

Mississippi Department.

ELDER M. P. LOWREY, EDITOR.

ALL communications designed for this Department should be addressed to the Editor at Ripley, Mississippi.

SANCTIFICATION.

To sanctify means to set apart to a holy or sacred use. In this sense every Christian is sanctified. All Christians have been chosen of God and set apart to his service.

There is a sense in which sanctification is a progressive work. While its first meaning is "the act of making holy," and by it the believer is set apart to a sacred use, it implies also a gradual work of more complete consecration.

This inner man is "a new creature in Christ Jesus, which has been generated by the Holy Spirit; and this work of generation is called a regeneration, and the believer is said to be born of the Spirit."

Every Christian feels the emotion of an inner spiritual life, that always opposes sin, and is yet conscious of a depravity that wars against the law of the mind. We may say with Paul, "We are the circumcision that worship God in spirit"

and rejoice in Christ Jesus and have no confidence in the flesh." (Phil. iii. 3.) Every one feels the burden of "this body of death" and cannot hope to lay it aside until God's appointed time for the separation of body and spirit.

While John Wesley, as we think, held to some erroneous views on this subject, which was natural to his stand-point of Arminianism, yet he did not hold that any one in this life attained to entire freedom from imperfection.

The greatest incentives are presented to encourage us. "Would we be more happy? Then let us draw nearer to God—nearer by every duty, by every promise, by every bright day and dark night in our Christian experience, by every hope, fear, doubt, temptation and affliction."

DEATH OF MRS. KELLS.—The last day we spent in Jackson, during our recent visit to that city, we knelt, with other friends, at the bedside of our dear Sister Kells, not knowing that it would be the last time we would be permitted to mingle our devotions with hers on earth.

Phillips, and we suppose no daughter ever so dear to a father. What a wound to that faithful heart! Sister Kells leaves no children; her mother preceped her several years and her aged father awaits the summons.

PONTIAC BAPTIST FEMALE SEMINARY. We had the pleasure of attending a part of the commencement exercises of this institution of learning. The exercises were of a most satisfactory character, and closed on the night of the 29th ult.

THE MEETING AT JACKSON.—The meeting in which we engaged at Jackson, just after our State Convention, did not close until the 25th ult.

"BAPTISMAL CEREMONIES.—A very impressive and interesting ceremony was performed in the city this morning, at about half past eight, at Pearl River. This was the act of immersing those persons lately added to the membership of the Baptist Church, under the pastorate and charge of Rev. Dr. Hackett.

MISSISSIPPI COLLEGE.—We withhold from our readers this week some interesting communications in order to give place to the Report on Mississippi College, which was presented by the Trustees to our State Convention.

REPORT OF THE BOARD OF TRUSTEES OF THE MISSISSIPPI COLLEGE FOR THE CONVENTIONAL YEAR, 1870-71, to the Mississippi Baptist State Convention.

DEAR BRETHREN OF THE CONVENTION: The close of another year devolves upon us, as the immediate guardians of your college, the duty of presenting to you an account of our stewardship in connection with it, of making you acquainted with its present condition and future prospects, and of counseling with you in respect to the best means of promoting its interests.

OVER FIFTY PER CENT. INCREASE IN THE NUMBER OF STUDENTS. In our last report we had the pleasure of chronicling the fact that the two college and nine preparatory students, with which the college commenced its reorganization two years before, had that session become one hundred and one.

their number of students. This growth is also unprecedented in the antebellum history of the college. Flourishing as it then was, and exultant as it then made its friends feel by its rapid advancement from the small to the great, in its post-bellum development it has, counting the years, very markedly surpassed any development in its past career, and it ought therefore to give to its friends now, in this respect, the greatest encouragement and the most profound satisfaction.

In these ten years, beginning with the session of 1851-52, and ending with that of 1860-61, it catalogued respectively the following students: 84, 92, 137, 128, 122, 128, 130, 170, 201, and 230; from which you will see that it took eight years of effort for the college to exceed the number by which it marks its present attainments, after an effort of less than four years.

Of the one hundred and fifty-three students who have this year been in attendance, thirty-five have been prosecuting their studies to prepare themselves for the gospel ministry. These, we find, constitute more than twice as large a number of this class as ever, during any one session, have been connected with our college.

THE INCREASE OF STUDENTS AND OF CLASSES has necessitated a corresponding enlargement of the faculty. This demand we have fully met. Of the instructors who were with us last year, Mr. Martin was transferred as Tutor to the charge of the Chair of Mathematics.

So far as we can see, no course of action opens before us except the one advised by you at your last Convention, which was, in the main, as follows: First. That we continue the effort to collect and otherwise secure the means of paying off the indebtedness, of effecting the necessary repairs on the buildings, and of meeting any deficiencies that may accrue in conducting the College through the ensuing collegiate year.

