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BIBLICAL RECORDER.

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

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BIBLICAL RECORDER

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OUR KENTUCKY LETTER.

My Dear Bro. Pritchard,

In the last issue of the RECORDER you refer to the correspondence between Elder J. M. Pendleton and myself on the D. D. question. In this you publish a quotation from his article, a part of which covers Elder Pendleton's offer of $1,000 to any respectable college that will make every Baptist preacher, white and colored, in the United States a D. D." And you add," This ought to satisfy bro. Carter."

I write to say, indeed, it does not satisfy me. And I am not satisfied because I stand where you do. You said in a recent editorial on the *Doctorate* "I do not think that the genius and spirit of our principles permit such worldly distinctions, and I am sorry that this title was ever introduced among Baptists."

After saying this, will *you* be "satisfied" to have the doctorate conferred on all Baptist ministers white and colored? This would look like trifling with the matter. And evil that is "contrary to the spirit and genius of our principles" is abroad in the land. To its present extent it does not seem to be under sufficient control to abate it. If we can't abate it as it is, why we will just make the evil *universal*. This is "funny talk" to me. Rise and explain if you think it *ought* to satisfy me, or if *you* would be satisfied with it. And tell me why.

In my reply to Bro. Pendleton—who, permit to say, is a brother whom I love and highly esteem, my old preceptor in Theology—I have expressed myself more fully on this thousand dollar offer of his than I have time now to do, and if you will pardon the length of the quotation I will make it. It is from the *Western Recorder* of date December 19th, and is as follows:

"While your offer is before us, let me say that you have dropped another dead fly into the apothecary's ointment by that thousand dollar offer. As I was reading your article and came to the lines "I have often said that I would give $500 if any man would put me where I was before the title was conferred. I now go farther, and offer to give $1,000 to any one who will guarantee that I will never be called Doctor again," I bethought me to say, "Good. The good old days of our communions together in Tennessee came rushing back over me like an exhilirating flood!" But before my cup had time to effervesce, alas! 'twas dashed to the earth. In the same breath in which you offer so liberally in order to free yourself from this troublesome title, you offer *more* liberally to have that title conferred on all your ministerial brethren. I wish to repeat your offer of $1,000, you say, "Or I will give that sum to any respectable college that will make every Baptist preacher, white and colored, in the United States, a D. D., so that there shall be ministerial equality." What meaneth this? Is it that you are so lovingly attached to your brethren and so deeply distressed because there is "ecclesiastical equality," that you are ready to be sacrificed if need be for them? I always believed you to be a good and sincere man and I believe so now. But never before have I had such insight into the unfathomable depths of your brotherly love. Am I saying too much to say that the story of Damon and Pythias is a baby to it.

"If I mistake you and learn that it is not on account of brotherly love that you make this offer, I ask again, "What meaneth this?" Is it the old charge in a new dress, that "those who are always talking against the doctorates are generally men who would get them if they could?" (See in my late article quotation from correspondent of the *Watchman*). Am I to understand that this offer of yours is something on the order of "hush-money" to keep out the testimony of a witness? I am aware of the pronounced declaration of some "Doctors" that if "the title" could be conferred upon *all* ministers there would be no more opposition to the D. D. I can't see what else your liberal offer can mean if it is not covered by my first question. And if not so covered, I can only see that you mean to declare, not directly, but in this adroit way, that those of us who oppose the title through principle and have the moral courage to say so in the face of all the Doctors, would accept the title if conferred on us, and thus perpetrate what you call "hypocritical inconsistency." This "hypocritical inconsistency" is the gravamen of your charge against me. For this cause, I modestly suggest to you that those who live in glass houses ought not to throw stones.

"President Gregory recently said in the *Princeton Review* that it was as impossible for Mill or Tyndal "to leap across the narrow limit of human experience to the eternity of matter" as it was for either one of them "to lift himself to the moon by his boot-straps." It seems to me that there is probability of impossibilities almost as great in that no minister can oppose conferring the title of D. D. on Christian ministers without being in some way accused of insincerity or "hypocritical inconsistency."

