

Communications for publication, or in any way relating to the Editorial or Business Department, should be addressed to the Rev. J. J. James or "Editor Biblical Recorder," Raleigh, N. Carolina.

All orders not attended to in a reasonable time should be repeated, and all remittances not duly receipted should be inquired after—that errors and oversights may be promptly corrected.

Persons writing to us on business would confer a great favor by giving their Post Office address; also that of each individual for whom they write.

By the efficiency of Bro. S. J. Wheeler, the clerk, we are in possession of the proceedings of this Association, which convened only a few days since.

The fifty-first Anniversary of the Chowan Association was held with the church at Colerain, Bertie Co., 12th-15th May inst.

During the Associational year, 1012 persons have been baptized, three new churches were added at this session, so that now they number 51 churches, 38 ordained ministers, 13 licentiates, 9958 communicants.

The report on contributions to benevolent objects shows an aggregate of more than \$25,176 during the past year.

The shocking desecration of the Lord's day ordinarily observed at associational meetings, induced our Chowan brethren to meet on Tuesday, so as to transact their business during the week, and allow the ministry to return to their respective churches on Sunday.

The reports of committees on different subjects submitted to them, elicited addresses of a most animating character, while the information furnished in these reports cheered the hearts of our brethren engaged in the support of the great cause of Christian benevolence.

We congratulate the friends of the Chowan Female Collegiate Institute on the bright prospects of that Institution. It was stated by Dr. Hooper that there were nearly 100 young ladies in attendance.

The president of the Board gave a pleasing statement of the finances; they expect very soon to be relieved of every embarrassment, and to have all the space and conveniences that can be reasonably required.

And lastly, they did not forget the Recorder.—We thank our brethren for the kind notice given of the paper, and shall feel stimulated to make further efforts to make the Recorder worthy of their patronage.

Ms. Editor.—I desire to make an enquiry through your columns, to which I most respectfully solicit your views together with those of others who may feel interested in the same.

The principles involved in the above enquiry are important, and should be understood by the churches to which their discipline be administered according to the teachings of the Gospel.

Church fellowship should be, and no doubt was designed to be, a matter of unanimity; that is, each of the members of a church should have Christian fellowship for every other member.

Confidence is sometimes impaired, and the fellowship growing out of it is broken between brethren, who nevertheless keep up the forms of church co-operation. This results from a failure to follow the direction of the New Testament.

It is generally considered that the vote in receiving a member should be unanimous with or by baptism, letter, or restoration.

In receiving an applicant for baptism, every member has a right to require satisfactory evidence of said applicant's piety before he extends to him his fellowship, and if any member be not satisfied the reception should be deferred, and his objection made known to the church.

When Saul of Tarsus first offered himself to the church at Jerusalem, he was not admitted at once, on account of an objection against him by the disciples, nor until that objection was removed.

Acts 9: 26, 27. And Cornelius and his family were not admitted to baptism until Peter had enquired, if any of the brethren present had any objection.

Acts 10: 47. If an objection is preferred, it is the duty of the church to consider and judge of it. If it is deemed sufficient to prevent the admission of the applicant, of course he or she, as the case may be, cannot be received; if on the contrary, the church after due consideration, regards the objection as frivolous or insufficient to debar such applicant from membership, it is the duty of the member raising the objection to drop it, and acquiesce with the church.

Should he refuse to do so, after due pains have been taken to convince him of his error, he becomes obnoxious to the church and lays himself liable to her censure. In cases of persistent opposition to the views and judgment of the church by any member, he should be dealt with as a schismatic, and is liable to be expelled. Thus it appears that although there should be unanimity in the reception of applicants for baptism, the majority must judge where there is a difference of opinion.

This they have a right to do, provided said majority adhere to the teachings of the Gospel. Where there is a respectable minority, however, who fail to be convinced, and who cannot concur with the majority, respect to their feelings and opinion should induce the said majority to call in a council of disinterested brethren to aid in the interpretation and application of scriptural teaching to the point or points of difference.

3. In the restoration of members, who are under censure, or who have been expelled, the same general principles hold as in the reception of applicants for baptism. It is true a majority can exclude a member, but scripturally, only by the just and rightful interpretation of the laws of Christ in their application to the case of the offender.

