

The Baptist.

EDITORIAL CONTRIBUTORS.

SERMONS.

POLITICO-RELIGIOUS ORGANIZATION.

The Secretaries of the American Home Mission Association, a congregational society, announce that they have had during the year "five hundred teachers and missionaries educating the freedmen, relieving the suffering, teaching and preaching the gospel, promoting temperance and morality, and preparing the people for the intelligent use of the elective franchise."

A NEW CHARGE AGAINST ANDREW JOHNSON.—The Advance, the new Congregational organ, vice Independent resigned, says: "The shock of war has transformed slaves into freemen, and the obstinacy of Andrew Johnson has put the ballot into their hands."

A GEORGIA BELL.—An editor of the Empire State of the South (that is as it used to be) says: "The production of cotton in the future will be a thing of the past."

BOTTLE BAPTISM.—Twenty-seven years ago, the Most Reverend Father in God, the Archbishop of Canterbury, performed the "watery ceremony" on the infant Prince of Wales, with water of the Jordan, brought in a bottle from the Holy Land.

THE BATTLE OF THE OHUROHES.

At first this difference created but little or no dispute. It was considered an external matter; and, as yet, the members of those churches had not so far departed from the spiritual worship of the gospel as to attach anything like serious importance to this festal innovation.

To consummate the folly or profanity of this innovation, the Great Week was called Easter, after a heathen deity, and nummeries introduced in the name of Christianity, utterly alien to the spirit of the gospel.

*As evident from the language of Irenaeus, as cited by Eusebius. †The translators of the common version have put Easter into the text instead of Passover, to support the superstition. Acts xii: 4.

was given of faith in Christ, was soon after these festivals were adopted, delayed till those holy weeks arrived. "It was administered publicly twice every year at the festivals of Easter and Pentecost, or Whitsuntide."

While the churches were lapsing into dead formality, and instituting shows and festivals for spiritual worship, amid the mountains of Phrygia arose a little band, who, amid persecution and slander, lifted up their voice against the prevailing corruptions.

"Montanus belonged to the class of men in whom the first glow of conversion began an unconquerable opposition to the world. We should remember that he lived in a country where the expectation that the church should finally enjoy on the theatre of its sufferings the Millennium of victorious dominion—the expectation of a final Millennium reign of Christ on earth—particularly prevailed;

We shall not here introduce or defend Montanism. It more properly belongs to the succeeding age, and is represented in the character and writings of Tertullian.

The first of these schools was located at Alexandria, first kept by Pantanenus, whom Clement first assisted, then succeeded, as Origen did Clement. Each improved on his predecessor. Judaism, Platonism, and Gnosticism were beautifully blended and taught as a science to those who wished to be made fit for baptism.

No wonder then, if under those circumstances Montanus, and thousands of true hearts doing battle for a spiritual Christianity, should drive to the extreme of spiritualism. Against the Judaism and Gnosticism of the churches these Montanists lifted their voice.

THE THREE PLANS.—A plain old woman, writing to the Christian Index, says, "There are three plans by which the house of God may be supported. First, the Old Testament plan, viz: by tithes; secondly, the New Testament plan, viz: laying by on the first day of the week as the Lord has prospered us; thirdly, the modern plan, viz: after having ministered to the lusts of the flesh, the lusts of the eye and the pride of life—after paying off baker's, butcher's, and lawyer's bills, we dole out at the end of the year such a pittance as our feelings prompt as an oblation to the house of God."

ophic teachers; nor has the efforts of the conflict yet disappeared. The Montanists lingered through the Paulianist persecutions; they were transported to Italy, and were sheltered amid the Alps under the names of the Valenses and Waldenses till the times of the Reformation.

But at this juncture—when Judaism and Gnosticism were met in their united columns by the illiterate Montanists—another movement was made on the great field of battle, and another party appeared in the conflict—

THE ALEXANDRIAN SCHOOL.—It has been before remarked that with the adoption of the Jewish festivals of the Passover and Pentecost was introduced the usage of deferring all baptisms until the arrival of those sacred days.

In the earliest times of the church, all who professed firmly to believe that Jesus was the only redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ.

The methods of instructing the catechumens differed according to their various capacities. To those, in whom the natural forces of reason was small, fundamental principles and truths, which are, as it were, the basis of Christianity, were taught.

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OUR CONGREGATIONS.

From out each yesterday of life All have some precious store to keep: Some little store of golden words, Some treasure rescued from the deep Of those gone hours, ere yet the waves Of time have closed their quiet graves.

Thrice dark of all dark days that one Which leaves no brightness from its hours, No nightingale to sing at eve, No after fragrance from its flowers, No holy dew distilled from heaven, To consecrate it fresh at even.

Blessed art thou, heart that earnest (though The tears that dim thine eyes be vain) To call back something from thy past, Some yesterday to life again.

Each consecrates some precious part. Some secret store of hidden worth: We garner each our golden sheaves. Our golden memories of earth, Against the winter time of need. That we may after come and feed.

And when the yesterday of life Shall all be numbered, still I deem Each one shall have its store to keep. His fadeless relic of earth's dream; Some shadows softened by God's light, Some star that made his journey bright.

Missions.

LETTER FROM T. P. CRAWFORD.

Mission Work.—A Baptism.—A Preacher—Drought and Famine about Peking—Return of Mrs. Holmes—Shanghai and its Present Aspect—Revision of Treaties—Government College—Railroads and Telegraphs—Rebels not all Dead, and Great Destruction by Them—Present Condition of China Sad.

TELEGRAPH, CHINA, Aug. 5, 1867. DEAR BRO. CABANISS:—I will now give you a running account of matters since January last.

The winter was very dry and mild, and all my missionary work went on without intermission. I have an interesting outstation, fifty lee south of this, at a large market town, called Whong Ching, to which I go once a month—Mrs. Crawford frequently goes with me, and labors among the women.

I recently baptized the head man of several of those villages. He is 53 years old, is a good reader, a man of good property and of great force and influence. He does lots of free preaching.

The summer has been dry and hot, and the crops are only middling. Further north, there is a great famine. No rain in the region of Peking for the last twelve months.

Mrs. Holmes left us last May and returned to the States via California. She left on account of the continued feeble health of her little son. You remember, he was born after his father's death. His mother's very life seemed wrapped up in the child's; his feeble state so preyed upon her as to affect her own health, and render her unable to do missionary work, so she had to leave, much against her will.

I took a run down to Shanghai last May and spent a month. The foreign settlement is now quite a city, with many magnificent buildings, nice streets, gas lights, and a regular police.

PREMIUMS. 1. For two subscribers to THE BAPTIST, \$3 00, I will send one copy of the SOUTHERN FARMER one year.

BUREAU OF WANTS. [Advertisements under this head will be inserted at \$2 per square each insertion. All ministers wanting field of labor, churches wanting pastors, teachers schools, and trustees teachers; all who wish to rent, sell, or buy, or lease farms; all who wish situations as clerks, or employment, and all wanting assistants, would do well to advertise in this column.]

Teachers.—We can recommend two number one teachers, male and female, and a Baptist preacher, to any church and community needing them.

Wanted.—Two active Agents in each of the Southern States, to collect accounts due and canvass for THE BAPTIST, Farmer, and other publications. Address, Graves, Jones & Co.

Agents.—We want one hundred active agents, who will canvass a definite field for The Eye Sharpener, The Indelible Pencil, The Ready Reckoner, The Southern Farmer, and

All the treaties are to be revised next year, and then it is possible that further concessions may be granted to foreigners, and a more liberal policy adopted by the Chinese government.

A government college is being established at Peking for the teaching of Western arts and sciences. Eminent scholars, as teachers, have arrived from Europe. The students have an allowance from the public treasury.

Foreigners have a great desire to establish telegraphs and open railroads

through the country; but, as yet, the government has opposed them. Hope it will concede the right on the revision of the treaties.

The rebels are not all dead yet. A large band of them has just paid this region a visit, carrying terror to the hearts of the country people throughout the whole of this province. The country people generally fled into the walled towns, or to the walls on the mountains. Little or no resistance was made to their progress. They did not attempt to take the walled towns, but simply to rob the villages, kill old and young, if it suited their fancy, and carry off the boys. At least 100,000 people took refuge in this city. I assure you we had a time of it. Some sixty persons found quarters in my house and chapel for forty days; the last of them left this morning. I don't think I and wife ever did so much work at any time before. Preaching and doctoring from morning till 11 o'clock at night for forty days in mid-summer! May God bless our labors.

The rebels came in sight of this city and burned some of the villages. They simply overran the country, and returned west again. China is in an awful condition. The present dynasty must fall.

The Board has, for the last year and this, been able to send only our salaries; nothing for teachers, books, tracts, etc. Of course our work is much embarrassed. I greatly need some Bibles and tracts.

Mrs. Crawford is quite feeble. Bro. Hartwell's family is not very well. Mrs. C. joins in many and warm regards to you and Mrs. Cabaniss.