While my pen is in hand permit me to say that I have been pretending a news letter for your paper for some time. I hope soon to write it to let you know something of what is going on among the Baptists of the Blue Grass of Kentucky. I may state, as one item, that we have formed a Pastors' Conference in our city of late, and expect to have interesting and profitable gatherings at our ministers from this and several surrounding counties. At our meeting in January Rev. J. M. Lewis, of Frankfort, will read a paper on "The Advantages of a Pastors' Conference." Rev. J. L. Smith, of this city, reads of "A More Efficient Ministry." Discussion to be opened on these themes by Rev. S. F. Taylor, of Paris, and Rev. J. M. Wells, of Georgetown, respectively.

This is the day before Christmas. It is bitter cold and a deep snow covers our earth. Yours truly,

JOSEPH E. CARTER.

Lexington, Ky.

EATON'S CHURCH, DAVIE COUNTY.

Your committee to investigate certain "old records of the church of Jesus Christ in the forks of the Yadkin, Rowan county, North Carolina," beg leave to submit the following:

On a careful perusal of the records it appears to your committee that the following queries are to be answered:

1st. What kind of a church existed, and when constituted?

2nd. Its locality?

3rd. What relation it bears to the present church at Eaton's.

The first entry is as follows: "Oct'r ye 5th, 1772. At the Constitution of the Regular Baptist Church in North Carolina, Rowan county, in the forks of the Yadkin, these were ten members, their names are as follows: Wm. Cook, the minister, Jas. Thompkins, Ebenezer Fairchild, Abraham Adams, Thomas Easteb, Susanna Easteb, David Reavis, Jemima Reavis, Jesse Reavis. There has been added since ——," &c.

This church styled itself "A Regular Baptist Church." We find it exercising all the powers and customs according to the usages of a regular Baptist Church. Receiving and dismissing members, exercising discipline, censuring, suspending and expelling members, choosing deacons, elders and clerks, constituting Branches at various places and administering the gospel ordinances of baptism and the Lord's Supper, determining the rules of decorum, and the terms of communion, appointing time and *place* for church meetings, &c., purchased this "Book of Memorandum" and other property, also a deed for land for the use of the church.

On the 3rd of April, 1773, they met to *Rectify the Covenant* which appears to have had a previous existence.

June 5th, 1773, is the following entry: "It was further agreed that a door should be opened for our *Seperate* Brethren, that they might commune with us, if they saw fit—of those that walk orderly and hold no heretical principles." We thus conclude that it was a *Regular Baptist Church*.

It appears from the Records that the Church held occasional business meetings at *any* of the *Branches*. At Deep Creek and other places, and once at least at Reese's in Surry county.

Notwithstanding this somewhat migratory habit, the church *had* a location, which was known as "our meeting-house," or "the usual place of meeting."

On February 3rd, 1775, "It was agreed that some member from ye body attend at the *Branches* at their monthly meeting; and that some from every Branch attend at our monthly meetings."

The Branch at Mulberry fields (Wilksboro) was constituted as such the 22nd of January, 1774—"to administer the gospel ordinances of baptism and the Lord's Supper," and proceeded to choose a Deacon. The Branch at "Boon's Foard," also, was constituted about this time. The following entry bears on this point: Aug. 2nd, 1777. "Bro. H— B— being under dealings, by our brethren at Boon's Foard, his crimes being grievous, they saw fit to cite him to the Mother Church." So a *Mother* body was clearly recognized.

Aug 7th, 1779. "Appointed the next church meeting at the *usual place* on *Dutchman's Creek*." This fixes the location of the *usual place*. "The List of Members" of the church in question, is entered on record at this place as follows: "The names of the brethren, in the church at Dutchman's Creek, are underwritten:" Here follows ninty-six names, and the first ten names of this list are the identical ten members constituted into a Regular Baptist church on the 5th of October, 1772, as above stated. Among the additions we recognize Eaton, Frost, Reavis and others.

The only other churches that might claim to be the original one, are "Fork" and "Deep Creek." "Fork Meeting House" was located in the "forks of the Yadkin" (a name applied to the *whole* of what is now Davie county) and certainly existed as early as September, 1774. But at this time and afterwards, Boon's Foard, occupying the same territory, and containing families whose names are yet prominent in that community, was a branch of this mother church, and 3 years later we find them sending to the mother church at Dutchman's Creek for discipline.

September 6th, 1777, Boon's Foard petitioned to be constituted a Regular Baptist Church. It was granted. Yet on the 8th of May, next year, "the brethren at Boon's Ford SAY" up the grant of constitution," and in July the same year "granted a privilege to Boon's Board to excommunicate members, without laying accusation before the body" (i. e. mother church); furthermore, Fork was not constituted till 1793. (See Benedict, vol. ii. page 529, first edition.)