So also in his restoration, the laws of Christ must be the rule by which the church is to act.—Her decision should be made up entirely by these, and not from personal feeling, as is too often the case. A majority ought not to exercise the right, if they possessed it, of restoring one who had been suspended from the fellowship of the church, against the feelings and convictions of a respectable minority.

Nor should a minority continue to complain of a majority, who could not consent to restore one whom the minority might desire to see restored.—Much of patience and forbearance is needed in such cases, and earnest prayer should be made for Divine guidance and direction. The inspired admonition should never be forgotten, "Let all your things be done with charity."

In another column will be found two communications from prominent Trustees of Wake Forest College, condemning an article which lately appeared in the Recorder over the signature of W. H. J. Each of these correspondents expresses his surprise that the editor, if he read the exceptional article previous to its publication, allowed it to appear in the Recorder.

The editor would respectfully submit that he does not hold himself responsible for the peculiarities in sentiment of his correspondents, especially when such correspondents are prominent and well known brethren. Were the editor to undertake to criticize every article sent for publication which he does not fully endorse, he would become a censor rather than an editor. Freedom in discussion is generally allowed to experienced and worthy brethren, and they, and not the editor, should be held responsible for any of their peculiarities.

The exceptional article in question was one of a series which W. H. J. was furnishing, in review of a late work of Dr. Wayland, entitled Principles and Practices of the Baptists, in which no allusion whatever is made to the subject of Southern Slavery. Nor did the editor anticipate that W. H. J. would make any allusion to that subject.

The Book under review was a sound Baptist work, and we could see no evil in W. H. J. or any other correspondent writing a commendatory notice of it. The article complained of we did not read until it was in type, and for obvious reasons did not wish to raise a discussion with our correspondent on a subject, which had heretofore been discussed with so little earnestness between him and myself, and until our mutual friends were anxious to have it stopped. Our views of slavery have not at all changed since that discussion; and the needless introduction of the subject into the Recorder is to be regretted.

This note we deem necessary as explanatory of our position. We shall take no part in the discussion, and hope our correspondent, W. H. J., will give in a short explanation satisfaction to those worthy Trustees of our College, who are evidently grieved at some of his remarks. Simple explanations for an adjustment of the matter, on either side, will be admissible; but we must say, in advance, that we shall be compelled to shut out further discussion of the general subject, believing, as we do, that it would be both unprofitable and injurious.

In the last number of the N. C. Advocate, the editor unable, as it seems, to answer us, or make any other respectable defence of his monstrous positions, has resorted to garbling. We had supposed that this low trick had been discarded by all honorable, not to say Christian writers, but it seems that we were mistaken, or Mr. Heflin forms an exception to the general practice. When, however, a man has plunged himself into a labyrinth of difficulties and, after trying various expedients, fails to get out, he resorts in his unenviable position, to take an expression out of its adjuncts in one place, and a sentence from its connection in another, and then putting them together, exclaim, "Such is the work of a sophist. Some men are not only incapable of reasoning, but seem to be utterly destitute of any faculty to appreciate an argument. To argue with such is most generally time and labor thrown away."

Any brother who was appointed at the last meeting of the Raleigh Association a corresponding delegate to either of all of the Associations, with which we correspond, can be supplied with copies of our Minutes, to take with him, by sending me his address.

D. B. HOLLAND, Holly Springs, N. C. May 2nd, 1857.

For the Recorder.

Infant Baptism—No. 4.

This article is to be regarded rather as a continuation of the preceding number. I feel very confident that those who regard the language of the commission, which the disciples received from the lips of their Lord and Master, as authorizing the baptism of infants, have had one eye fast shut, and have endeavored with the other to see some way to evade the true import and application of the commission.

Come, let us reason together. In the first place, those who hold that the command, given in the commission to baptize, is as clear to baptize all nations, as it is to teach all nations, make the language of the commission prove too much. (Mr. Paris, of the North Carolina Conference, in his book on baptism, page 155, takes this position.) According to the position here taken, the commission, as given by Mark, authorizes me to say that, without baptism no one, neither infant nor adult, can be saved.

Mark gives, or rather records, the commission in the following language: "And he (Christ) said unto them, (the disciples) go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." The commission, as above quoted from Mark 16: 15, 16, upon Mr. Paris's principles of reasoning, proves at least three facts, neither of which is admitted by Pedobaptists.