Send me the minutes of the Big Hatchie Association. Yours, as ever, T. P. CRAWFORD.

BROWNSVILLE FEMALE COLLEGE, } October, 25, 1867. }

BRO. GRAVES.—Allow me to call the attention of the Big Hatchie Association to the above letter, from our beloved Bro. Crawford. It will be seen that he and his companions are still faithfully at work, and that God has blessed their labors.

The great commotions now going on in that land will only tend to the furtherance of the gospel, by breaking up old habits and customs, and dispelling ignorant prejudices, as the Chinese come in contact with Western civilization, arts and sciences. Our government has already established a mail line between Shanghai, Japan, and California.

In a few years China will be brought to our doors. But I am digressing. I wish to bring Bro. Crawford not only to your doors, but to your hearts, and then you will open your pockets and help raise his salary—in which we are deficient this year.

Bro. Taylor sent me an urgent appeal to be read at our Association; but it miscarried, and I did not receive it till I returned from the Association. Let each church raise its contribution and send it on to Bro. R. S. Thomas, our Treasurer, at Brownsville.

Fraternally yours, A. B. CABANISS.

Business Department.

ED. J. D. RASBERRY is General Traveling Agent for the Southwestern Publishing House for the State of Arkansas. ED. E. L. CONFERE for Western Arkansas. ED. A. J. HALL, } Tennessee ED. C. N. RAY, } Virginia ED. J. W. YORK, } ED. J. B. BASSOFF, } West Tennessee. ED. S. P. JONES, } ED. W. G. CAPERTON, } ED. T. GORDON, } ED. P. RANDLE, } WM. PRITCHETT, } Alabama.

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THE CONSTITUTION OF BAPTIST CHURCHES.

AS DISTINGUISHED FROM THAT OF ALL OTHER CHURCHES.

The church of Christ in His kingdom; its constitution is divine—sacred in its authority—alike in and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with His reign.

The question, therefore, is of the greatest importance: What Constitution has Christ given to His churches? It is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follow:—

I. The Baptist churches regard it as Christ's will, that all church members should be conscientious persons. When Saul essayed to join himself to the disciples "at Jerusalem, they desired to receive him, because they "believed that he was a disciple." It was not till they had ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus," that they permitted him to be "with them, coming in and going out, at Jerusalem."—Acts ix: 1-28.

But in Pedobaptist churches, many persons are members who are not received as converted. In the Episcopal and Presbyterian establishments, and some of the other churches, persons are received to full communion without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, as baptized, and members of inferior degree. The Westminster Confession of Faith, which speaks the views of Presbyterians, and of many Congregationalists on this subject, says that the children of members are themselves members; born within the church.

Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as connected, in some degree, with the church of Christ.—(See Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge either infants or the unconverted, as having any visible connection with the church of Christ.—Acts ii: 47; 1 Cor. iii: 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be first baptized. The New Testament churches consisted of baptized believers. Peter said to believers on the day of Pentecost, "Be baptized every one of you," and they "were baptized."—Acts ii: 38-41; see, also, x: 48. So that the Baptist churches are, in this respect, "followers of the churches of God," as first founded by Christ and His apostles.—(Thess. ii: 13.)

But in doing so they differ from all other churches; from the Quakers, who reject baptism from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communions, whether Baptists, or Pedobaptists, who baptize all persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no dispensing power to set aside His laws; no legislative power to make new ones; but has enjoined on them to "observe all things whatsoever He has commanded." (Matt. xxiii: 20); and, if ever tempted to neglect His laws, "to obey God rather than men."—(Acts v: 29.)

III. Baptist churches regard it as Christ's will, that all church members should be voluntary members; that none should be made members, either against their will, or without their knowledge. God is a Spirit, and those who worship Him must do so in spirit and in truth, (John iv: 24); their service must be that of love, faith and obedience.—1 Cor. xiii: 1; Rom. xii: 2; Rom. xvii: 20; 1 Thess. v: 17; 1 Pet. i: 22; 1 John v: 19. Those who are alive from the dead.—Rom. vi: 13. In every part of their service, they must have "first a willing mind." (2 Cor. viii: 12); must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii: 5.

But this voluntary membership is opposed to the compulsion used by many national establishments, and to the fines, imprisonment, or worse penalties, by which membership has been enforced; it is equally opposed to the initiation of unconverted infants by baptism; and to membership by birth.

IV. Baptist churches maintain that Christ requires holy activity in every member. Church members are spoken of in Scripture as "living stones," forming part of "a spiritual house," which is devoted to God.—1 Pet. ii: 5. The young are to be instructed, (Eph. vi: 4); the unruly warned, the feeble-minded comforted, the weak supported, (1 Thess. v: 14); those who reject, rejected, (1 Thess. v: 20); those who sympathize with, those who are bereaved, visited.—Jas. i: 27. To the ungodly the gospel is to be made known, (1 Thess. i: 8); and good done to all men.—Gal. vi: 10. In some part of these labors all the members of Baptist churches can engage. But the dead members of many establishments cannot, nor can the infant members of any Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be given with ready will, and that every church member, who is able, should thus give. When making a collection for the poor, or for the Jews at Jerusalem, the apostle says, "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to contribute to the support of the church, and to the cause of Christ.—1 Cor. viii: 1-15. But infants cannot thus give; and payment, by compulsion, as in State Churches, are not a "gift" at all.—2 Cor. viii: 4.

VI. Baptist churches regard it as Christ's will, that all His churches should be separate and distinct from the world and erratics. "Ye are not of the world."—John xv: 19. The reception of those who have been baptized at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptism of infants, and the unconverted members of churches, are a violation of the apostle's saying, "What communion hath Christ with darkness? and what concord hath Christ with Belial?—Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi: 17, 18.

It is clear that every system which extends the sign of Christianity and of initiation into the church, to those who are not new-born, does, to that extent, also obliterate the distinction between the church and the world. None but Baptist churches can realize the statement of the apostle, "Ye, as living stones, are built up as a spiritual house, a holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii: 5.

that the Aa- aut here the erson before ere preached he Association. led up some well as sad re- be here we be- the great use the most of y that was in uly, have gone our head has on it. I have ty-five years; e permitted to do not know; d to be more in the past, by I desire your tment, to keep to the cause I a resolution ar, and the dele- to take the pa- Money in this t me that they b their cotton. sion recom- pellation, and far distant when re-by days, be re-Association. I have done I been my fan- ably put me off Take encour- pay-r will suc- p to dis- ip well, and is the prayer P. ARNOLD, Oct. 25th, 1867. WORK GOES ON. The best news d in two letters (Union county, the church (Bap- seemed for a lost extinct, has y received, and the roll, twenty- two by letter. Baptized, was one, the Presbyterian them all con- long the world, be matically given later, reject the their accusing er for Christ's been holding suc- following places, (t Spring Hill, and-nd and fifty (not state how.) pon county,) he he is now (Nov. at Eldorado, Baptist ministers from from the h that the suc- depends upon lanting energy, ttery). And let igh Lear Brother r in the number crown, yet their Christ, and their the gospel of our purity, shall not m s ever, your E. B. W. I have just re- where I on- of the most which it has been by time to be en- ere added to the list and Presby- d fashioned Bap- ble used it most speed the day I not be afraid to A. J. MILLER, 21, 1867. of Alabama, re- to his churches, meetings the past em several Pedo- of Minden, La., the Shady Grove baptized at Cen- on at State Line. arviest work of his sermons in eight ve been signally

A COLUMN TO BE READ.

1. All religious acts are acts of obedience. 2. There can be no obedience where there is no law. 3. There can be no obedience where the law is not known. 4. There can be no obedience that is not personal. 5. There is no obedience that is not voluntary. 6. There is no obedience that is not prompted by love, and accompanied by faith. 7. Every act of obedience is like baptism, the emblem of a good conscience toward God.

The Baptist.

MEMPHIS, TENN., JAN. 18, 1868.

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy, but through the mediation of Christ; no interest in Christ except by a personal faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts, and cheerful obedience to all his commands; no genuine love to his people that does not influence a man to do good to them, as he has ability and opportunity.

INTRODUCTORY.

At the solicitation of the Editor of THE BAPTIST, and in accordance with my taste and sense of duty, my name is this day associated with the list of editorial contributors of this paper.

From the known character of that list, one need not suppose that it is formal modesty to say that it is with great diffidence that I do so. With them it will be my aim to sustain the reputation of our denominational literature, which has already attained power and influence.

THE EDITOR AND PROPRIETOR HAS RISKED MUCH, AND IS DOING MORE TO GIVE THE DENOMINATION IN THE VALLEY OF THE MISSISSIPPI AND THE PRAIRIES OF THE WEST, A FIRST CLASS PAPER; AND WHILE WE ALL MAY PLEAD POVERTY, LET US SEE TO IT THAT OUR SOULS SHALL PROSPER AND ENLARGE MIDST OUR SORROWS AND WOES, BY THE ASSISTANCE OF OUR TALENTS AND MONEY IN THE PULPIT AND THE PRESS.