"May, 1777, agreed to hold next church meeting at Deep Creek. Acted on petitions from several branches," &c. On May, 1778, Bro. Cook was chosen Pastor, and agreed that his time should be equally divided between Dutchman's Creek and Boon's Foard, Mulberry Fields having been previously constituted a church, leaves Dutchman Creek the church. "3rd February, 1778, a charge against sister S— R—, she not being able to attend the brethren thought proper to appoint a meeting near her habitation, which was at Deep Creek Meeting House." The record shows Deep Creek to have been constituted a church the 5th of September, 1777.

Your committee find that the "Mother church was at Dutchman Creek, and was sometimes styled "Eaton's Meeting House."

On 3rd August, 1778 "considered about joining an Association." 13th October, 1787, nine years later, "agreed to join an Association."

About this time, a number of the brethren became disaffected, and were expelled for irregularly rending themselves from the church and signing a *protest*. These expelled members, it seems, were ministered to by one Mr. Hill, which was the cause of much trouble and confusion in the church. (Mr. Hill seems to be the pastor at *Schofield*, wherever that place is) The church sent, in August, 1777, delegates *to* Mr. Hill's church to labor further with *them* or *to deal* with *Mr. Hill*. They then seemed to grow cold, and finally the records ceased entirely after October, 1778, or are mislaid.

The present organization of Eaton's Baptist Chutch was had 16th December, 1790, and seems to have been gathered from the old members and 5 of the excluded members above alluded to, and was constituted by a regular presbytery.

From the foregoing facts, your committee concludes:

1st. A regular Baptist church, at Dutchman's Creek, Rowan county, N. C., existed from the 5th of October, 1772, till 1778.

2nd. This mother church, though somewhat migratory in its conferences, had a "usual place of meeting at Dutchman's Creek meeting house" and that *this* and "Eaton's Meeting House" was one and the same place.

3rd. That "Eaton's" was a re organization of this *same* old church, on the same land, and is historically the same church.

4th. That these old records are, and of right ought to be, a part of this church; and that the clerk of the same be instructed to file and carefully preserve the original copy of the same.

All of which is respectfully submitted.

J. W. WISEMAN,
Chairman Committee.

A LETTER FROM WINSTON.

The Moravian Settlement—Some Time-Honored Customs, &c.

In the year of 1749 the British Parliament passed an act by which the exercise of all the rights of a church was secured to the Moravian Brethren throughout Great Britain and her colonies. Prominent members of the Parliament were impressed by letters received from various quarters in reference to the good order, the intellectual and moral advantages that obtained in Moravian communities. It was desired for the sake of the peace and good order of the people that as many of these settlements be made as possible. An agreement was made by Count Zinzendorf for the purchase of a large tract of land in the wilds of North Carolina for one of these settlements. As early as 1752 six or eight men left Bethlehem, Pa., for the purpose of selecting a suitable location. For many weeks they wandered about in the woods. Their lonely march was sometimes interrupted by sickness—the cold wintry blasts overtook them away out in the trackless forests—their supply of provisions failed and for several days they were compelled to fast. They were fortunate in having two hunters with them who were able to shoot game enough to keep them from starvation.

At length a title was obtained for a large body of land now lying in Forsythe county. Salem became the place of trade. It is now one of the oldest towns in the State. The Moravian church, the large Female Academy, the Single Sisters' house, the widows' house, are all places of interest. Many years ago they had a house for the single brethren in which was a spacious hall where they all dined. The rules of the house were rigidly enforced by an inspector and the cook was "the lord of the kitchen." After living in that institution for a time a brother on going out into the world was prepared for the solitary life of a bachelor if he could not do any better. The church now very wisely allows the single brethren to take care of themselves. Until 1849 no person who was not a Moravian was permitted to own property within the corporate limits of Salem.

SOME TIME HONORED CUSTOMS.

When any member of the Moravian Church dies it is announced by a band of music from the church tower. We have been told that the citizens know from the music whether the deceased was married or single, old or young. We have heard the music often but our ear was not sufficiently cultivated to gather from it any definite information relative to the deceased. A band of music always escorts the funeral procession to the grave.