First, on this point the position is expressed in these words: "No particular age, sex, or condition, is pointed out." Here it is virtually asserted, that, because neither "age nor sex" is pointed out, infants may be regarded as proper subjects of baptism. From this principle of reasoning, the commission will prove, first, that no unbaptized person can be saved. For the language is, "He that believeth and is baptized shall be saved"—not he that believeth, simply, but he must be baptized. By this principle, faith in the Lord Jesus Christ is not sufficient to secure the salvation of the soul—baptism must be added on. I presume that neither Mr. Paris, nor any other Pedobaptist, hold that baptism is essential to salvation, any more than Baptists do; but if this is a just principle of reasoning, it must follow as an unavoidable consequence.

Secondly: that all who die while infants, are damned. The language is, "He that believeth," &c. Infants cannot believe; therefore, they are damned, according to this principle of reasoning.—Thirdly: that ministers must preach to the beasts of the field, and fowls of the air, and fishes of the sea, &c. The language is, "Preach the gospel to every creature," &c. No particular creature, or creatures, are pointed out.

This manner of reasoning also proves another fact, which is too absurd to be admitted for a moment—namely: that the male sex only shall be saved. The language is, "He that believeth," &c. The pronoun "he," is masculine gender, and in the English language, refers to males only, or to things personified.

Here is the sum of this argument, and what I have said about it: The language is as clear to baptize all nations, as it is to teach all nations, and as infants compose a considerable part of all nations, they become at once proper subjects of baptism. If we admit the ground here taken, we must unavoidably admit, on the same ground, and for the same reasons which I have already stated, namely: first: that no unbaptized person can be saved; secondly: that all who die in infancy are damned; thirdly: that the disciples were to preach to the beasts of the field, the birds of the air, the fishes of the sea, &c. All these are creatures of God, and no class of them is particularly pointed out by the language of the commission. This view of the ground may excite a smile, but it is impossible to admit the ground taken and avoid the conclusion. And it does seem to me that the weakness of the argument must betray the want of Divine authority for the practice under consideration. If any Baptist (regular) has ever offered as weak and unreasonable an argument in support of any faith or practice of the denomination, I am ignorant of it, and would like to know the book and page where it is to be found.

Various other considerations are offered as argument in support of this practice; such as the absence of an expressed prohibition, infants being fit subjects for the kingdom of heaven, &c.—all of which are equally unscriptural, and therefore useless.

It would be easy to show that the arguments relied on by Pedobaptists to sustain infant baptism, and the relations of baptized infants and the church, are numerous and widely different. This fact of itself is a stronger argument against infant baptism, as I believe, than can be offered in its favor. But I will pursue the subject no further at present.

C. W. CHEEK

For the Recorder.

I arrived at Louisville, Kentucky, on the 9th of May, and found a large delegation. On May 21 I arrived in Richmond, Va., where I saw the monuments of Patrick Henry, Thomas Jefferson, and George Washington.

Saturday night I spent at Richmond College and found it in a healthy condition. President Ryland is as industrious as any man can be.—There are 20 or 25 young men who are candidates for the ministry.

At the African church I heard 200 little servants sing in the Sabbath school. They sing very well indeed. In the evening I preached in the African church. The choir is one of the best in the land. In the forenoon I attended the 1st Baptist church, and found a Sunday School of about 330 scholars. In another room I saw the members of the church old and young engaged in Bible classes. Their Sabbaths are not spent in idleness. Neither ill-neces nor covetousness is the motto of any Baptist church in Richmond. Sunday night I was with President Manly. The Female College has about 200 students, and is in a healthy condition.

In 1733 Richmond and Petersburg were surveyed into lots for towns by Col. Wm. Byrd, owner of both places. From Richmond I came to Fredericksburg. This town in 1738 was a very small place and was owned by Mr. Willis. Here Walter, a Baptist minister, was imprisoned before the Revolution for preaching the Gospel. In Fredericksburg also, it is said, Henry Lee was imprisoned, and wrote the History of the Southern Campaign while in prison. He had been Colonel of the light horse in the Revolution, Governor of Va., and member of Congress. While he was in Congress, Washington died, and he delivered his funeral oration in which are these words: "first in war, first in peace, and first in the hearts of his countrymen." These very words are on the marble monument of Washington by Greenough at Washington City, D. C. The Baptists have a flourishing church at Fredericksburg.