Let us keep our banner on the outer wall and work together for the common good of Christ and His cause, and we may yet see what we now believe, that the temporal reverses of the past will work out for us, even in time, a far more exceeding and eternal weight of glory.

A GLOIOUS WEEK AT PADUCAH, KY.

In a recent issue of THE BAPTIST we referred to a meeting of remarkable interest in the church at Paducah, where our able and devoted brother, Elder Thomas C. Teasdale, had been preaching for four or five weeks, and had witnessed about one hundred conversions.

We notice that those houses that we know to be unquestionably first class, send us cash advertisements at our published rates, through such agencies as Pettigill & Co., and Emerson, N. Y., honorable and responsible agencies that we unhesitatingly recommend, until they descend to peddle for Peter Funk houses in New York.

ANNIHILATION OF THE WICKED.

DEAR SIR: An article copied from your paper, which seemed to favor the doctrine of the annihilation of the wicked, as the consummation of the penalty pronounced against sin, has produced no little discussion among my readers, and I am requested to notice it.

Argument Seventh.—The soul is a simple uncomposed, and immaterial unity or essence. Hence, nothing that is material can possibly annihilate it, for it is not possible to produce contact between a mental and an immaterial substance. That if it is annihilated, it can only be by the power of its Creator, follows of course. If he is about to annihilate it at the judgment, we may rationally conclude, that he would in the Revelation that he has made of the future, have declared it. He has not declared this, although he has said that it shall die, that the wicked shall be destroyed we infer from the fact, that those writers of the first century, who were acquainted with the teachings of the Savior and well acquainted with the language of the Old Testament, did not understand them to mean cessation of being or annihilation.

Argument Eighth.—Whatever punishment admits of degrees, cannot be annihilation. Therefore, the punishment of the wicked cannot be annihilation.

Argument Ninth.—Whatever punishment admits of degrees, according to the Scriptures. Therefore, the punishment of the wicked cannot be annihilation.

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place. Also we infer, that from the early Christian fathers who did not thus understand these terms, although well acquainted with the language of the Scriptures. We also prove by standard lexicographers, that the Biblical definition of the term death, is not annihilation but perpetual separation from God and endless torments, (Webster.) And lastly that the Scriptures explain themselves in applying the term death to the wicked, when they say that the second death consists in being cast into the lake of fire and brimstone and having a part in that Lake.—Rev. xxi: 8.

Hence we say that the words, "death," perih, destruction, devour, which are applied to the wicked in the Scriptures, do not convey the idea of annihilation; and that the Scriptures no where teach us that they will cease to exist in the eternal state. Therefore they will have an eternal conscious state of being.

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Argument Twenty-eighth.—Whatever punishment admits of degrees, according to the Scriptures. Therefore, the punishment of the wicked cannot be annihilation.

Argument Twenty-ninth.—Whatever punishment admits of degrees, according to the Scriptures. Therefore, the punishment of the wicked cannot be annihilation.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED. No. 17—"FORGIVE US AS WE FORGIVE."

IN the middle ages, when the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbor who had offended him. It chanced that on the very evening that he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of his plan in the presence of his chaplain, who tried in vain to persuade him to give it up.

"The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, 'Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ himself taught to his disciples?'"

"I will do it," replied the duke. He did it accordingly. The chaplain said a sentence, and the duke repeated it till he came to the petition, 'Forgive us our trespasss as we forgive them that trespass against us.' There the duke was silent.

"My lord, duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, as you dare to do so?'"

"I cannot," replied the duke. "Well, God cannot forgive you, for he has said so. He himself has given us the prayer. Therefore you must either give up your revenge or give up saying this prayer; for to ask God to pardon you as you pardon others, is to ask him to take vengeance on you for all your sins. God will meet you at the great judgment."

The iron will of the duke was broken. "No," said he, "I will finish my prayer: My God, my Father, pardon me: forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil."

"Amen," repeated the chaplain. "Amen," repeated the duke, who now understood the Lord's Prayer better than he ever had done before, since he had learned to apply it to himself.

No. 18—A SCRIPTURE ILLUSTRATION. Unless thy law had been my delight, I should then have perished in mine affliction.—Ps. cxix: 92.

A GENTLEMAN seeing a beggar with two children, seven or eight years of age, one of whom had a Testament in his bosom, asked him where he had been to school; he answered, naming one of the London Hibernian Societies; he then inquired if he was fond of the book. "Yes," he replied, "I read a portion of it every night when I go to rest." He asked the father if he could read. "No," said he, but when we are tired of traveling we sit down under a hedge, and I get the child to read, and this enables me to endure with patience and submission the hardship and distress I meet with."

No. 19—GROWING EVILS. A corn-field in company with some whites, suddenly came across a nest of young field-mice, a vermin which proves very destructive to corn when stocked in the fields to dry. Quick as thought the Indian dispatched the whole brood with his heel; both old and young mice shared the same fate.

"Why," said one of the party, "did you kill the young ones? Surely they can do no harm when so small." "Grow big! Grow big!" So with other things than mice. Are you indulging in what you acknowledge to be trifling faults or little sins?—little drinks or little games? Put your heel upon them, young man, they will as certainly as mice, "grow big," and mind you, adult sinners, are confessedly as baneful in the church, as huge rats in a corn-crib. Will the prudent man take care to kill the old rats and employ his servants in gathering up and filling the crib with mice? The application is easy.

THE CAPTAINS OF STATES. We trust that a noble emulation will spring up among the Captains of States. The honor is far from being an empty one, and the premium shall be handsome. The fourteen weeks ensuing are the very best in the whole year to canvass for papers. An old agent writes: "As soon as our Baptist brethren get money for their cotton, I hope to be able largely to increase my list of BAPTIST patrons; and it would be well for our mission and paper agents to urge the claims of both from this time until the beginning of summer, as experience has taught me that the beginning of the year is the best time to raise pastors' salaries, mission funds, and subscribers to religious journals."

IT WAS A SUCCESS.—We never heard better, sweeter music in the Tabernacle, (Bro. Ford's church,) than on last Sabbath morning and night. The little organ had frozen up, or the choir-leader had somewhere stuck in the snow, or something happened that the choir did not perform, and the church at large enjoyed the privilege of singing the praises of God in good old and good new, yet familiar tunes. All seemed to enjoy it, and all in the house seemed to join in, and for once

The unceasing roof of that church was filled with songs of lofty praise. The pastor preached two very instructive and, we trust, profitable sermons, against conformity to this world—that it is peculiarly a sin against Christ.

OUR SUNLIGHT.—Mrs. Hemans, in her last days, when among the mountain scenery of Wicklow during a storm, was struck by an effect in the hills, produced by a rainbow diving down into a gloomy pass which it seemed really to flood with its glowing colors. "I could not help thinking," said the dying poetess, "that it was like our religion, piercing and carrying brightness into the depths of sorrow and the tomb." All the rest of the scene around that one illuminated spot was wrapt in profound darkness.

CATHOLICS IN THE UNITED STATES.—It has been estimated that the number of Catholics in the United States in 1830 was 450,000; in 1840 it was 960,000, and 1,450,000 in 1850. According to these estimates the Catholics double in numbers every ten years, and in 1870 we shall have eight or nine millions, or nearly one-fifth of the whole population. Seventy-five years ago the United States did not have a single Catholic Bishop. The first Bishopric was established at Baltimore in 1789, and now they have 7 Archbishops, 30 Bishops, 61 Archpriests, 3,833 churches, besides other

institutions and property of immense value.

FREE MASONRY.—I am much obliged to H. W. C. for his courteous reply to my article, and assure him I have no doubt of the good qualities he claims for the institution. My article, however, may be thus summed up: 1. Do the Masonic prayers recognize Christ as the "one mediator between God and men?" If not, 2. Can Christians consistently use them?—A. Y. Z., in the Religious Herald.

VINEYARDS.—It is much to be regretted that the friends of temperance have of late been trying to unsettle the opinion that drunkenness is rare in vine-growing countries. It is so potent in France and Germany that intemperance in the form of drunkenness is a most exceptional vice, that only wilful blindness or partisanship could deny it. I do not recollect to have seen a tipsy man since I left Paris, and I have diligently sought the places where, in our country, they would be found.—Dr. Belloc.

INFANT BAPTISM, OR INFANT SPRINKLING.—"Thus in all your commands on it, you call the monster by the sacred name of baptism. If sprinkling is baptism, then let us stop our noise about it and accept it; if not, treat it as all sin deserves to be treated, and call it by the right name."

A WORKING CHURCH.—A correspondent of the Watchman and Reflector furnishes several interesting facts of Mr. Spurgeon and his church. The church edifice is known as the Metropolitan Tabernacle, and will seat five thousand persons. It cost, with ground, about \$750,000, which large sum was collected by Mr. S. before it was opened for worship. The church has a membership of 3800. It is in a Baptist neighborhood. Out of a population of 40,000, it is estimated that 30,000 are Baptists. A Bible-class composed of over 200 young men is now conducted by one of the elders. Mr. Bartlett commenced a ladies' bible-class with three scholars. It has now an average attendance of 700. Over 600 young men are engaged every Lord's day in preaching in halls, stations, etc.

