, 14.

Some time since, a minister quoted from the pulpit, John iii. 36: "He that believeth on the Son hath everlasting life," and then said, "the individual was in possession of everlasting life before he believed, and his believing was only the evidence that he was in possession of everlasting life." Since that time there has got up some difference of opinion with some of us, up this way,

as to the time an individual comes into possession of everlasting life. Some arguing when the individual is convicted for sin, while others arguing that when the individual believes on the Lord to the saving of the soul. J. W. EDWARDS.

Nelson Hill, Wilson county, Tenn. It is a glorious fact, that he that believeth, not he who is going to believe, but every one that hath believed on the Son hath,—is in possession of everlasting life—has not to wait until he dies to get it.

Life divine and eternal comes to him in the very act of believing on the Son. Believing is receiving.

What should be done with a brother that has a party and dances, and when the church calls him to account for his conduct, he is not willing to make any acknowledgements for having a dance, or for dancing, but says, he believes it is no harm to have dances and to dance. But because the church is offended he is sorry for having offended the church and promises to dance no more. But so far as the act itself is concerned he is not sorry for that. J. S. PARKER.

REMARKS.—The brother gives one good evidence that he is a Christian—that he is willing to desist because the church is offended—though it is a bad enough sign that he could not see and feel that the "revelry" itself was of bad influence and tendency. A great many brethren need instruction and, this brother is one we think. Send for one dozen of Eld. Carroll's admirable tract on Dancing and circulate them among your members and put one in this brother's hand—he will pay for it and read it. Price \$1.80 per dozen. He, and hundreds of others need instruction! Then if he heeds not discipline.

COMMENCEMENT EXERCISES SOUTHWESTERN BAPTIST UNIVERSITY.

May 27th, 28th, 29th, 30th, 31st—Examination of classes. May 31st, 8 p. m.—Prize declamation in the Preparatory Department. June 2d, 11 a. m.—Commencement sermon by Rev. M. Hillsman, D.D. June 2d, 8 p. m.—Sermon before the Society of Religious Inquiry by Rev. J. R. Graves, LL.D. June 3d, 4th, 5th—Examination of classes. June 3d, 8 p. m.—Prize declamations (selections.) June 4th, 8 p. m.—Prize declamations (selections.) June 5th, 8 p. m.—Prize declamations (original.) June 6th, 10 a. m.—Orations of the Graduating Class, Conferring Degrees, and Literary Address by H. B. Folk, A.M., of Brownsville, Tenn. The friends of education are respectfully invited to attend these exercises.

GEO. W. JARMAN, Chairman of the Faculty. Jackson, Tenn., May 15, 1878.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers seven times gratis; all over, and of all non-subscribers, 15 cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

Eld. M. A. Verser departed this life May the 2d, 1878. His body was buried by the Masons on the 4th, in the rural ground at Mount Tabor. So passed away the well known mountain missionary, who had labored for the Baptist cause for many years in North Alabama. A widow, several children and many friends mourn his loss. He had been in bad health for months passed; expressed himself as not expecting to live long; died suddenly, sitting in his armed-chair, after giving some instruction to his family. Somerville, Ala. JOHN M. SIMPSON.

Died, in his eighty-first year, on April the 22d, 1878, at his residence in Carroll county, Miss., Wm. Mattox, after a protracted illness, which was borne with Christian fortitude. For more than forty years he had given uniform testimony to the power of Christianity in renovating the heart and life of its possessor. He had been a constant reader of THE BAPTIST for a number of years, and perhaps was one of its Old Guard. Vaiden, Miss. R. A. COLTRON.

If the blue cross appears on your paper renew at once. Do not miss a single number.

STRUCTURES ON DR. J. L. BURROWS. BY PRESIDENT G. W. JOHNSON, BROWNSTOWN, TENN.