WASHINGTON, D. C.

This place has 60,000 or 60,000 inhabitants.—The Capitol, the Patent Office, Washington's Monument, the Smithsonian Institute, the Navy Yard will pay any visitor the expense of his journey. Mr. Vernon I visited. It is 15 miles below Washington. I saw Washington's sepulchre.—There were two marble coffins or sarcophagi; one for himself and one for his wife. These were placed in the vault in 1837. On her coffin are these words: "Martha Washington died May 21, 1801, aged 71." The date of his body's removal in 1837 is placed on his coffin. I saw in his house the key of the Bastille brought by Lafayette to America, his spy glass, the defence of Gibraltar, Admiral Vernon's ship, his apothecary, his chairs his picture cut out from the side of a China pitcher, his flower and vegetable garden. We had also a leaf of the magnolia tree, the planting of which is said to have cost him his life. Every object is full of interest. He made Bushrod Washington heir to Mt. Vernon, and the executor of his estate.—Bushrod was one of the associate judges of the United States. He transferred Washington's papers soon after his death in 1799 to John Marshall, who wrote his life. Judge Washington died in 1829. John Augustine Washington, nephew to the judge, heir to Mt. Vernon, and died in 1832. It now belongs to one of the family.

COLUMBIAN COLLEGE. The land and buildings are worth \$117,000 Other resources, 60,000 They do not wish to sell any of the 50 acres of land till it rises higher in value. They wish to struggle without the land for sometime. Four men, Elders Luther Rice and Obadiah Brown, Governor Meigs of Ohio, and his brother, selected the site of this College. A better place could not be found in or near Washington. President Binney, educated at Yale College, is an energetic man. The crisis is passed and the College is to live.

BAPTIST CHURCHES. Besides brother Teasdale's now in progress, there are three. The Navy Yard church has received since last Christmas 87 members. She cannot only support a pastor, but is building a parsonage.

BALTIMORE has a population of nearly 200,000. It has five Baptist churches of whites and one mission. She also has three colored churches. Two of the houses were built by the Church Extension Society, one costing \$20,000 and the other \$5000.

THE BALTIMORE AND OHIO RAIL ROAD costs nearly \$30,000,000, and extends from Baltimore to Wheeling, 378 miles. On this road between the last two places is HARPER'S FERRY where the Potomac rushes through the Alleghenies, and the sight of which Mr. J. I.erson says in his notes of Virginia, is equal to a voyage across the Atlantic. The town has 5,000 souls, and has an arsenal of the United States.

CUMBERLAND is a town on the above railroad 200 miles from Baltimore, and has 100,000 souls. From this place to Baltimore, and near the railroad is a deep and wide canal, carrying much produce from place to place.

OHIO RIVER. The Indian name of this stream is the river of blood, because so many of the tribes killed each other on its waters. It is now 30 feet above common water by the rains.

CINCINNATI has nearly 200,000 souls. She is called by some the queen of the West.

LOUISVILLE, KY. has a population of nearly 100,000 souls, and six daily papers, as well as several other kinds. She has six Baptist churches and another one in progress. Of the above two are colored. The Convention is now going on in great harmony. Howell, Manly, Jeeter, Graves, Pendleton, and many other distinguished men are here. They unanimously voted to have a Theological Seminary. Greenville, S. C., I think will be the place.

E. DODSON.

For the Recorder.

"Friend of Truth."

In the last issue of the Recorder this correspondent proposes three queries, two of which are worthy of some notice in addition to the very sensible reply of the Editor. They are as follows:

2nd. Can Baptists who employ Pedobaptist teachers expect them not to endeavor to disseminate their peculiar denominational principles?

3rd. Is it just for a Board of Trustees to send an agent among Baptists to obtain funds, and then to use those funds for the spread of Pedobaptist principles?