CHARITABLE.—We see that Eld. Hamberlin, the President of the Meridian Female College, proposes to offer all of the benefits of a full course of instruction to a limited number of indigent children, such as the Masonic Lodge of Meridian may select. This is a truly charitable and praiseworthy proposition, and will doubtless prove a great blessing to parents in and about Meridian, who are too poor to pay for the tuition of their daughters, and yet wish to have them educated. Every school and college in the State, both male and female, should follow the noble example set by Eld. Hamberlin. By this means many poor girls who would otherwise grow up in ignorance and vice will be trained aright to become useful members of society, and the mothers of good and virtuous men.

MINISTERIAL CHANGES. Ministers desiring their change of address to be made known, will apprise us of the fact.

LIPSEY, Elder T. W., has taken charge of the church at Hernando, Miss., a young minister of fine promise.

GEORGE, Elder Elias, Amite City, La., has resigned the charge of the church at Summit, and also that at Magnolia, Miss., to act as missionary in the desolate regions around Amite City, La. He is his own Home Mission Board, Secretary and Treasurer, promptly cashing all drafts, without the cost of commission or exchange. Every dollar of the salaries paid him by the above churches last year, he devoted to feeding and schooling the orphans of deceased soldiers in the church, congregation and community, and furnishing widows with THE BAPTIST. He is second in command of the Old Guard of Louisiana, and the Summit postoffice he left the banner postoffice of the State of Mississippi; Liberty, only one less.

ALTON, Elder T. B., has removed from Brooksville to Louisville, Miss., and his numerous friends will address him accordingly. If the church at Louisville has secured his services, we regard it as truly fortunate.

TOBEY, Elder Thos. W., formerly Professor in the Theological Department of Howard College, has taken charge of the Moulton Female Institute, Ala. We have long known Bro. T., and before he became a citizen of Marion, Ala., he often enriched the columns of this paper, but more especially the Southern Review, with articles original and translated, and we should be pleased to renew those pleasant associations. The Trustees of the Moulton Institute could not, in the circle of our acquaintance, have made a better selection. He is a thorough scholar, and we wish him success.

LEWIS, Elder J. M., has taken charge of the church at Canton, Miss. Elder D. E. Burns having resigned to take charge of the Coliseum Baptist Church in New Orleans.

LLOYD, Elder —, of Athens, Ala., has taken charge of the church at Meridian, Miss. Elder Hamberlin having resigned to give his whole time to the Female College.

LOWRY, Elder M. P., (in Confederate times General,) has received an appointment from the Marion Board conjointly with the Board of the Mississippi Baptist State Convention, to visit all of the principal cities in Mississippi without pastors, to preach to them, and assist them to reorganize. The idea is a capital one, and no better man could have been selected to do this important work than Bro. L. He will meet at every place hundreds who fought under him as their Brigadier General, during the long and bitter contest, and they know him to be as devout and consistent a Christian and earnest and faithful a minister of Christ, as he was a brave and gallant General. God speed him and succeed his mission. He visits Natchez first; Vicksburg, and Jackson, and Yazoo City, will also enjoy his labors.

MILLER, Elder A. B., pastor of the First Church, gave notice, last Sabbath night, that on Wednesday night he should tender his resignation to the church, and, if accepted, preach his farewell sermon on the Sabbath following. The announcement took all by surprise, and such is the affection of the church for Bro. Miller, that we doubt if his resignation will be accepted, unless he can present reasons sufficient to overcome the present opposition to it. Bro. M. has done a great work in this city, and has a deep hold upon the esteem of this people. His expenses are very much increased, and owing to the depression of the times, the church is scarcely able to increase his salary, while a large and inviting field is opened to him at Paducah, and an abundant support offered to him there. We have noticed with what readiness the sons of old Kentucky return to her soil. In our next issue we may be compelled to chronicle a change, which we regret.

LOHMEYER, Elder Geo. C. It affords us very great pleasure to be able to state that this dear brother and faithful minister of the gospel has recovered from his recent severe indisposition, which was superinduced by overtaxing his energies in the service of the blessed Savior, and has resumed the pastoral charge of the Walnut street Baptist church, Louisville, Ky., where his labors have been so abundantly blessed. May his life and health long be spared, and may he, in the future as in the past, prove a great blessing to the churches.

Bro. Error: I am highly gratified with the prospect of the name of Eld. George Yarden being added to your list of editorial contributors. We spent several years together, at Georgetown College. He is a ripe scholar, an able writer, and a devoted Christian. To secure him on your staff, I forward three subscribers.

[Let only two hundred brethren but do likewise, and it will be done.—Ed.]

Bro. Error: I am much pleased to see the name of Bro. J. T. Freeman associated with your able corps of editorial contributors. He is not only one of the best men and ablest writers in our State, (Mississippi,) but he is dear to the hosts of Mississippi Baptists. Mississippi Baptists will rally to the clear notes of his trumpet, for they know that it never gives an uncertain sound. And as we no longer have a Baptist paper in our State, we will accept THE BAPTIST as our paper, and Bro. Freeman as our representative.

Brethren of Mississippi, come up; subscribe for THE BAPTIST; pay for it; read it; work for it; do your duty, and you will bless others and receive a blessing yourselves.

I am also happy to see the name of Bro. Pendleton among your editorial contributors. His instructive articles will be read with great interest, as they were in days gone by. The hearts of some of our brethren in the South have been alienated from Bro. Pendleton for a time, but has he not shown himself a Christian—an honest, faithful Christian? There has never been a time when I cherished one unkind sentiment against Bro. Pendleton. I loved the South, and was heart and soul, in her cause, and of this I am not entirely without proof; but I regarded Bro. Pendleton as an honest Christian man, and was willing to allow to him what I claimed for myself, the right to think for himself and act upon his convictions. He is not a politician, but a Christian minister. He can instruct us in religion—he has done it. His contributions will add greatly to the value of any religious paper that is favored with them. Success to THE BAPTIST.

W. P. Lowry.

How can we like a strictly Southern admixture of political and general news, when we intend to have two thousand subscribers as to pay the price? We should get months. We intend to wait. "If we could increase, I would per month in 1868. Your market but not full. So we think, "Bro. Craw are not fit for political his otherwise mire his article contributors as S. Baker, Wall is shut up in the pine woods Cooper, who day, who can not try the hard time luxury, aye, a will not do with

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...taken charge of... Miss, Elder D... resigned to take... Baptist Church... Athens, Ala., has... church at Meridian... having resigned... to the Female... (in Confederate... received an ap... Board con... of the Missis... convention, to visit... in Mississippi... to them, and... The idea is... better man could... do this important... He will meet at... who fought under... General, during... contest, and they... devout and consist... earnest and faith... rist, as he was a... General. God speed... mission. He visits... burg, and Jackson... will also enjoy his... pastor of the First... last Sabbath night... night he should... to the church, ... preach his farewell... following: The... all by surprise, and... of the church for... doubt if his resign... unless he can... licent to overcome... on to it. Bro. M... in this city, and... the esteem of this... ces are very much... g to the depression... hich is scarcely able... y, while a large and... ned to him at Padu... support offered to... be noticed with what... of old Kentucky re... our next issue we... chronicle a change... C. It affords us... to be able to state... er and faithful min... has recovered from... disposition, which... by overtaxing his... rive of the blessed... named the pastoral... street Baptist... Ky., where his lab... abundantly blessed... lth long be spared... nature as in the past... ng to the churches... highly gratified... the name of Eld... added to your list... We spent sev... at Georgetown Col... lar, an able writer... tation. To secure... ward three sub... E. D. MILLER... direct brethren but... be done.—Ed.]... much pleased to... J. T. Freeman... able corps of edito... is not only one of... best writers in our... that he is dear to the... Baptists. Missis... ally to the clear... for they know that... retain sound. And... Baptist paper in... cept THE BAPTIST... n. Freeman as our... ppi, come up; sub... pay for it; read... ar duty, and you... receive a blessing... see the name of... ng your editorial... nstructive articles... t interest, as they... by. The hearts of... m the South have... Bro. Pendleton for... shown himself a... faithful Christian?... a time when I... sentiment against... the South, and... her cause, and of... ply without proof;... Pendleton as an... and was willing to... claimed for myself... or himself and act... He is not a poli... minister. He can... —he has done it... add greatly to the... us paper that is... Success to THE... W. P. Lowry.