I HAVE just read Dr. J. L. Burrows's Human Additions in the May number of Ford's Repository, in advocacy of alien immersions, and feel called upon to raise a pen upon his mode of argument and gratuitous assertions. He says:— "No intelligent student of the Scriptures will assert that any direct expressed revelation is to be found in their prescribing qualifications for the administrator of baptism. On this subject the New Testament is silent." Does not Dr. Burrows know that there may be false inference, but also what is clear and necessary,—absolutely required by implication? All can see that this advocate is belogged in a cloud of ambiguity; for an inference that is necessary is authority for official qualifications. If it be opposed that the question of inference is in dispute, as to where false and where true, and for what, we answer that the facts of "direct expressed revelation" describing the action of baptism are in dispute by all admissionists. Therefore, because some necessary inference is rejected by Dr. Burrows, does it disprove the Scripture authority of such necessary inference? But hear Dr. Burrows further on this point: "When the Rev. Dr. Woods, admitting that there was no expressed authority for infant baptism in the New Testament," but claimed it by inference, "Baptists took the ground" that inference "was entirely illegitimate;" "and that for a positive ordinance, there must be a positive and direct commandment." "His strong inferences were not accepted as law by Scripture-clinging Baptists. So we reply to those who aver that the immersion of an administrator is essential to the valid baptism of a candidate. It is not so enacted in the New Testament." A just application of all the above about inference is obnoxious to alien immersionists.

I proceed briefly to epitomize the Scripture facts of this question, as accepted by all true Baptists the world over: All John's disciples were immersed (baptized). Some of John's disciples became officially Christ's disciples name by name. John's baptism was Christian baptism. Christ's apostles were baptized. Christ's commission was to his apostles—his disciples, or his church—to preach his gospel to every creature: "Go teach [disciple] all nations, immersing them," etc. All to whom this gospel was preached, who believed, were baptized. Therefore multitudes, groups, households, individuals, were baptized, as is verified in history as recorded in the Acts of the apostles. Then, impressing the doctrines symbolized in baptism on the churches, and on all Christians, Paul addressed them always as baptized.

Thus by analyzing all the sources of proof, we have the law of baptism as to the subject, the mode, the design, the administrator, the church: "direct expressed revelation,"—precept and example. Who, then, makes the inferences? Does not Dr. Burrows draw the inference of not being baptized as to the administrator's qualifications in the face of all the law and facts in the case? Dr. Wood draws his inference for infant baptism contrary to Scripture teaching; and Dr. Burrows draws his inference for alien immersions, i. e., unbaptized administrators, in the New Testament contrary to the same authority. Does not Dr. Burrows know that there were no Pedobaptists in any of the New Testament churches? Then he ought also to see that every baptism was regular, and that every administrator was baptized, and cease his false inferences.

Now, we ask whether the proofs of immersion as the act of baptism are stronger than the spiritual qualifications required of the candidate and administrator in the New Testament? Then, are the "direct expressed qualifications" of a moral nature required of the administrator more explicit than affectionate obedience to the order of God's house—his church—in baptism and the sinner? How could the law of Christ demand that gospel preached, requiring "repentance toward God and faith in our Lord Jesus Christ," and affectionate obedience in baptism, in the candidate, and excuse the administrator from

being baptized as a qualification? But such is Dr. Burrows's inference!

But, in the New Testament, the qualifications of apostles are noted; also the qualifications of bishops, or elders, deacons and evangelists. We need not quote them here. Can the advocates of alien immersions separate one class of qualifications in the administrator from another, as his submission to the command to repent, believe and love, from the command to obey in baptism? Can Dr. Burrows sever one from the other? How can he say they were Scripturally qualified to preach repentance, faith and baptism, when they had not repented, or believed, or been baptized? He infers "not being baptized."

He further proceeds: "The main argument for the assumed position is, that the disciples to whom Jesus gave the commission were themselves all baptized, and therefore all baptizers ought to be. That they were all baptized is probable, but not provable." We are struck with profound sorrow and amazement at this. Is it not just as probable that they had all repented and exercised faith in Christ as such, but not provable, Doctor? Thus you can just as well infer that repentance and faith, as such, in the administrator are not essential qualifications? And here is where your logic drives the ordinance of baptism,—out into a wicked world without the confines of church authority and obligation, than which no absurdity can be more absurd.