On Christmas eve they have a love-feast in the church. Invitations are sent to those whom they wish to be present. It partakes of the nature of a social gathering though some portions of Scripture are read and prayer is offered. The church is generally decorated in an appropriate manner. Ladies wearing black dresses, white aprons and caps "hand around cake and coffee." A burning taper is given to every child, which is said to be emblematic of the light that Christ brought into the world. It is a time of great rejoicing among the little folks. On the last night of the year a vast crowd gather in the church to await the midnight hour. They generally have preaching or some other religious exercise. But just as the large clock strikes the hour of twelve the congregation rise, the choir and orchestra "*blow in the New Year*." Then amid hearty congratulations the assembled audience disperse to their homes. This ceremony in the church this year reminds us of the lines of Tennyson:

"Full knee-deep lies the winter snow,
And the winter winds are wearily sighing:
Toll up the church bells sad and slow,
And tread softly and speak low
For the old year lies a dying."

The Moravians are a very quiet, peaceable, industrious people, and many of them give evidences of genuine piety. They are not making very great progress in establishing their principles. In this they "make haste slowly." They do not seek to make proselytes. They love their church; this is proper and right. We cannot help respecting a people who have a belief and adhere to it. The most intensely sectarian people we have ever known are those who are constantly crying out for "union" and "charity," and who say it does not make any difference what a man believes or to what denomination he belongs so his heart is right. Can our hearts be right if we do not believe and practice the truth? Can two walk together except they be agreed? Does charity rejoice in anything but the truth?

H. A. BROWN.

CHRISTMAS CONCERT AT THOMASVILLE FEMALE COLLEGE.

Our Christmas Concert, on the 24th of December, was as usual a complete success. The music of the Operetta was particularly fine and all acted well their parts. While it might be invidious to single out young ladies where all did so well, yet their teacher, Miss Ora Brewster, of Tennessee, who has had charge of the Music Department in this Institution for four years, deserves more than a passing remark. Modest and unassuming in private life, she is indefatigable and enthusiastic in the discharge of the duties of her position, and possessing, in a remarkable degree the rare faculty of drawing out the talent of her pupils and of inspiring them with self-confidence and something of her own enthusiasm, she seems to rise to the full dignity of calm, self possessed assurance of success on concert occasions. She brings before the public every pupil that has taken lessons under her for a year, and yet she has never in the four years had one to fail in the part assigned her. With Mrs. Rennart's long experience and musical taste to aid in selecting her programme, and her artistic skill in adorning the walls of the concert hall with the beautiful drawings and paintings of her art pupils, her concerts have always been decided successes and most enjoyable occasions to all who attend them.

The costumes of the Gypsies and school girls in the Operetta were exceedingly picturesque and attractive, and, to the credit of the young ladies be it said, they were made and fitted entirely by their own fair hands, on Saturdays, at a cost of only from 60 to 75 cents each, thereby setting an example of economy in these "times that try men's souls," and prove the emptiness of all sublunary things, especially purses, and this wholesome lesson the young ladies of this school have been persistently and cheerfully teaching for the last four years.

An entertainment and reception at the College on Christmas night seemed to be appreciated as an occasion of peculiar privilege and great gratification, if not by the young ladies, at least by a goodly number of young gentlemen from Trinity College and the neighboring counties, as well as some from a distance.

The 26th proved to be another day of festivity to a number of College inmates who attended the wedding of Mr. J. W. Upchurch, of Raleigh, and Miss E. K. Wright, eldest daughter of Prof. J. L. Wright, and a full graduate of the College. The reception given the wedding party at the college at night was somewhat interrupted by the extreme inclemency of the weather, but seemed to be highly enjoyed by those who came.

A Masonic installation, with a fine address by F. G. M. John Nichols, of Raleigh, on the 27th, closed the Christmas festivities.

On Monday the scene suddenly changed and examinations became the all absorbing theme of conversation and anxious solicitude as though Christmas had never been, and in many an eye, if not in all, could be seen the determination to bend all the energies to win success in sterner conflicts than music affords.

H. W.

For the Recorder.

FROM SANDY CREEK ASSOCIATION.

I have read the article in the RECORDER headed "A suggestion about State Missions by "Radius," also the article headed "State Missions," by John E. Ray, Secretary Board Missions." I agree with both of your correspondents that something should be done and that right early. As there is no agent this year it is the duty of ministers and laymen to be up and doing for the Master's cause and the objects of the Convention.