SUGGESTIONS—APPROBATIONS, ETC.
Some weeks since, we requested all the friends of the paper, as it was their organ, and not the organ of any association or convention, house, or party, to suggest any improvements in the paper, or to notice any features especially approved, etc. We commence this week to give them in full or in brief, as they come to hand.
A column or two of the most important political, congressional, and legislative news, also foreign intelligence, so your subscribers would not have to be borrowing their neighbor's papers.
I. HILL.
Just give us a religious paper, one to read on the Sabbath, and let politics alone. We don't want any more politics, we have been ruined by politics—we have no hope from politics or politicians. We get mad when we read of their rascalities and threats, and we don't want to get mad on Sunday at least.
The Eastern Question is a political one, but it is religious, and peculiarly rich—keep that up.
Mind your 'T's' as well as 'Q's.' He's good on church fairs and dancing—lay on McDuff—but tell him to keep away from political mudholes. He can help from throwing a stone in, and then your readers are splashed with mud.
R. TOMBES.
How can we please both is the question? We like Bro. Tombes' suggestion—a strictly Sabbath paper, without any admixture of politics, to make one angry—and yet we want a column or so of general news, judiciously prepared. This we intend to have so soon as we can obtain two thousand more subscribers—so as to pay the expenses of a secular Editor. We should get these in three or four months. We will make this improvement, and watch our 'T's' and 'Q's.'
If we could only get those promised articles, I would be satisfied." I. J.
They will be forthcoming, one or two per month at least.
Your market reports are excellent, but not full enough." ASA COX.
So we think, suggestion accepted.
Bro. Crawford's 'scraps,' I think, are not fit to feed his Master's children,—too political—they are 'dead flies,' in his otherwise precious ointment. I admire his articles much. With such contributors as Crawford, Pendleton, J. S. Baker, Walker and Wood, (who I fear is shut up in a whale's stomach, down in the pine woods of Georgia,) and Bro. Dr. Cooper, who should write, and our Hornaday, who can when he tries, (but he did not try the last time he wrote,) with a brigade of younger writers, and however hard the times are, THE BAPTIST is a luxury, aye, a necessity, that Christians will not do without. So thinks
"A MISSISSIPPIAN."
I cannot tell you how much I am pleased with the 'scientific' department of our paper. I trust you will pay strict attention to it and keep up its interest. Some of the articles are exceedingly valuable—some not quite so scientific as might be. I beg you to look to it; and I confess I admire your poetry. I was not aware that you were a son of Apollo. Whether you make it or not, I don't find such—so invariably excellent, anywhere else, only rarely in other papers. Have you a hidden fountain, or whence emanates it? I would give ten dollars a volume for it." J. CARNES.
We don't write much, but when we meet with a gem we cut it out and save it for our readers, and friends occasionally send us one of "purest ray serene."
MIDDLE TENNESSEE, Oct. 1, 1867.
DEAR BRO. GRAVES:—You request us all to write what we think about the paper, what we like in it and what we would like out of it. I am so exercised about it in my mind, that, if you will overlook my language and the like, as I am not used to writing, and the printers may not be able to read my scroll, as my hands and fingers are stiff from hard work, I will venture out with a few thoughts I have in my mind—for I am, and ever have been, a real friend of the paper, bear this in mind in all I say. This by way of introduction to what follows, viz: Now almost the best thing about our paper is, it's a cash-up, prepaid paper. I advise you to stick to that line, and fight the battle of your life out on it. It won't do to trust your brethren, all of them, nor nigh all of them, I tell you it won't; they won't stick to the truth, if they can get round paying their old accounts; they begged you to credit them. You did it—you are ruined by it. Well, I have said enough, I reckon—too much to suit some, who owe three or four years for your paper, and I'll let it stand there. I like the new one full as well as the old—you ain't 'fighting every body as much' as they say, but then every body ain't quite so much fighting you, getting a little tired of it, I think—I like the paper better—the type very much better, and the shape too if I could always wait to get it stitched up, and then cut—when it reads like a book—and to me, like the Book. I shall have more bound, or contrary some way to bind it myself. I've

said enough. I am going to try to get every family in our church to take it, and give it to those too poor to take it. I want to get a premium Bible for our pulpit, for we have a premium pastor this year, but he does misuse the word of God sometimes most awfully—he has fairly 'busted' the insides out of it—when he gets fired up he's awful on it. You would say he hollers too loud.
"Our house is small, say 40 or 60, but you could hear a bird sing all over it, and our pastor is often heard a half a mile. I do not know what makes him do it, and he complains of bronchitis, and says he must have one of your braces to help him speak. I don't know what will take place then. Send him a low one, if he orders, or we will have to enlarge the house, as Bro. W. said about your meeting-house down there in Memphis—the organ was too loud for it," and the only remedy was to pull up, buy a larger lot, and build a larger house, and what a pity he thought! Well, wouldn't a less organ do as well, or no organ better? Couldn't it be better—not blow it so heavy? No I think about our pastor, if he wouldn't blow so hard, he's got voice enough left to do him fifty years. But I have wandered on to another subject, and will stop where I am. I ain't used to writing—never wrote but one letter to an Editor before, and that one was to the Editor of THE BAPTIST, when edited by Bro. Howell; it was a very little paper then, not larger than a good sized book, and Bro. H. was begging hard for subscribers, and proposed to take what we raised in pay; and being poor myself, I sent my son in with some jeans, and offered him enough to make his boy a suit like mine wore, and take it out in papers, but he didn't take it kindly in me; his boy wore store clothes entirely, and he wrote about it in his paper and took me down, so I naturally quit all correspondence with Editors. I have said too much to you, I presume, but you ain't a doctor of divinity, though they wanted to make you one, I wouldn't ever take those D. D.'s if I were you. Bro. Baker's ideas suit me, and I will subscribe for fifty of his tracts on that subject. I know half that number of Baptist ministers who are either D. D.'s, or want to be, and I intend to send a tract to each one of them. Bro. Baker won't have it, and I think the more of him, and I don't think Bro. Pendleton could stomach it.
I will say no more. You can do what you please with what I say. I don't expect you will publish my letter as Bro. Howell did, only the points in it. Within fifty \$3 00 'green back,' as my collections on high five hundred (\$500) of accounts, on old Tennessee Baptist. Some say they will pay after they sell their cotton—they may and they may not—more probably the latter. I say again—I like your basis—stick to it at all hazards and you will survive; quit it and you will perish.
I am, as ever, your true friend and brother.
JAMES ROBINSON.
"Davidson Co., Tenn., 1867."
We think there is a point in nearly every line of the above from our old brother, whom we believe to be a true Baptist and friend to Baptists, that he speaks so plainly about their treatment of old accounts, and so we give it all. We remember Bro. R.'s letter to THE BAPTIST, and so soon as we get time, we will hunt it up and republish it. Now we are owing some \$8,000 for the paper and ink and work on the old paper, and we shall be sued this year on it, unless paid, and our brethren owe us ten times this amount, and if they prove dishonest, we are ruined beyond recovery after what we have lost. What shall be done? Reformation and repentance will not save us. Though we take Bro. R.'s advice; we intend strictly to do so, it will not pay our old debts. Our brethren say they are "broke," and cannot pay, and so we can say, but that does not pay our old debts. We shall make out lists of them that refuse, and after all means fail, publish the names and excuses, and let the world see the reasons, and know who makes them. But as Bro. R. says, enough. Work on Bro. R. for another \$3, that's some money these times.
P. S.—We shan't build a larger house yet, have concluded to blow the organ a shade "lower," Bro. R.
STRAINING OUT A GNAT, ETC.—Henry Ward Beecher, in his discourse on Sunday, said that "some men will not shave on Sunday, and yet they spend all the week in shaving their fellow men; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbors' reputation on week days."

NEW PATRONS.
H. H. Ballard, Ill.; W. A. Jones, Ky.; D. W. Hughes, Tenn.; Eld. T. A. Linder, Miss.; M. C. Frazier, Texas; Eld. J. M. Peay, Ky.; A. Leslie, Ga.; J. T. S. Parks, Ala.; J. B. Hucklebee, Ala.; G. B. Myers, Ga.; R. A. Presden, Tenn.; J. M. 'Pumphrey, Ind.; Eld. E. D. Miller, Miss.; Isaac J. Barbour, Ill.; Mrs. Mary McCallum, Tenn.; Eld. M. P. Lowry, Miss.; F. M. Gordon, N. C., 1.