But he says, "that all were baptized is probable [a good foundation for the arguments of his opponents], but not provable;" i. e., possibly not, he means, a flimsy foundation for his inference. But he graciously adds: "Concerning the proprieties and consistencies that are best subserved by the baptized pastor of a church baptizing applicants for its fellowship, I yield a cordial assent and approval." But if the administrator, unbaptized, be Scripturally qualified, what are the improprieties and inconsistencies in his "baptizing applicants in its fellowship"? What is Scriptural, highly so, is both proper and consistent. If the Scriptural work of a Scripturally baptized administrator is infused with all proprieties and consistencies, then the reverse is, sinfully improper, and inconsistent with the word of God.

I have thus pointed out some erroneous assertions, and the fallacious method, of Dr. Burrows, in his defense of alien immersions. And truly his is the human addition; and the craft is in hearing of the sirens, but approaching the fatal breakers.

WAY-NOTES.

IN my last, I left off as I took the cars for Nashville. Most of the trip was in the night; and I saw but little of the country, and what I did see was not encouraging. The wheat crop seems to be almost, if not entirely, ruined with the rust. Other crops in Tennessee are very backward, and look very badly indeed. Many plantations along the railroad are not cultivated at all: what the cause is I did not learn.

I met on the train Breth. Eagle, Russell, Early, Clark, Forbes and wife, Walls and wife, Jameson and Jekis from Arkansas. Breth. Shackleford and Reeves joined us after we reached Nashville; and we spent a pleasant time together. I need not attempt to report the proceedings of the Convention, as that will doubtless appear in another column. The Convention, taken all together, was a very pleasant meeting indeed. The delegation was very large, and composed of the representative men of our denomination. The Theological Seminary, located at Louisville, Ky., is the leading power in the Convention. Any measure that its friends desire can usually be carried through. I am happy to state, however, that these brethren seem to be judicious, and to have the glory of God at heart. They have already accomplished great good in the education of young ministers; and their prospects are favorable for a bright future. It would be sad if sectional jealousy should arise against these brethren. If they assume too much, let us oppose them like men, and like brethren ought,—in the spirit of love.

The Foreign Mission Board made a splendid showing. Several thousand dollars more than last year were reported. The new Baptist church at Rome has been purchased and paid for. Several thousand dollars more were pledged at the Convention. Dr. McDonald of Kentucky, formerly a Roman Catholic, made the speech of the Convention on the subject of Italian missions. Most of his speech I noted, and propose to report hereafter.

The Home Board reported, "out of debt," which is a good report. It is doing an effective work, and doing it on business principles,—paying as it goes. Over one thousand dollars were raised for it under the stirring speech of Dr. Broadus.

The various reports before the Convention received due consideration. Most of the speeches, like the bones in Ezekiel's vision, were "very dry."

Dr. Boyce presided with dignity and great ability. My stay during the Convention was at Mayfield's Happy Home, in company with Breth. W. A. Clark of Arkansas, and P. N. Coleman of Texas. More pleasant brethren I perhaps could not have been associated with. Bro. Clark's praise is in all the churches in our State that he has visited. The Lord is honoring his ministry. Bro. Coleman is an Alabamian, but educated at Crozer Theological Seminary. He is quiet and dignified, having a strong mind, and a warm heart. Bro. Mayfield, with his co-laborers, Breth. Otley and Patton, are hard at work in their new publishing house. Our old true and tried friend, S. C. Rogers, is with them in the book department. They have an immense stock of books. I return my grateful thanks to the inmates of Happy Home for the kindness I received there.

The Convention adjourned Monday evening to meet in Atlanta, Ga., next year. A number of us took the train Monday night for Memphis. I am sorry to say I left Bro. Mayfield quite sick indeed, but hope he will soon recover. On board the train we had pleasant mingling with the delegations from Mississippi, Kentucky, Tennessee, Texas and Arkansas. The social feature of these Conventions make them a success.