When the proposition was first made to raise $100,000 to endow Wake Forest College it was said by the agents that there were one hundred thousand Baptists in North Carolina, and that one dollar from each would meet the required amount to endow the College. It is now definitely known that there are so many of that number who are "do nothings," that one dollar will not excuse us who paid the one dollar and thought we were released, but our conviction is, that we must do more for the cause of Education, hence I propose to pay $24 to help raise the required amount for the endowment of Wake Forest College, and I will pay $4 for State Missions, $1 for Foreign Missions, and $1 for the Sunday School Board, making $30 for the year 1879 to support the objects of the State Convention, for which I would like a certificate of life membership in the Baptist State Convention. It is my understanding that $30 paid in at one time entitles one to a life membership.

There is certainly a member in every Baptist church that will do as much as is proposed by me, and if so let the Treasurer have the amount by the first day of February, or as soon as practicable, that the different Boards may know what to depend on and how to shape their work for the year 1879.

If there is not one member in every church to give the $30, then let the church raise the $30 and have the life membership conferred on some one of its worthy laymen whom it may designate.

Preachers, will you press this matter before your churches? It will not hurt your salary, in fact it will arouse your church to a double diligence and your salary will be paid more promptly, if possible, in 1879 than it has been in the past. I trust every missionary Baptist church in North Carolina, or its members, will respond to the suggestion of a

LAY MEMBER.

For the Recorder.

THAT PERVERSION.

Mr Editor:—In your issue of the 25th December, I find the following: "Is 'X. Y. Z.' a minister? If so he ought to stop preaching and go to the law; for he has great faculty in perverting the meaning of plain and simple language and showing therefrom wrong conclusions. 'Their words will eat as doth a canker, of such is Hymenius and Philetus,'" [so, says a clear-headed layman.]

Now, Bro. Editor, I am so sorry. I do not pervert "plain and simple language" nor any other designedly. I do all I can to ascertain the meaning of language, and wish never to pervert it. But I am at a loss as to the instance, or instances in which the "clear-headed layman" would charge me with such perversion; and I most respectfully and earnestly ask him to show me and the readers of your excellent paper wherein I have offended. Let there be no simply general and indefinite charge of perversion. Please, dear brother "clear-headed layman," specify, and show wherein I have "great faculty in perverting the meaning of plain and simple language."

The "clear-headed" brother thinks too, that I "ought to stop preaching and go to the law" on account of this "faculty." If the dear brother means by this that the perverting of "plain and simple language" belongs to the legal profession as such, I think he does the profession and a large majority of its members very gross injustice. I believe lawyers have sins enough to answer for without charging them falsely. But candor compels me to say that I have heard and read as great perversion of "plain and simple language" by the professed ministers of the gospel as I ever heard by lawyers, and my intimacy with the latter has been considerable. But it is not my purpose to defend the legal professions. All I want to say is, that lawyers are not the only professional men who have a "faculty in perverting the meaning of plain and simple language." But let the brother specify the instance, and if he can sustain the charge, I will not only retract, but will thank him with all my heart. "Which of you convinceth me of sin?"

X. Y. Z.

For the Recorder.

A NOTE FROM DEER CREEK ABOUT D. D.'S

It seems that some of the brethren have become slack in fighting the world, the flesh and the devil, and are waging war against our Doctors of Divinity. This looks strangely, badly and untimely to outside observers, and I fear that such action will not continue brotherly love nor christian fellowship. If by hard study and close application these brethren merit the title of D. D., and if our colleges see proper to confer the same upon them, then, I bid them Divine success in Jesus name. I have generally found these brethren to be pious, humble and devoted christians, and I love them. We all, both small and great, have our own special work to do, at our own homes, and in our own Associations, and on our own fields of labor. Our Father will hold each one responsible for that which is entrusted to him. "Each one must give an account for himself unto God." "Where much is given much will be required, and where but little is given but little will be required." May the Lord help us all to go forth,

"Sowing in the sunshine, sowing in the shadows,
Fearing neither clouds nor winter's chilly breeze;
By and by the harvest, and the time of reaping,
We shall come rejoicing, bringing in the sheaves."

ENOCH N. GWYN.

Statistics for Southern Baptist Convention.