IN MEMORIAM.
Died, December 30, at the residence of her mother, at Sandoval, Ill., LIZZIE, the beloved wife of J. H. Mendelcar.
Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more will join our number,
Thou no more our songs shall know.
Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee
When this day of life is fled,
Then in heaven with joy to greet thee,
There no farewell tear is shed.
Mrs. Mendelcar was a member of the First Baptist Church at the time of her death, which she joined by letter, having united herself by profession of her faith in her Lord Jesus Christ, with the Third Baptist Church of St. Louis.
TRIBUTES OF RESPECT.
At a called meeting of Lunenburg Lodge, No. 141, A. F. A. M., convened October 2, 1867, A. L. 6867, at Lunenburg, in Izard county, Ark., the following preamble and resolutions were unanimously adopted:
WHEREAS, It has pleased the Grand Architect of the Universe to remove from our midst by the hand of death, our worthy and highly respected Brother JOHN J. GILBERT, of Rocky Bayou, Izard county, Ark.; and
WHEREAS, He was a Mason, and lived in the faithful discharge of the duties of our ancient and time-honored institution, and was true and faithful as a member of our mystic brotherhood, and was kind and generous as a citizen and a minister of the gospel. Therefore, be it
Resolved, That in the death of Bro. John J. Gilbert, this Lodge, as well as the community in which he lived, has sustained a grievous and irreparable loss.
Resolved, That while the death of our brother forcibly reminds us of the uncertainty of human life, the certainty of death, and the vanity of all earthly pursuits, it should beget in us a manly courage and noble fortitude to imitate his example and emulate his virtues.
Resolved, That we tender to his beloved wife and children our heartfelt sympathies and sincere condolence in this hour of distress and sore affliction.
Resolved, That in token of our respect to the memory of our departed brother, the members of this Lodge do repair, in procession, to his late residence and receive his remains in charge, and then proceed to the graveyard above Lunenburg, and there deposit his remains, at his special request, according to the rites and ceremonies of our time-honored institution.
Resolved, That the members of this Lodge do wear the usual badge of mourning for thirty days, and that our Lodge be draped in mourning for thirty days.
Resolved, That a copy of these resolutions be presented to the family of our deceased brother.
Resolved, That these resolutions be spread upon the records of our Lodge.
JOHN A. DYLER,
JESSE HYNKLE,
E. D. HAYS, } Committee.

Como Lodge, No. 178, F. and A. Masons, met at their hall in Como, Tenn., August 10th, 1867, and appointed the undersigned a committee to present a suitable notice of the death of Bro. Joseph A. Ore, whereupon the following was submitted and adopted unanimously:
Bro. Ore was born November 30, 1823, and died July 13, 1867. He was married to Miss Virginia Erizzell January 1, 1854; attached himself to the Masonic Fraternity in 1859; made a public profession of religion and joined the Missionary Baptist Church at Thompson's Creek, Weakly county, Tenn., in the autumn of 1860, and lived a worthy member of the church of his choice until called by the Grand Master above to feast upon those celestial refreshments prepared for those only who are truly qualified to enter into the presence of the great I Am. Although we shall meet our brother no more around our social altar—although his manly form and warm heart is consigned to the silent grave, yet we, as Masons, will strive to emulate his many virtues, and bow submissively to this mysterious dispensation, hoping to enjoy in that upper and better Lodge the presence of our deceased brother, where death is a stranger and passing is known no more forever. Therefore,
Resolved, That in the death of Bro. Ore this community has lost a useful citizen, the Lodge a strong pillar, and the Church a worthy member.
Resolved, That we tender to the relatives and more especially to the deeply bereaved widow, our heartfelt sympathy, and for their solace we can only commend them to that God in whom our brother trusted.
Resolved, That this Lodge be draped in mourning for thirty days, and that we attend the funeral of Bro. Ore at such time as may suit the convenience of his widow.
Resolved, That a copy of these proceedings be sent to THE BAPTIST for publication, and that another be handed to the widow of our deceased brother.
R. W. KIMBELL,
T. B. DUNLAP,
J. H. WOOD, } Committee.
Como, Tenn., October 10, 1867.
SPECIAL NOTICES.
Reduction in Price.—Eld. Thomas H. Storts proposes to sell the balance of the edition of "Baptist Children in Catholic Schools," at thirty-five cents per single copy, or three copies for one dollar. This is a book that all Protestants and Baptists should read and consider.
Prize Article, No. 3, on "Feet Washing," will appear next month. Will agents remember this? It will be worth ten times the year's subscription.
Agents.—A few have sent us lists of subscribers, with the promise of the money soon, and they have not as yet sent the money. We need it badly, and beg them to send it on at once. Let us keep up the paper.
A Pleasant New Year's Gift to us, would be clubs of five, ten, or three, or even one new subscriber. There is scarce a Baptist in the land who could not send us a little New Year's Gift of this sort. We shall esteem each one sent as a mark of friendship and good feeling toward us. Whom shall we thank first?

\$5 Per Day for three months is \$300; and this sum can be made, by any active, stirring man, by canvassing every family in his county for the Southern Farmer, since extra inducements will be offered to a man who will work. You need no capital, you need no horse. You can go from house to house on foot, and your expenses will be nothing. Try it one month, and see. Write, sending a certificate from the postmaster that you are honest and responsible, and inclose a three-cent stamp for a commission. Sample copies of the Farmer and a large illustrated prospectus will be sent, at twenty cents per set. Address
M. W. PHILLIPS & Co., Memphis, Tenn.
That canvasser can, with a capital of five dollars, add the Indelible Pencil, and make from one to two dollars more per day. We will send him the full amount in pencils, which he can sell to almost every family at fair profit. Address, with postage-stamp, GRAVES, JONES & Co.
If that canvasser will also canvass for THE BAPTIST, he can make at least one dollar per day, as we will give him a liberal commission.
Lowdermill's Compound Fluid. We received early last year a bottle of this fluid, to test in the case of a caked breast. One application entirely removed it, allayed great suffering, and doubtless prevented a broken breast, which had three times followed the same indication, in spite of the best physicians. We give it our unqualified indorsement as an invaluable medicine for that terrible complaint, and advise every mother to provide herself with it. See advertisement in another column.
Religious Notice.—The Executive Board of the Yazoo Association is requested to meet in Lexington on Friday before the fourth Lord's day in January, 1868.
J. H. COCHRAN, Clerk.
Notice.—The brethren who subscribed to the Domestic Mission fund at the Big Hatchie Association, will find the subscription list at the Southwestern Publishing House, in this city, in the hands of Bro. Tovell. It is desirable that they pay these amounts as soon as they can conveniently do so, and Bro. Tovell will send it to the Board, at Marion, Ala. Many brethren in West Tennessee and North Mississippi feel a deep interest in the home work. It is impossible for Bro. Sumner, myself, or any agent of the Board to see them. Now, brethren, you can do a good, benevolent act without being called on by an agent. You will, many of you, visit Memphis this fall or winter. Now, when you sell your cotton, think of our poor missionaries, and just pay over to Bro. Tovell one dollar, or five or ten dollars for Domestic Missions. You might thus gladden the heart of a poor preacher and his family. Do so, my dear brethren.
A. VAN HOOSE.
Renew.—Renew, will you not, at once? Look on the margin and see if you find the mark of the beast upon it. Save in something, and send on and renew.
The Teaching of Experience. After the experience of more than twelve years, and a careful examination of more than forty different machines, having used in my family five different kinds, making "lock," "double loop," "single loop" and "twisted loop" stitches—the last for nearly four years, the first for nearly twelve, and the others for nearly six—I desire to present to your readers the teaching of my experience, viz: There are many kinds of sewing machines that are not worth the room they occupy—a few that do good service for those who have the ability to manage and keep them in order, and but one that is always in order, always ready for service, and that always gives satisfaction. This machine uses a single thread, makes the twisted-loop stitch, and never fails in making it. It is called the Wilcox & Gibbs Sewing Machine, and is superior in simplicity, durability, ease of management, certainty of operation and the beauty of its work, to any other that I have seen. The work done by this machine has greater strength and durability than that done by machines making any other kind of stitch.—S. T. Fowler, in the Phrenological Journal.
The New Southern Baptist Register, for 1868.—We wish to revive this valuable publication, and to issue it on the 1st of November, proximo. To every clerk who will send us a Minute of his Association for 1867 and 1868, when out, we will send a copy gratis. And we most urgently request them to do so, for the benefit of the denomination at large. Please do so, brethren, and take time to add up, in pencil, if you have failed, the columns. It will save us weeks of toil.
J. R. GRAVES, Memphis, Tenn.
Will Baptist papers please copy and call attention to this request, once, if not more, and receive Registers in payment?
Have You Tried Foote's Improved Eye Sharpener?—Here are a few of many testimonials:
Brother Graves:
DEAR SIR: The eye-sharpener you sent me was mislaid to Halifax Court House, Va. They finally came to hand, and I have been using them fourteen nights, and am now enabled to read a chapter in the Bible by the light of a very small candle, without missing a single word, which I could not have done ten days back, without my specs, if my life had been at stake. I am much gratified with the result thus far, and am determined to persevere in their use and give them a fair trial; and I am in hopes when I have used them two months, I will be enabled to lay by my glasses altogether. I have been using glasses eighteen years, and I am now in my sixty-third year.
D. H. HARRIS.
Bethel Hill, Person county, N. C., Nov. 18, 1867.
Eld. D. B. Bryant, of Grand Junction, Tenn., says: "If you wish my testimony touching the eye-sharpener, I can say, after a few weeks' use, I am reading with great satisfaction without glasses—a thing I have not been able to do for many years. It is a grand invention."
The Meeting of the Board of West Union Association will meet in Mayfield, Ky., on Saturday before the second Lord's Day in March.
R. W. DRAY, Clerk.