The writer evidently thinks that it is the peculiar business of "to disseminate their peculiar denominational principles," and that "denominational schools" are organizations established "for the spread of denominational principles." What a pity that the "Friend of Truth" is so far from the truth. A school is one thing, a church is another; a teacher is one thing, a preacher is another. Teachers instruct in the arts and sciences, and when they do this faithfully they have no time to meddle with other people's business. It is the duty of parents and preachers to instruct children in "peculiar denominational principles." With these teachers have nothing to do, for every man should mind his own business. Churches are organized "for the spread of their peculiar denominational principles," and whenever teachers, Trustees or agents of schools meddle with church matters they greatly mistake their calling, and if "Friend of Truth" knows any Trustees who have acted as he intimates, the world is entitled to their names.

Sometimes the same man is a teacher and a preacher. Then in the school room he must teach, and in the pulpit he must preach, for to every thing there is a season and a time for every purpose under heaven." However, for the sake of giving the "Friend of Truth" a little acquaintance with the "Truth" I will state three reasons why Baptists are preferable to Pedobaptist teachers.

1. Baptists are more thorough in their views and investigations; Baptists go to Christ while Pedobaptists go to the "Fathers," Baptists "go to the spring" while Pedobaptists "drink at the trough."

2. Baptists are, from the nature of their church organizations, more independent in their thoughts and opinions, and without independence of thought and action no man can be a good teacher.

3rd. Baptists are more pious. The evidence of love to Christ is seen in obedience to his commands, and as Baptists submit to all the commands of Christ, their "fruits" are the witnesses of their piety.

Still "circumstances alter cases" and it is sometimes advisable for Baptists to employ Pedobaptist teachers. But if teachers of any denomination employ, or disseminate their peculiar doctrinal

principles, the time which their employers pay them to spend in another manner, such gross violations of propriety ought not to be tolerated, and such teachers should be held up by some "Friend of Truth" to public odium and contempt. PETER VAN ZANDT.

For the Recorder.

We are told in the good book that there is a time for all things, and may, therefore, conclude that some acts may be performed with more propriety at one time than at another. Whether I have chosen the proper time for the few remarks which follow, I am willing for others to decide.

In the Recorder of April 30th, 1857, I notice an article signed W. H. J., in which the writer, whilst professing to condemn the political abolitionism of Dr. Wayland, takes occasion not only to insult the Trustees of Wake Forest College, but also to give us an abolition harangue of his own. I have always supposed that the Trustees were appointed to promote the best interests of the institution and the intellectual and moral welfare and growth of its inmates. Shall the parent, whose heart rejoices to see the rosy hue of health and vigor in the face of his growing son, pay no regard to the food and drink by and through which this desirable result is accomplished? Shall the wholesome dinner or the delicious stew be banished from his table because a malicious cook may have put therein a poisonous dose of arsenic? Only a small quantity in a dish! By no means, if we are to believe W. H. J. "It would be not less unjust than ungenerous, to condemn whatever may be good in a man, only because he has proved that he is not exempt from the infirmities of fallen humanity." What is this, but saying that, although Dr. Wayland, in his Moral Science, has advanced doctrines at war with our rights under the Constitution of our country, disturbing our peace, dangerous to our very existence, and contrary to the word of God, still we ought to encourage him by buying his book and instilling the sentiments therein contained into the minds of the rising generation, at the very time when their minds are most plastic and susceptible to all impressions, whether good or bad? I care nothing for that hair-splitting metaphysical skill by which W. H. J. or Dr. W. can show us the difference between guilt and sin. I do not see but that they agree very well together, when the latter says slavery is necessarily sinful, and the former more than insinuates that it is sinful in our case.—A milder or more indulgent form of slavery than ours never existed; and if sinful with us, it is necessarily sinful every where and at all times. W. H. J. may be speaking with due deference to the late decision of the Supreme Court, when he says, the guardian arms of our Government embrace in their protection twenty millions of happy citizens. Speaking with the same deference, I would say—that our population consists of twenty-seven millions of the happiest human beings on the earth, including thus the slaves. I verily believe that our slave population, as a whole, are better fed, better clothed, better housed, better governed, better off and happier, than the same number of people in any region of the globe.

W. H. J. cannot see how the spirit of the gospel breathes and beats in that heart that does not desire and pray that man throughout the world may be elevated from a condition of ignorance and degradation to the possession of intellectual, moral and social dignity and happiness.