Under the instruction of the Southern Baptist Convention that the Home Mission Board appoint a committee of not more than three in each State usually represented in the Southern Baptist Convention, to gather statistics on these points, to wit: The amount of contributions during the year 1878, for State, District and City Missions, including Sunday School work; the number of conversions resulting from such contributions; the amount of money raised to aid young men in their theological studies, and the number of young men persuing such studies. That each of these committees be requested to send their reports by April 1st, 1879, to the Corresponding Secretary of the Home Mission Board, who shall then prepare a short report for the next session of the Southern Baptist Convention. And that the funds needful for this work be raised by special contributions by the several State Committees in their respective States. The Home Mission Board hereby appoint as the committee for the State of North Carolina the following brethren, with the earnest request that they will render this service to the denomination, viz: Rev. N. B. Cobb, Rev. J. B. Richardson, and Rev. R. H. Griffith.

WM. H. MCINTOSH, Cor. Sec'y

FIFTH SUNDAY MEETINGS.

Sandy Creek Association.

Having enjoyed the pleasure of attending the last District Meeting of the Sandy Creek Association, held with the church at Cedar Falls, at the request of the brethren I send you a few notes. Owing to the inclemency of the weather only a few of the churches in the district were represented. Our good brother Geo. Patterson, the moderator, was with us and presided with his usual dignity. No business was transacted on Friday, the 27th of December, the time adjourned to. On Saturday a goodly number assembled and listened attentively to the discussion of the following queries:

1. Is it the duty of the church to meet every Sabbath for worship.

2. Is it in accordance with the commands of Christ for a preacher to serve as pastor for years.

3. Is it the duty of the members of Christ's church to contribute for the cause of missions.

4. Has the sinner an advocate with the Father.

Only two of the ministers in the district were present, Elders Beck and Pugh. Our venerable brother, Elder Crutchfield, was in the village, but was too unwell to attend the meeting, much to the regret of all. Elder Crutchfield is perhaps one of the oldest ministers among us, and it is quite a treat to listen while such men give us the benefit of their experience.

After enjoying a day in endeavoring to better qualify ourselves for the Great Master's work, the body adjourned to meet with the church at Rocky River, Chatham county, on Friday before the fifth Sabbath in March, 1879. It is hoped that there will be a full delegation present. Let each and every church in the district send messengers, that we may take sweet counsel together for the advancement of the Redeemer's kingdom.

A VISITING BROTHER.

Robeson Union.

This body met with the church at Pleasant Grove, Robeson county, on Saturday and Sunday of the 28th and 29th of December.

Introductory sermon by Rev. K. Barnes, from Matt. 18: 1. After recess called to order by the moderator, K. Barnes. Correspondents reported and letters were read from thirteen churches. Brethren Davis, Ayres and O. T. Stringfield, visitors, were recognized and welcomed to seats.

The destitution in the bounds of the Robeson Union was then considered and a resolution adopted instructing the delegates to bring the subject before their churches and report the result to the next meeting of the Union. There are many precious souls in our bounds who never heard a Baptist sermon.

The next meetings of the Union were fixed as follows: Long Branch, March 29th and 30th, 1879; Spring Hill, June 28th. Adjourned with prayer by Bro. J. T. Ward.

We then went to the hospitable homes of the brethren and sisters of Pleasant Grove. Returning to the church on Sabbath morning, a Sunday School mass meeting was held and interesting addresses were delivered by the delegates and visitors present. After which the writer preached to a large and attentive congregation.

WM. W.

Union Meeting of the Mt. Zion Association.

This, notwithstanding the sleet and snow, was a success. But Elders J. S. Purefoy, J. C. Wilson, Jesse Howell, J. H. Freeman, A. G. Dixon, M. V. McDuffie, W. L. Wright and Prof. L. R. Mills, with the brethren from the twelve churches represented, could make almost any meeting a success.

One of the subjects discussed was: "The Sabbath School work—State and County (Union) Conventions—shall we have them?" At its close the following resolutions were unanimously adopted:

"*Resolved*, That in the opinion of this Union Meeting each religious denomination can and will do its Sabbath School work more satisfactorily and more successfully without than with State and County (Union) Sabbath School Conventions.

Resolved, 2d, That any effort of the Sabbath School Board of the Baptist State Convention, or any member thereof, to organize State and County (Union) Sabbath School Conventions will, in our opinion, greatly injure its work in a large number of our churches."

There was, in the house when this subject was discussed, and the above resolutions pressed, a number of Pedobaptist brethren who, I am quite sure, had they been asked to vote, would have voted for the resolutions.

Our missionary, Elder Jesse Howell, has been doing good work, the churches have known how to collect all the money necessary for his support, and we expect to enlarge our mission work soon.