1000 FOR PRIZE ESSAYS
TO BE PUBLISHED IN
"The Baptist" in 1868.
Extra wishing to secure one valuable ex-ge-tical article for each number of my paper for 1868, I propose the subjoined passages and subjects for Prize Essays to all writers of all sections, the editor of this paper not excepted, who may be willing to write for the amount offered, upon the following terms:
1. I will pay twenty dollars for the best ex-ge-tical article of each passage or essay upon the subject.
2. The name of the writer must accompany his article in a sealed envelope, which will be unopened until the decision is made.
3. The article approved as best to be the property of the editor, all others will be returned if desired.
4. The four articles designed for each month must be received at least one month before the month of publication.
5. The articles not to exceed three columns of space in the paper.
6. The following brethren have been selected as arbiters: Elder S. H. FORD, LL.D., Elder A. B. MILLER, Dr. P. S. JONES.
Dr. J. W. KING, Referee.
Address all communications to J. R. GRAVES, editor and proprietor of THE BAPTIST, MEMPHIS, TENN.
First Prize Essay on Acts xix.—Awarded to J. M. PENDELTON, and published in No. 18. New subscribers can obtain back numbers and get this essay.
Second Prize Essay on Matt. xix. 28. Awarded to Eld. GEO. VANCE, Paris, Ky., and published in Nos. 32 and 33.
FEBRUARY.
1. 1 Cor. xv. 29—Import of "Baptism for the Dead."
2. John xiii. 14—Did Christ enjoin the washing of feet as a Church ordinance?
3. Matt. xxiv. 31—The meaning of "generation" in this passage.
4. Matt. xxv. 1-14—The parable of the Ten Virgins.
MARCH.
2. Matt. xxvi. 29—Will Christ "drink literal wine"? If so, where?
3. 1 Pet. iii. 20, and Matt. v. 6—Will those promises be literally fulfilled.
4. 1 Peter iii. 13, and Rev. xxi. 1, and Isa. lxxv. 17—Are these "New Heavens" identical?
APRIL.
1. Matt. iii. 11—He shall baptize you with the Holy Ghost and with Fire.
2. Matt. vi. 15—Is it our duty to forgive an impenitent offender?
3. Matt. xxv. 34-46—Will this be a judgment of individuals, or the final judgment described in Revelation xx. 11-15?
4. 1 Cor. xv. 35-46—Does Paul here teach the resurrection of the literal body that was laid in the grave?
MAY.
1. Luke xvii. 33-37—The one shall be taken and the other left.
2. Rev. xx. 1-6—Will the "binding" and "loosing" of Satan be literal? and the effect of the two acts on the living.
3. Rev. xx. 4-7—Will this resurrection and reign be literal?
JUNE.
1. Rom. viii. 1—Melchisedec—Was he human or divine?
2. Rom. xv. 8—Christ a minister of the Covenant of Circumcision.
3. Isaiah lxiii. 1—Did Christ tread the wine-press on Calvary, or is he yet to tread it?
4. Heb. ii. 10—Did the Divinity of Christ participate in his sufferings?
JULY.
1. Rom. viii. 19-24—The deliverance of "the Creature" into the liberty of the Son of God.
2. Heb. xi. 30-40—What "promise" and the perfection alluded to?
3. 1 Cor. vi. 1—Are Christians justifiable in going to law with each other? If so, under what circumstances?
4. Rev. xx. 12-15—Will the righteous be judged at the last judgment? Will there ever be a "general judgment?"
AUGUST.
1. 2 Cor. v. 8—Do the spirits of departing saints go immediately to "Heaven"—the special dwelling-place of the Father?
2. Luke xxiii. 43 and 2 Cor. xii. 4—"Paradise" Where?
3. 1 Peter iii. 18-20—"The Spirits in Prison."
4. The death of the soul; Ezek. xviii. 4, and Matt. x. 28.
SEPTEMBER.
1. Rev. xii. 12—The river Euphrates; symbol of what?
2. Rev. xii. 3-13—The Two Witnesses; symbol of whom?
3. 2 The. ii. 3-4—The Man of Sin, or Antichrist. Is he a person? Has he appeared?
4. Ezek. xxxviii. 2-10, and Jer. xx. 8—Are these battles of Gog and Magog identical?
OCTOBER.
1. Matt. vi. 10—(first clause). Is the "Kingdom of God"—of Heaven—of Christ, his visible Church?
2. Matt. xi. 11-12—Especially, "He that is least in the Kingdom of Heaven is greater," etc.
3. Will all nations be converted before the Millennium or during the Millennium?
4. Luke xxi. 20—Escape what things, and how?
NOVEMBER.
1. Mark i. 4—The import of "baptism of repentance for the remission of sins."
2. Matt. iii. 15—The import of "For thus it becometh us to fulfill all righteousness," etc.
3. Mat. iv. 5-6—Will it be a personal return and ministry?
4. Amos ix. 14-15—Will the Jews—all the tribes—be returned to Palestine?
DECEMBER.
2. Mark xi. 32—Was John's baptism Christian?
3. 1 Cor. xi. 26—Will Christ's second coming and reign be personal?
4. Will Christ's second coming be Premillennial? Essay to be received for adjudication any time during the year 1868.
"Do the Scriptures authorize any organization to engage in the work of evangelizing the world save the Church?"
"Have females and minors a scriptural right to vote in the administration of the government of the Church?"

The House and Farm.

[The articles under this head we have, by permission, selected from the December number of The Southern Farmer, an Agricultural and Horticultural paper, that richly deserves to be patronized by every family.]

Learn a Trade.

At no time in the history of the South was the absence of the knowledge of the mechanic arts more severely felt than within the last seven years. People are beginning, however, to have their eyes opened to the dignity and importance of labor, and the great value of the mechanic to the body politic.

Salt, Ashes and Plaster as Manure. Please inform me if salt, ashes and plaster are a good top-dressing for wheat, and if so, in what proportion should they be used, and how much to the acre?—J. H. W.

You could not select three manures better adapted for top-dressing wheat than those you have named. Salt and plaster combined form a most excellent manure, the salt being soluble and assisting to decompose the plaster and to liberate the sulphuric acid which it contains.

Farmers' Libraries.—The most important implement a farmer could have to work with is a good collection of books, adapted to his own business. Every farmer should have a good library of agricultural books in his house.

Broom-Corn Culture.—A correspondent in Schenectady, New York, gives the following history of broom-corn culture in that State:

Previous to 1827 the culture and manufacture of broom-corn in this State were monopolized by the United Brethren of Shakers, at Miskinna, in this county. In 1827 they induced Mr. Benjamin Willard, of this city, to plant a few acres on one of the islands in the Mohawk river, agreeing to take the brush at a fixed price per pound, and furnishing him with a rule implement for scraping the seed by hand, each head separate.

Others.—The ground is carefully plowed, harrowed, and rolled, and between the first day of May and the middle of June, planted in rows by a horse-power seed-planter. When the plants are about two inches high it is thoroughly weeded; when about six inches up the earth is removed from the sides of the rows with a scrapper, and the space between the rows made friable; and when the plant is about two feet high the earth is thrown to the rows with a double

mould-board plow, and it is then left for the brush to develop. In sixty days from planting the brush is fully out, and it is then broken about two feet from the lowest branches, and after one day it is cut with a stem of six or eight inches, and taken to the comb or thresher (two revolving spiked cylinders) driven by power, and the seed removed; thence it is carried to the dry-houses and placed on slats or poles in tiers with one foot space. After being dried it is sized and packed into bundles ready for manufacturing brooms.

Broom-corn farmers prefer cutting when the brush is green, as the green broom is more saleable in the New York market than the red (ripe) brush. Experiments have shown that they are equally durable. Red or ripe brush exhausts the soil more than when harvested early.

GOING ALONE. With curls in the sunny air tossing, With light in the merry blue eyes, With laughter so clearly outbursting, A laugh of delight and surprise; All friendly assistance disclaiming, And trusting no strength but its own, The past years and trials forgotten, The baby is going alone!

What woful mishaps have preceded This day of rejoicing and pride! How often the help that he needed, Has carelessly gone from his side! He has fallen while reaching for sunbeams, Which just as he grasped them have flown, And the tears of vexation have followed, But now he is "going alone."

And yet not alone, for our Father, The filtering footsteps will guide, Through all the dark mazes of earth-life, And "over the river's" deep tide. O! here is a Helper unailing, A strength we can perfectly trust, When, all human aid unavailing, "The dust shall return unto dust."

The Adviser.

TO MANY MINISTERS.

We answer several inquiries in a few words. "What are some of the principal benefits of the brace we use?"

- 1. It braces the throat.
2. It braces the lungs.
3. It braces the stomach.
4. It braces the diaphragm.
5. It braces the abdominal and intercostal muscles—the muscles you speak with.
6. It holds up the bowels.
7. It supports and strengthens the back.
8. It causes the wearer to stand erect with his chest thrown out, as it should be when he speaks.
9. It prevents protrusion of the bowels, and will, without fail, recover and prevent that dreaded disease—the piles.
It is the only scientific shoulder brace in use.