At nine o'clock Tuesday morning we reached Memphis. After two hours' refreshment, we went to the First Baptist church, where we met Bro. W. E. Ponn, still engaged in the meetings. Twenty or more have professed faith in Christ since his stay, and still the good work goes forward. A few minutes before I left, a very earnest prayer was offered for George Graves, son of the editor. While on board the boat, just before we left the wharf, I received the glad news that "George is converted." Thanks be unto the Lord.

The Hattie Nowland is now in the Arkansas River. May the 16th. We are near Pine Bluff, where I expect to mail this article. We have had a very pleasant trip indeed on board the Hattie Nowland. Captain Reese, the master, is a very nice gentleman, and makes those pleasant who travel with him. It has rained a great deal on the river in the last two weeks. Still the crops look well. One farm on the river has nine hundred acres of cotton chopped and dirted, and eight hundred acres of corn waist high.

FROM EAST TENNESSEE.

DR. GRAVES:—When I last wrote you, I was in Pikeville; preached there four times. After my sermon on baptism, a Presbyterial of intelligence confessed that Kimbrough was right, but said he was raised differently, which was a frank confession, that, because he was raised differently, he would not change, if he knew he was wrong; and my conclusion is, there are many persons living as he is to-day. From Pikeville I went to Little Hopewell Baptist church, and preached Saturday night, and twice on Sunday. The church at said place is in mourning because of the death of Samuel Robinson, one of the most prominent citizens of the valley, and one of the best friends of the cause

in that locality. But, worst of all, from what I could learn, he never made any positive claims to religion. May the sweets of religion cheer Sister Robinson in this her sad affliction. After the close of my sermon on baptism at Little Hopewell, one lady said she had enough of such preaching. You see it was Bible, and she did not like it.

From Little Hopewell church I came to Dunlap, the county town of Sequatchie county, and preached here yesterday and last night. In my sermon yesterday, I endeavored to show, that, in order to understand some parts of the New Testament, we must take into consideration the circumstances surrounding the author.

I find the people very much divided here upon church matters. Some Baptists, and preachers too, are still contending for feet-washing as a church ordinance. Oh that the time would come when Baptists would ordain none but those who are calculated to edify and build up the cause. Bro. Graves, in looking at such a division in the Christian world, I am somewhat puzzled. I am asked why. The Bible teaches me that the Christian will do his duty as he learns it; also what God requires of us we can understand; if we try. Then, if the Bible teaches Christian obedience, which it does, and we fail to do our duty, not knowing what it is, and our excuse for not knowing our duty is that we have not given the subject proper attention, but suffered some one else to study and decide for us, will God excuse such ignorance? I may be wrong in this: if I am I would like to see the light. In contending for this doctrine, I believe the Baptist preacher has the greatest cross to bear of any one; for he not only has the world, the flesh and the Devil to contend with, but the Pedobaptist world, and half of his own church. So you see it is a hard fight. And I have come to the conclusion that many of our preachers are doing us more harm than good, as they will sacrifice principle. They let us adopt the system, fewer preachers and better ones. I. Z. KIMBROUGH. Dunlap, Tenn., May 11, 1878.

ETERNAL JUSTICE DEFENDED.

IN this enlightened age there are many in Christian lands who deny the existence of a hell,—a future state of endless punishment. Their reasoning is on this wise, that a God of love cannot so far deviate from his noblest attribute as to punish a creature for disobeying certain laws given him, having a foreknowledge that the creature would transgress. God did foreknow, accordingly the plan of redemption. According to our finite sense, it may seem hard to the unregenerated. But just here I assume the position that mortals, in this state, can in no wise comprehend the bearings, rulings and foundation principles of infinite laws in their relation to infinity. God, in revelation, has enlightened us upon his laws as they pertain to us, not to infinity. He therein teaches us our relations, duties and responsibilities both to himself and our fellow-men. He the infinite bearings and rulings of his infinite laws, he nowhere describes, but says they are not for us to know.