Arrangements were made which we think will pay off the $800 00 debt on the Graham church, secure the support of one other (in addition to Bro. McDuffie) young brother at the College, and give us, after next June, as pastor of some of our churches, one of the most judicious, practical and pious young men now at Wake Forest. I suppose, that there has been, not even in the Tar River Association, more development in the past three years, than in the churches of the Mt. Zion Association. "The morning light is breaking."

C. DURHAM.

OXFORD BAPTIST MISSIONARY SOCIETY.

During the year there have been employed nine "Little Leaders," and the sum total of their collections is $47.97. Of this amount $10 00 was paid to the State Missions October 20th, and the Treasurer, instructed by the Society, has forwarded the remaining $37.92 to the Sunday School Board at Raleigh.

Many of our members manifest their interest by punctual attendance on the meeting, and often we are encouraged by the presence of leading members of other denominations. The "Little Leaders" are entitled to the thanks of the Society for their zeal in prosecuting the work assigned them, and for the success which has rewarded their efforts. At our last meeting it was decided to continue the work in some form during the coming year, awaiting instructions from the Sunday School Board in regard to any change they may deem necessary.

W. I. WILKINSON.

Oxford, N. C.

AN ADDRESS FROM DR. HARTWELL.

WAKE FOREST, N. C., Jan. 1st, 1879.

MY DEAR BROTHER: You are aware that for many years, and especially since the establishment in 1867 of the P. M. S. S. Co's. line of steamers between San Francisco and Hong Kong, the Chinese have been flocking by thousands to America. They stop, for the most part, along the Pacific Coast, though multitudes of them make their way further east. It is estimated that there are, to-day, not less than 140,000 in this country. Of this number about 100,000 are probably in the State of California. These immigrants all bring with them their national characteristics, their language, their habits, their tastes, their morals (rather their immoralities), and worse than all, their religion. They settle together in communities, if practicable, where they can comfort, assist and strengthen each other. Where these communities are large they erect their heathen temples, set up their gods of clay, and worship them just as in their native country. I have myself been into their temple in San Francisco and seen the same kind of idols, the same kind of temple paraphernalia generally that I have been accustomed to in China. It does seem a Providence whose indication cannot be mistaken, that, after christendom has failed for so many centuries to obey the command of Christ and evangelize the great Chinese nation, they should, by the advances made in commerce and diplomacy, be thrown upon us in our own country, either to receive from us the blessings of the Gospel and of a christian civilization, or to curse us and our children with the blighting, withering influences that accompany idolatry.

Their presence in this country, their constantly increasing numbers here, the relations they are to sustain to us, the duties and responsibilities which their coming lays upon Americans, are considerations of no mean importance, politically, socially and religiously. What is to be done? As a political question, the matter was regarded of so much importance, that, in the last Presidential campaign, the policy in regard thereto was made a "*plank*" in the "*Platforms*" of both political parties. That the Chinese are here, and that, unless prevented, they will continue to come in increasing numbers, and that they have treaty right to come, and to remain temporarily or permanently, are *facts*, and facts which must remain, however desirable it may be deemed to change them.

It is a foundation principle in the organization of the American Government that this shall be a free country, open to the oppressed and dissatisfied, (socially, religiously or politically) of all lands.

Moreover, in the Burlingame Treaty between the United States and China, it is expressly stipulated that the subjects of His Imperial Chinese Majesty shall have the same rights of immigration, residence, trade, &c., as the citizens of the most favored nations. The Chinese thus hold by treaty the same right to immigrate to this country, to reside and trade here, as do Englishmen, Germans or Danes. So that America must prove false to all her traditions, to the very genius of her Constitution, and to her express treaty stipulations before she can prevent the Chinese from coming and residing in our country.