Second. That we urge upon all, especially Baptists throughout this State and the neighboring States of Louisiana and Arkansas, to patronize the College, that while they obtain equal, if not, in many respects, superior advantages, they may thus give their united influence to the upbuilding of our great denominational enterprise.

DISCIPLINE. To maintain proper discipline among so many young men, possessed, as they must be, of various dispositions, and having habits formed by the varying circumstances not always tending to virtue, in which they have been reared, is for any institution of learning a work of no little difficulty.

but to reclaim the erring, restrain the vicious, and stimulate the indolent to exertion, is far the most arduous part of a teacher's duty. Hence it is a subject of gratulation for those who have had this task to perform, that such general good order and moral and gentlemanly deportment have prevailed. Fewer and less serious irregularities have occurred during so much of the year as has passed, among the one hundred and fifty-three pupils who have been in attendance, than not unfrequently occurs among a score in a single month.

Parents who have regard for the moral as well as the intellectual welfare of their sons, should pay special attention to this aspect of our report. While we cannot promise them that their sons will be freed absolutely from all temptation, such a place nowhere existing on earth, yet we can assure them that, in our opinion, fewer enticements to evil are nowhere else found, and that the conservative influence of morals and religion yield not in potency to that of any place.

We regret to be obliged to report that financially we have not achieved the success that has attended us in the other department of our efforts, yet we can say that the year, in this respect, has not been entirely a failure. In our last report we announced that about fifteen hundred dollars were needed to be subscribed, in order to complete the ten thousand dollars at first proposed to be raised.

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For fear the first proposition may be misunderstood by some of our brethren, and thus their zeal be weakened, we will explain a little more fully our meaning. The payment of the debt is the main

point toward which the energies of the denomination ought to be directed. Money for repairs and improvements, and to meet deficiencies which may occur in paying the current expenses, will be necessary, but the College has resources which we have reason to believe will in a few months be available, and which will be more than sufficient to meet all these demands.

First. To enable the College to compete with the endowed institutions about us, it is necessary to make our tuition as low as theirs.

Second. In accordance with our custom from the beginning, which custom has always had the sanction of your body, we charge no fees for either tuition, fuel or incidentals to such as are declaredly preparing for the ministry. The amount thus bestowed in benefactions, during the present session, has not been much short of two thousand dollars.

President Board of Trustees. Clinton, Miss., May, 1871.

THE ORPHANS IN THE HOME.

Thank the Lord our orphans have many friends, and they are not confined within narrow limits. The following letter, containing five dollars, came to us post marked "South Pass City, Wyoming":

CHANGE OF MEETING.—The place for the meeting of the Ministerial Educational Board (of Coldwater Baptist Association) has been changed from Sardis to Hernando, Miss.; time Friday before the fifth Sabbath in July next. The Board desires that all the brethren for the ministry, wishing to avail themselves of the benefits of an education as offered by the Board, will meet with us at that time and place. C. B. YOUNG, Chr. Sardis, Miss., June 20, 1871.

Arkansas

The Christian Church, and allow religious "There is no middle ground between the two extremes of orthodoxy and heresy with its partisans."—Dr. Est. J.

To the E. E. RUSSELL, HOOPER OF ALL THE RECOLLECTED ways furnish satisfactory evidence, regulated. The boyhood of the "cowardly" unite their former individual, there in which, the ice should not never has been timidity, but of company to come to drive back the forest, from which to the destruction may roar in the Africa—in the latter, great prov injury.

It was to combat ice, that this penitent employment—not have expressed tion of the argument writers, in opposition G. that faith and duration, as that translated charity. It is difficult to G. in this connection transports faith a charity—he may the same principle, infirmities, temptations, prayers of the earth—to the New and aim of that pill

THE BLOOD

Under this heading the 24th of June, Bro. J. F. Griffin, I thank him. I have copy of the tract of Griffin, but take it has made correct copy, sorry that the Society sentiments in a tract well calculated to still more grieved instrumental in contained in the quotation to the church heretofore been the opposite to and have against this branch as unwarranted by have often said that would be as anxious one branch as another make no difference branch I belonged; baptism and of church be as Scriptural as unrestricted communion and unavoidable in "one Lord, one faith, one baptism, one Lord, one Shepherd, one order of churches, one order of churches, one principle and practice mark Baptist.

I have not read all I have sold. Some I have examined by of "contents," etc. tion I have not read subjects treated of I am disappointed in not, in every respect document; but while influence of this tract error pointed out, I that of the hundreds have sold in Arkansas, Missionary and Colportan Baptist Publication the past year, one condemned, by any one Will other brethren has done—read the have bought, or may have, with reference to tained in them, and in them, point it out? may become follow-up. Again I thank Bro. G of the tract, "The Blood will call the attention immediately.