In proof that it does all this varied service: We never get hoarse from speaking with the brace on—we do with it off. Our throat and lungs never get sore—nor do we feel a faintness in the pit of the stomach, nor a letting down as though its floor had swagged or given way. Nor do we after speaking four and five hours, feel a soreness of the abdominal muscles, or as if we had been cut in two with a sword—nor sharp cutting pains when speaking. Nor do we feel weak, exhausted or forceless the next day. The back never gives away. It is of service to one who rides much on horseback, or is troubled with a heavy abdomen, that drags down.

For spinal weakness, stooped shoulders, narrow chests, tendency to consumption, it is a simple and invaluable remedy, if used with the prescribed exercise of the lungs and throat. We cannot write to all, but willing to confer the greatest benefit within our power upon the ministry of this age, we most unqualifiedly and urgently recommend the brace to every minister and public speaker, whether young or old, whether strong or weak. The young and sound should use it—when speaking—to keep young and sound. The old—to wear long. The weak and injured should use it to recover their usefulness, as we have done; and though now sound in muscle, lung, and voice, we wear it to preserve a voice it has recovered from silence. No plantation in the South could purchase from us our brace, if we knew we

could not get another. Part with a voice with which to preach Jesus to a dying world. A voice to stand before, and reach, and hold a multitude!—the gold of Ophir could not, nor the jewels of Golconda. You are young and strong with the voice of a stealer—it is your boast—you have no fear—and yet such are the very first voices to fail—they are most likely to be abused. Put on a brace now, use it if you are not stooped, only when you preach, and you will retain that fine metallic voice and that elastic strength of youth, unto gray hairs.

It is our purpose to devote a large portion of our contributions for Home Missions, to the purchase of a lung brace for our useful members, who are too poor to pay \$20 for one; and were we able, we would put one upon every Baptist minister in the South. We know of no way in which we could do more for the cause of Christ with money. It is a satisfaction to us to know that we have saved very many useful members to the denomination in years past.

MOURNING DRESSES.

The practice of putting on sombre garments, as an exhibition of grief for the death of friends, is so general that those who neglect the custom attract notice by their singularity. Twenty-five or thirty years ago, an attempt was made by some excellent clergymen and leaders of public opinion to subvert this custom, and with some success. But the change did not last long, and the practice of putting on mourning is now as general as ever before. But there are really very serious objections to it.

It is often a heavy burden on the bereaved. Mourning dresses are more expensive than others, and when the head of the family is cut off, it is a severe tax upon the diminished resources of the household to add to the expenses of sickness and burial an entire outfit of black for the family. With those to whom the expense is not an important consideration, the confusion and incongruity of turning the house of death into a milliner's shop, and breaking up the hours that should be sacred to solace and grief by talk about dress, is exceedingly unpleasant to the bereaved. Besides, what is the significance of a mourning dress? It is worn to express grief; but is it necessary to parade our grief before the world? And is grief the only feeling of the Christian over the grave of the departed? Yet we put nothing upon our garments to signify Christian faith, hope, and consolation. It is only a dreary waste of black, expressive of unmixed, hopeless, inconsolable sorrow. For this reason it would seem, that if we are to wear any peculiar costume to signify that we have been bereaved, unmitigated black is most inappropriate, and fails entirely to express the emotions with which the Christian contemplates the death of a friend. Custom requires of a man only the wearing of a "weed" of erape about the hat—why should not a similar emblem of sorrow answer every purpose in the dress of a woman? A band of erape, perhaps, across the bonnet—a cloud of black lace resting upon and half-covering the more cheerful colors of the trimming? "Deep mourning," as it is called, does not express the Christian view of death. It is in fact too dismal and hopeless for any form that has ever been taken by the religious element. It is of evil tendency by continually reminding the mourner of his sorrow, and never suggesting hope or consolation. Why then should it be worn? The heart does not need to aggravate its grief by continual mementos of it, and the truly bereaved never desire to make an ostentatious display of their sorrow; on what account, then, can the wearing of mourning be justified?—Springfield Republican.

HOME POLITENESS.

Why not polite? How much does it cost to say, "I thank you?" Why not practice it at home? to your husband, your children, your domestics? If a stranger does you some little acts of courtesy, how sweet the smiling acknowledgment! If your husband—ah! it's a matter of course—no need of thanks. Should an acquaintance tread on your dress—your very, very best—and by accident tear it, how profuse you are with your "never minds, don't think of it, I don't care at all!" If a husband does it, he gets a frown; if a child he is chastised. Ah! these are little things, say you. They tell mightily upon the heart, let us assure you, little as they are.

A gentleman stops at a friend's house, and finds it in confusion. "He don't see anything to apologize for—never thinks of such matters." Everything is all right—cold supper, cold room, crying children—perfectly comfortable. Goes home where the wife has been taking care of the sick ones and working her life almost out. Don't see why things can't be kept in order; there never were such cross children before. No apologies accepted at home.

Why not be polite at home? Why not use freely that golden coin of courtesy? How sweet they sound, those little words, "I thank you," or "You are very kind,"

Doubly, yes, thrice sweet from the lips we love, when heart-sweets make the heart sparkle with the clear light of affection. Be polite to your children. Do you expect them to be mindful of your welfare? to grow glad at your approach? to bound away to do your pleasure before the request is half spoken? Then, with all your dignity and authority, mingle politeness; give it a niche in your household temple. Only then will you have learned the true secret of sending out into the world really "finished" gentlemen and ladies.

What we say, we say unto all: Be polite. PRECEPT AND PRACTICE. BY C. H. WEBB. The world is rife with nobler thought Than trembles on the tongue; The world is full of melody, Unwritten and unsung. The music of a march is sweet, But action is sublime; And each may live a nobler verse Than e'er was told in rhyme.

Sweep from my sight these foolish books, They vex my very brain, And I will sit at nature's feet— Her open page the plain— And read a pleasant roundelay In every blade that grows; A lyric in the lily's leaf, An epic in the rose!

Let things of the tongue or pen To love-sick girls belong— The music of a well-spoken life Is sweeter far than song. It likes me not, this waste of words— Our world were not so bad, If maids and men would cease to write, And live their verse instead.

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MEMPHIS PRICES CURRENT.

Office of Jones Bros., No. 8, Madison St., Memphis, Jan. 14, 1868.

MONETARY.—Currency is, if such a thing can be, ruling more stringent than during the past week. Some excitement existed on Monday, caused by the failure of the Commercial Bank of New York...

COTTON.—Since the issue of our late Prices Current, Cotton has again presented one of those spasmodic spells which have been so noticeable this season...

Table listing various commodities and their prices, including Stained, Ordinary, Good Ordinary, etc.

Table listing various commodities and their prices, including Mess Pork, Clear Sides, Shoulders, etc.

Table listing various commodities and their prices, including India, Kentucky Hand, Power, etc.

Table listing various commodities and their prices, including Machine, Hand, Manilla, etc.

Table listing various commodities and their prices, including Choice, Common, Sweet, etc.

Table listing various commodities and their prices, including Choice Green Apples, Dried Apples, etc.

Table listing various commodities and their prices, including Kegs, Half kegs, Quarter kegs, etc.

Table listing various commodities and their prices, including Fresh packed, per dozen, etc.

PUBLICATIONS.

Southwestern Publishing House, 37 SOUTH COURT STREET, Memphis, Tenn.

Books—Religious and Polemical.

Table listing religious and polemical books with prices, including Debate of Fiber and Franklin, Messianic Prophecy, etc.

Table listing various books with prices, including The Science of Government, The Young Citizens Manual, etc.

Table listing various books with prices, including Hooker's Physiologies, Broekley's Astronomies, etc.

Table listing various books with prices, including Keetle's French Method, Peissner's German Grammar, etc.

Table listing various books with prices, including Sheldon & Company's Grammars & School Classics, etc.

Table listing various books with prices, including Denominational Works, etc.

Table listing various books with prices, including Sabbath School Books, etc.

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Table listing school and college text-books with prices, including McGuffey's Primary School Charts, McGuffey's New Eclectic Speller, etc.

Hooker's Physiologies. BROOKLEY'S ASTRONOMY. BROOKLEY'S PHYSIOLOGY AND HYGIENE.

Keetle's French Method. PEISSNER'S GERMAN GRAMMAR. A COMPARATIVE ENGLISH GERMAN GRAMMAR.

Sheldon & Company's Grammars & School Classics. THE MOST COMPLETE SERIES OF GRAMMARS & SCHOOL CLASSICS.

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Sabbath School Books. 50 Volume Library, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Southern Baptist S. S. Union. Question Books. DAYTON'S QUESTION BOOK, vols. 1 and 2, per vol.

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THE BAPTIST, MEMPHIS, JANUARY 18, 1868

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