Have we not elevated the negro intellectually, morally, and socially? This country does not furnish the data by which we may answer this question, but survey the negro race in its native haunts, the Devil-bush, and answer the question there.

What does W. H. J. mean by the social dignity of the negro? Would he place him on social equality with ourselves? What more would Dr. Wayland require, or indeed, any other abolitionist? No; I do not pray for the social dignity of the negro here. Send him back to his native skies or jungles, and we will be found to have rendered his social position pre-eminently dignified. I do not pray for the abolition of slavery. Were it abolished, I can say in truth before God, I should not pray for its establishment or introduction into my country.

According to our understanding of the sacred scriptures, I find the institution decreed therein and rules laid down for the guidance of master and slave, and I feel under no more obligation to pray for the extirpation of the oak of the forest, or the drying up of the river God has decreed to flow, even if it should sometimes overflow. I am happy in common with W. H. J. in believing, ay, in knowing that there are many throughout our land who are willing and anxious to know and do their whole duty. Whatsoever God has decreed, will, by him, be surely brought to pass, and that in his own time and way, and I cannot see the propriety of referring to the miraculous passage of the Red Sea, or the more miraculous resurrection of Lazarus, for proof that we, without any miracle, may, at our pleasure, abolish slavery to the mutual benefit of both races. I know W. H. J. too well, and in common with every member of the denomination, esteem him too highly to believe him actuated by other than the purest motives; but vague generalizations and philanthropic speculations on this subject are unimply if not unwise, and if they produce anything, must produce only evil, inasmuch as they excite false hopes and vain expectations in one class of our society without affording anything tangible for the apprehension or guidance of the other.

As W. H. J. so strongly urges the pulpits of the North to keep aloof from this vexed question, I sincerely trust that the same characters in the South will promptly follow his advice.

It is a political question, as it is, leave it to those to whom it belongs—to politicians to state them. I am willing to leave all questions pertaining to moral science to the supervision of W. H. J., but there is another science necessary to comprehend the length and breadth, depth and height of this question, not possessed in a super-eminent degree by him, and that is political science. I do not consider my language derogatory or unfriendly, because he has not made politics the study of his life, neither would it have been right for him to have done so.

But to return to the Trustees of W. F. College. Is it a fact that no other book can be found (or made) to supply the place of Wayland's Moral Science? The Trustees are to a great extent, slaveholders, fathers and heads of families. They thought, as I think, that they were acting wisely. Whatever others may do, I trust that they will never lift the rod that smites those, when that rod is in the hands of moral man, and that man an enemy, W. H. J. to the contrary notwithstanding. Is it Christian-like to call their conduct people,

ignoble, and unchristian? I must suppose that such language was used unthoughtfully. If not, all I have to say is this: The Trustees have had very little cause to thank him for his patronage, and will consider themselves under corresponding obligations for his advice.

I cannot admire the deprecatory character of his remarks when addressing the Northern Clergy.—The time for all such has passed. They will have. Let them rave and rant. We know our rights under the laws of God and man, and knowing will endeavor to maintain them until He, who may decree otherwise, shall bring us to pass. Let it be said again, the Trustees are right and will be sustained by every man who has a son at the College. T. J. P.

May 12th, 1857. [In addition to the above, another prominent Trustee of Wake Forest College writes us as follows:—Edwards.]

NEWBERG, May 14, 1857. DEAR BRO. JAMES:—I am not willing to believe that many persons among us entertain the sentiments of W. H. J., as published in one of your late papers. The Trustees of the College published to the world as pursuing a "pious and ignoble, not to say unchristian course," in discarding Dr. Wayland's book. Now, if I rightly remember, there was not a dissenting voice. I ask you, as a member of the Board, how you like to be thus spoken of? Is it becoming in any person to use such language, and especially in W. H. J. The whole piece is objectionable. It contains sentiments that will be handed to the skies by Northern abolitionists, and would have done very well in the times of Jefferson, but are in bad taste and entirely wrong at the present time. I have enquired how the piece found its way into the Recorder. Did the Editor read it? If he did, does he approve it? If W. H. J. would read Bledsoe on Liberty and Slavery, he would find his abolition sentiments well answered. I hope some friend will send it to him.

Very truly, S. S. B.