The Bible teaches us, errs in faith or practice him right, to get him, but if, after taking the we fail to do so, then will it teaches, also, that joys in the truth, it kind. Therefore, to default, and then turn on and renounce him, in accord with the teaching the gospel. By obeying law, in respect to the many a Christian has be

Arkansas Department.

The Christian should make every thing lead to his religion, and allow religion to lead to nothing. J. L. Jones

To the I. E. Arkansas Department.

RUSSELL, HOOPER PROVENCE, AND (LEAST OF ALL) WILL-BE-DO, VS. M. G.

The recollections of youth do not always furnish safe precedents; by which our action, in maturer life, may be regulated. Though it was, in the boyhood of the defendant, regarded as "cowardly" for three pugilists, to unite their forces against one solitary individual, there are exceptional cases, in which, the imputation of cowardice should not justly be attached.

It was to combat the idea of cowardice, that this pen is engaged in its present employment—without this, it might not have expressed its cordial approbation of the argument of the first three writers, in opposition to the thesis of M. G. that "faith and hope are of an eternal duration, as that principle, erroneously translated charity, in the Scriptures."

It is difficult to conceive, what boundary of thought is the measure-line of M. G. in his connection—or why, when he transports faith and hope, as well as charity—be may not, on the extension of the same principle, also transplant all the infirmities, temptations, sorrows and prayers of the Christian pilgrimage on earth—to the New Jerusalem—the end and aim of that pilgrimage on high.

WILL-BE-DO.

"THE BLOOD OF JESUS."

R. M. THRESHER.

Under this head, in THE BAPTIST of the 24th of June, I find an article, by Bro. J. F. Griffin, for which I desire to thank him. I have not now on hand a copy of the tract alluded to by Bro. Griffin, but take it for granted that he has made correct quotations. I am truly sorry that the Society has published such sentiments in a tract otherwise sound and well calculated to do good; but I am still more grieved that I have been instrumental in circulating the doctrine contained in the quotations, for it is well known to the churches, of which I have heretofore been the pastor, that I am opposed to and have publicly preached against this branch system of churches as unwarranted by the Scriptures.

I have not read all the books and tracts I have sold. Some I have read; others I have examined by looking over tables of "contents," etc. The tract in question I have not read entirely—only the subjects treated of and a chapter or so. I am disappointed in learning that it is not, in every respect, a sound Baptist document; but while I deprecate the influence of this tract, in respect to the error pointed out, I am truly thankful that of the hundreds of books which I have sold in Arkansas, as Sunday-school Missionary and Colporteur of the American Baptist Publication Society, during the past year, one tract only has been condemned, by any one, as not Baptist.

Will other brethren do as Bro. Griffin has done—read the books and tracts they have bought, or may hereafter buy, from me, with reference to the doctrines contained in them, and when they find error in them, point it out? In this way they may become fellow-helpers to the truth. Again I thank Bro. Griffin for his notice of the tract, "The Blood of Jesus," and will call the attention of the Society to it immediately.

The Bible teaches us, when a brother errs in faith or practice, to try first to set him right, to get him to amend his life; but if, after taking the Scriptural course, we fail to do so, then withdraw from him. It teaches, also, that while charity rejoices in the truth, it suffers long and is kind. Therefore, to discover a brother's fault, and then turn our back upon him and renounce him immediately, does not accord with the teaching or the spirit of the gospel. By observing the Divine law, in respect to the same, no doubt many a Christian has been reclaimed and

made abundantly useful to the cause of Christ. Now, may I not suggest that what is true in this respect, in reference to an individual brother, may also be true in regard to a church, or even a publication society. While, therefore, we are jealous for the truth, as believed by Baptists, and are zealous to advocate it and extend a knowledge of it, let us be careful of the means and agencies employed to propagate it. Let us purify, strengthen and confirm agencies that already exist, and as necessity may require, let us build up other agencies and agencies. Truth is truth, taught by angels, men, or devils. Error proclaimed by an angel from heaven, would be error still. God's Word is truth. Baptists accept of the Bible only, God's inalienable Word, as the rule of their faith and practice. Let us plant ourselves upon it, and in the spirit of Christ, the spirit of truth, meekness, patience, long-suffering, perseverance, humility and love, strive to know, and do the will of the Savior, and contend earnestly for the faith.

THE CONVENTION AT ST. LOUIS.

1871.