Socially, the Chinese are not desirable in any large numbers, in any American community. They are corrupt in their principles and practices, and uncleanly in their habits, and in their conversation. Unless improved by education and religion, they are liable to exert a baleful influence upon all classes, and especially upon the children who may be thrown near them. But the fact remains, here they are and hither they continue to come. We cannot get rid of them nor prevent their coming in still greater numbers. There is nothing we *can* do in self-protection, but to improve, enlighten, elevate and christianize them. Their condition appeals to us, then, *as men, as patriots, as philanthropists*. But to us as CHRISTIANS the appeal is *irresistable*. We know that the religion of Jesus is the only true, effective, sure elevator, that the only civilization, other than their own, worthy of acceptance by the Chinese, is that founded upon christianity. God has thrust them upon us, and, by his Providence, as plainly as by his word, has said to us, "*Evangelize them*." Shall politicians, realizing the momentous condition of affairs, arouse themselves to vigorous action, shall men of the world, actuated only by worldly principles and motives grapple, in their weakness, with the mighty question, while Christians, who alone have the secret of power whereby the whole thing can be adjusted, lie quietly, ignobly, wickedly despising one of the grandest opportunities the world has ever seen, of serving their kind, saving souls, and glorifying the Redeemer? Jesus commands, "Disciple the heathen;" we fail to obey by sending the Gospel in anything like adequate measure, to the heathen, and God sends the heathen to us! Shall we still refuse? Shall Christians of other denominations engage in the work while the 2,000,000 Missionary Baptists of the country prove false to the spirit of Christianity and do nothing? It is true that the 2,000,000 Baptists in America have not, to-day, a single European man or woman devoting himself or herself to Mission work among the Chinese in the United States. The Northern Methodists and Northern Presbyterians, and the Northern Associate Reformed Church have American Missionaries to the Chinese in California. But the American Baptists have not.

Many years ago, before the war, our beloved brother, Rev. J. L. Shuck, after his return from China, labored several years in San Francisco and Sacramento, but, returning to South Carolina, he died in that State. Since the war, Southern Baptists have done nothing toward supporting Missions among the Chinese on our Pacific Coast. During Bro. R. H. Graves' stay in this country some years ago, he spent one year in the work under the patronage of the Home Mission Society of New York; and since that time Bro. Simmons has labored something more than a year in that field under the same Society. Since his return no American Baptist has given himself to the work. Some few Chinese Christians, supported by our Northern Baptist brethren, are still working on slowly there. What shall be done? North and South Carolina have spoken in their respective Conventions, saying "We will arise and undertake the work in our Master's name." In both Conventions action was taken pledging the support of the Baptists of the States respectively to the enterprise, if the undersigned would undertake the Mission. The Home Mission Board of the Southern Baptist Convention, responding promptly to the cordial action of these two Conventions, has appointed one as Missionary to the California Chinese, but, having no funds for this purpose, has conditioned my going on my raising from the churches the means to pay the passage to California, and the Missionary's salary for one year after his arrival.

The Providence seems a special one pointing in the direction of this work. Though I long for China, and years to be engaged in the work there, the health of my wife will not allow me now to return. My heart has therefore turned wistfully to California as the next most favorable field to labor for the heathen. The minds of my brethren are turned in the same direction. Twenty-one years connection with the Foreign Mission Board, as its Missionary and its Agent, have familiarized me largely with the Mission work, with the Chinese character, customs, language, &c., and fitted me, I trust, for successful work among them. I have accepted the appointment. Shall I go? Will the churches of North and South Carolina furnish the means. Shall I go promptly? Cannot the necessary amount be raised in 90 days? Every day's delay is one day lost from the work.

The passage of myself and wife and three children to San Francisco will cost about $700; then house rent, chapel rent, and living generally will be high in San Francisco, and of course the Mission will be a somewhat expensive one, but if the churches *will* they *can* raise the necessary funds in the three months, and before the Southern Baptist Convention holds its next meeting we can be in San Francisco.

Will you, Dear Brother, act promptly upon this personal appeal to you. Please read this letter before your church and before all the churches you visit, and earnestly advocate the good cause. Take up cash collections in every church, and take pledges for amounts to be paid in the future. And may the dear Father in Heaven, the God of Missions, who has called us to this work, bless you in your endeavors.

Funds collected in North Carolina may be sent either to me at Wake Forest, N. C., or to JORDAN WOMBLE, Jr., Treasurer North Carolina Convention, *Raleigh, N. C.*

Those from South Carolina may be sent either to me, or to Prof. C. H. Jonson, Treasurer South Carolina Convention, *Greenville, S. C.*

Of any funds for the object from any State may be sent to Rev Wm. H. McIntosh, Corresponding Secretary H. M. B. S. B. C., *Marion, Ala.*

Please write to me, and let me know the result of your effort, and whether your people will continue to sustain the enterprise, and very much oblige,

Yours in the love and service of Jesus Christ,

J. B. HARTWELL,
Missionary and Agent H. M. B. S. B. C.