Man, in his present state, is no more capable of comprehending the infinite principles and equity of infinite justice than the worm that has never come to the earth's surface is of comprehending the bearings and rulings of a Judge of time, as he deals out justice to finite men. When the veil of mortality is lifted from the vision of men, then will they, for the first time, be able to comprehend and resolve knowledge immortal. Not until then can or will they read the statute-books that adorn (rule) the infinite court, as it deals out justice to the mighty universe. To those who profess to receive correctly infinite justice (illustrating things infinite by things finite), let me instead upon your furling the insignificant banner you have raised in opposition to God and true wisdom, retracting your steps, and, at the foot of the cross of Christ, praying the mighty mysterious and just God of the universe for Christ's sake to look in mercy upon your estranged and benighted condition. M. A. SKIDMORE. Utmost Tanehe, Texas.

REVIVAL NEWS.

BRO. GRAVES:—I have held two protracted meetings since I last wrote for the paper. The first one was at McPheter's Bend, in February. When I commenced the meetings, the church was in a very cold condition, and had been for some time; but we had a glorious season. The church was greatly revived, and all united in the work; and there were sixteen conversions, and fourteen additions to the church by baptism. There was one Methodist lady joined who had been a Methodist for nine years. Bro. A. Barnes was with me during the meetings. He is a licensed preacher.

I have just closed a meeting of interest at Arnot's School house, a place of destitution that all denominations had given up as hopeless,—a place forsaken of God and man, and considered the bardest place in our county. The meeting lasted sixteen days and nights; and there were thirteen conversions. There were persons who had not been to a meeting in twenty-five years. They became interested in the meeting, and came out. There was one old man seventy years old who came and asked the prayers of the people of God for himself. It was a great work in that neighborhood. At the close of the meeting there were some thirty persons who rose up, asking the prayers of the Christian people. And yet there were some who mocked, and others said, we will hear thee again in this matter. There were seven persons joined to the church, and stand approved for baptism; others will join the next meeting. I have never seen any people that were reading and examining the Scriptures so carefully as these people are. I hope they will see and understand rightly. Bro. L. M. Arnot was with me; he preached five sermons. Bro. J. E. Jones was with me two days, and preached three sermons. These brethren did good work. I preached twenty-five sermons during the meeting. JOSEPH FLORA. Rogersville, Tenn., May 11, 1878.

ITEMS FROM GEORGIA.

DEAR BAPTIST:—It has been a long time since anything has appeared in your columns from your correspondent. In the days ago many of your readers were familiar with the signature at the close of this article. But alas! many of the Old Guard have finished the work assigned them and now sleep in the solitude and quietness of the grave.

Still many are on this side the river longing for "shades of the trees" on the other shore. They await the summons to come over and join their comrades in the happy world. But you have also many new readers who know not the writer. Well brethren, sisters, one and all, how are you? How does the world serve you? How do your souls prosper? Have any of you been tempted, sorely tried, tossed with doubts and fears? Have you gone through the shadows of bereavements and painful adversities? Have you been pressed to the wall, in worldly business, even more grievous than death itself? Yet in all this cheer up, for "now is your salvation nearer than when you first believed." And God will, with the temptations, trials and bereavements, make a way for your escape.

And some of you have prospered, been greatly dattered, and the "lines have fallen to you in pleasant places," and you have been inclined to think uncharitably of those who have been unfortunate and sad. You may have been like Job's false comforters, and thought that something was radically wrong with your troubled brethren. You have thought and said that you could have done much better than they. You may have looked with self-complacence upon your success and held in disrepute those who have been bound down. You may have for-