April 1st, 1856. DEAR BROTHER JAMES:—I am sorry to say that I wish you to discontinue my paper from the fact that I am so pressed with debt that I cannot do the things I wish.

We give the above lines, hoping that some brother or sister will order a copy to this brother who is a Baptist minister in good standing. This office gives him \$4 in subscription for the past,—will not some one aid, in several cases heretofore, to give the Recorder to this brother, who is anxious to read it but has not the means to pay for it? Anything sent us will be strictly applied.

Also, another brother, who owns this office, writes us from Gray's Creek, Cumberland Co., N. C., as follows:

BRO. J. J. JAMES & Co. —Through misfortune I am not able to pay for the Recorder, and not wishing to incur any further loss on you, I shall have to give up taking the paper any longer, without you can send it gratis. I have a large family depending on me for the necessaries of life, which I have to labor for with my own hands. I have met with losses and disappointments in various ways, and without the blessing of God and help of friends my family must starve. My heart pants for as I write these lines, but I do it through a sense of duty. I pray you forgive me the debt. Yours in Christian love, S. S. B.

Southern Convention. We regret that our report of the doings of this body are so meagre. We subjoin all the notices of it that we have received, except the mere list of delegates in attendance. For mid notices we are indebted to brother J. L. Pritchard, of Wilmington, who is in attendance. In a private letter to us, he states that the meeting is a large one. Delegates from all the Southern and Southern States, except Texas, which was supposed would be represented. Only three delegates up to the time of his writing, out of twenty appointed, were present from North Carolina. He states also that the Convention for a General Theological Seminary had agreed on Greenville, S. C., as the location, and that the meetings were harmonious and brotherly. From the Louisville papers we give the following:

Baptist Anniversaries. EDUCATIONAL MEETING.—At 10 o'clock yesterday the delegates to the Southern Baptist Convention assembled, every Southern State, with the exception of Texas, being represented. Rev. Dr. Manly of South Carolina, presided, and Rev. I. T. Tichenor, of Alabama, acted as secretary. The object of the meeting is to devise some plan for the organization of a Theological Seminary, which shall supply all the wants of the Baptist denomination in the South. There are now a multiplicity of divinity schools, but none are sufficiently well endowed, and it is thought, that by concentrating all the resources of the churches upon one institution, and that the desired end could be obtained.—Propositions were read from Rev. S. W. Lynd, D. D., late President of the Theological University of Georgia; from the Trustees of Mercer University, Georgia; the Trustees of the Farmers' University, South Carolina; all representing the excellence of their respective locations, and mentioning the amount of funds that could be raised towards the endowment of the contemplated institution. Rev. Dr. Lynd presented the arguments in favor of Georgetown in his usually clear and masterly manner. It has a larger land at command than any other school at present in existence, and possesses many other advantages; but the friends of other locations are strenuous in their appeals, and promise liberal donations. It is evident, though there may be some difficulty in fixing upon the proper site, there will be, when that question is determined, such unity and harmony of action as to insure the erection of "a school of the Priests," that will be alike honorable to the large and wealthy denomination, and to the country. A committee of fifteen was appointed to consider the various propositions.

GENERAL ASSOCIATION.—This body adjourned yesterday afternoon after a very interesting session. The reports received and read upon the status of the Church throughout Kentucky, to be more flourishing than ever. The committee were of a peculiarly solemn and interesting character.

SOUTHERN BAPTIST CONVENTION.—This body consists of delegates from the various Southern States, the ballot of representation being the amount of contributions made to the Missions Societies, which are under the control of the Convention. These Societies are the Foreign Mission, the Domestic Mission, at Marion, Ala.; and the Bible, at Nashville, Tenn. The Convention was organized in 1845, at Augusta, Georgia. True to that time the Baptists of the Southern States co-operated with their brethren at the North in all missionary enterprises. They had contributed liberally, and all things worked harmoniously until the fall spirit of abolitionism was introduced into the Boston Board. The Society (Rev. Dr. P. C. Pennington) refused to appoint missionaries to West Africa, and the feeling of hostility in slavery became so violent that the Southern Baptists were forced to secede. Since then they have greatly prospered.—They have mission stations in Central Africa, China, and other portions of the Southern world. In the domestic field they are also operating with great success.

The Convention assembled this morning. Rev.