gotten what Jesus said, "In the world you shall suffer tribulations." And what Paul said, "whom the Lord loves he chastens, and scourges every son whom he receives." If you are a Christian be sure that afflictions and adversities, in some form, yet await you. But take care, if you are boastful and despise others you may not be a Christian. You may be the dattered tool of Satan, like the Brooklyn adulterer, gathering material for everlasting (endless) pain. Many a bullock, fat and sleek, has looked with disdain upon his neighboring kine, who fails to see the butcher's knife sharpened for his blood, while his flesh is for the shambles and his hide for the tan yard. Many a porker, whose eyes stand out with fatness, knows not that he has been fed and pampered for the express purpose of slaughter. What if you do get a large salary? You say it is a position which nothing but first-class talents and broad culture can secure. As God sees it, it may be first-class hypocrisy, first-class adaptability to suit the current, first-class ability to trim sails to suit the breeze, and broad liberality which can take in all fraternities and organizations, so as to make friends of all. Albeit it may be that many of them are anti-christ, or to say the least anti-baptistic. Take care that you make no mistake. Many in the days gone by have been a curse to our churches, and some the best in the country, and Georgia has come in for her full share. Did you ever think that salary and position, *per-se*, were not what God looks at? If you have them, under God be thankful and use them in humility and God's glory, but remember that many a brother in comparative obscurity and with scarcely food and raiment, has ability to fill any position which the country can offer.

But next week (D.V.) I will give some news items from Georgia. J. M. WOOD.

MONEY RECEIVED FOR SELMA CHURCH HOUSE.

DEAR BAPTIST:—I wish through your columns to report the names and amounts of those who have sent me money for our church-building under Bro. and Sister Green's proposition. Brethren's names: J. H. Green, \$1.00; J. T. Chambers, \$1.00; B. F. Moody, \$1.00; G. T. Moody, \$1.00; H. J. Green, 50 cts.; C. F. Edwards, \$1.00; Wm. Tucker, \$1.00; Sister's: Ella Green, 50 cts.; Mrs. Coulton, 50 cts.; Miss Bagby, 50 cts.; Mrs. Fawcett, 50 cts.; Mrs. L. Cooper, 50 cts.; Mrs. S. Lindsey, 50 cts.; Mrs. S. Jeter, 50 cts.; Mrs. J. Tallman, 50 cts.; Miss M. Read, 50 cts.; Miss M. McMahan, 50 cts.; Mrs. E. Edwards, 50 cts.; Miss M. Edwards, 50 cts.; Mrs. Tucker, \$1.00; Lake-village Baptist Mite Society, \$2.00. In addition to the above, I have received \$1.00 from a brother in Texas who does not wish his name reported through the paper. Also \$5.00 from an unknown sister in this State, and 50 cts. from another. Others may have sent money but this is all I have received. It will be seen from the above list that as Sister Green suggested, the sisters have outstripped the brethren in their contributions. While we feel very grateful to the donors, yet we hope that many, very many others will assist in this matter, and thus have their names enrolled as benefactors of the church at this place, as well as having the consolation of knowing that they are assisting in the work of the Lord. Dear reader shall I not have the pleasure of receiving something from you to assist in this good work? Think how much God has done for you, and are you not willing to give something to save a house built for his service? If so just send it to me as soon as you can and God will bless you for it. Bro. and Sister Green will let their proposition stand open until all have a chance to help in this work. May God smile upon us in mercy and open the hearts of his people to help us. J. F. GREEN. Selma, Ark., May, 1878.

MARRIED.

At the residence of the bride's father, Capt. Jos. Lenow, May 16, Mr. Hiram H. Parlee was united to Miss Jessie M. Lenow in marriage. The ceremony was performed by Rev. Dr. S. Landrum, and shortly afterwards the young couple left on a brief bridal tour to St. Louis and other points. On Wednesday, May 8th, 1878, at the residence of A. P. Lane, Esq., of Rutherford county, Tenn., by Rev. A. J. Brandon, Mr. A. M. Overall, of Murfreesboro, and Miss Hugh Mary Lane, grand daughter of A. P. and Mrs. Lane, one of Rutherford's beauties, and one of the most charming ladies that was ever in this country. She and her polite husband left on the mail train for New York and the eastern cities.