I never attended but one meeting of the Convention, that at Macon, in 1869. After taking a calm survey of what I had seen and heard, I thought the man who traveled a long way on foot to see Gen. Washington must have felt as I did. It is said that after satisfying himself fully as to the appearance of the "Father of his Country," he said: "Why, he's only a man!" What I have heard of the late Convention, through the papers, has not convinced me that my first conclusion was incorrect. Certainly they were not. There was not a single visible angel present. And he who is called on to prove these statements need go no further than the debate on the constitutional amendment. Breth. Barroughs and Winkler, snuffing the breezes from afar, discovered the fearful results of such an amendment! Court of appeal! For what? To decide who are Baptists! I suppose the former didn't have anything of this sort on his brain, when, with others of the "conscript fathers," he went into some dark place, taking "the hole in after him," to organize the famous Broad-Gossy Convention! Wonder if these brethren never heard of Baptist Associations, the constitutions of which restrict the representation to the churches in union with them! But suppose the Convention has no such right, and that is dangerous to set such a precedent, then what has it a right to do? It has no more right to decide as it has—not confining the membership to Baptist churches—than it has to decide the question on the proposed amendment. I had thought, though I never lived in Charleston or Richmond, that all sorts of associations, civil, political or religious, had a most perfect right to establish their own terms of admission; but now I have discovered my error. Strange that I hadn't done it before! To do so would be to establish courts of appeal, which, in their wide-spread desolation, would be, in the eyes of all penetrating men, no less horrible than the tortures of the inquisition. What a blessing to the denomination that she has been saved from another Aeldema! No one but a brute would entertain the suspicion that the fear that they would be found wanting themselves, when weighed in the new balances, had anything to do with giving this wide range and intensity to their optics! Perish such an insinuation! "Bluff Old Hal" himself was no more than they: "DEFENDER OF THE FAITH."

THE MINISTERS' INSTITUTE.

The committee charged with the work of providing for "five lectures" to be delivered during the session of the Arkansas Baptist State Convention, (to be held with the Baptist Church at Monticello, Drew county, Ark., forty miles west of Eunice Landing, on Mississippi river, near the M. O. R. R.) take pleasure in stating that we look forward to the next meeting of the Institute with high hopes of brilliant success. We have appointed Eld. J. R. Graves, LL. D., to lecture:

- 1st. On Priesthood.
2d. On Decision of Character.
Eld. T. C. Teasdale, D. D.
1st. On Roman Catholicism.
2d. On Effective Preaching.
Eld. H. H. Coleman:
On Historical Origin and Perpetuity of the Church of Christ.

Brethren, if possible, let us meet all the ministers in the State in this Institute. It is indeed a school of the prophets. Come one, come all.

J. B. SEARCY, Chairman.

DEAR BRO. GRAVES.

—Bro. W. A. Forbes, a young man, from Bethel College, Kentucky, of which school he is a graduate, spent last Sunday in Little Rock, and preached very acceptably to my congregation. I wish to let the brethren of the State know that he is in our midst, desiring a field to begin the work of the ministry. Of his training and efficiency any one can vouch who knows the Principal of the school, Prof.

N. K. Davis, and Prof. W. W. Gardiner, the teacher of theology, and author of Church Communion. Will not some church, or churches, invite him to their pastoral care. The following is his address: Eld. W. A. Forbes, Magnolia, Columbia county, Ark. T. B. Esq. Pine Bluff, Ark., June 18, 1871.

"DRAWING THE LINES."

R. J. COLEMAN.

DEAR BAPTIST:—I have thought that it was right and proper to report some of the doings and results of the Methodist district meeting for this clerical district, which came off in April last; and in doing so I shall have to be governed by what others reported to me, for I did not attend the meeting, though exceedingly anxious to do so, but my arrangements of duty forbade it and I had to submit. I think such meetings is a good thing; would be glad they would hold them oftener, and that the people generally, Baptist and all, would attend on the business of them, as that is the best place to learn Methodism, except in the Discipline.

Bishop Kenor presided. His effort in all of his sermons was to induce his brethren of the ministry to study the "Discipline," and to read Wesley's Sermons. He said that none of them could do their duty without a thorough knowledge of those two books—that Bishop Soule said that he did not feel safe without a copy of Wesley's Sermons in his house. He further told them to see that every one in their charge had a copy of each, and urged them to study it; that by all means they must have a copy of Wesley's Sermons and the Discipline, if they had nothing else in their houses. He did not say a word about the Bible or New Testament, but spoke of the other books as indispensable.

The report on Sunday-schools recommended Methodist Sunday-schools strictly. The most of the speakers, I am told, advocated it—deprecating union schools; wanted their own, in which they could teach their own doctrine! Well, that's all right. I say amen. Now, I inquire if Baptists will profit by this example? Last year, at our Sunday-School Convention, in this place, I offered a series of resolutions opposing union schools, and in support of them I maintained that any other than a strictly denominational school was a farce, and would so prove sooner or later. Nearly all my brethren, ministers and laymen, opposed me, while my Pedobaptist friends became very sour toward me! But now they see the truth demonstrated by the acts of this district meeting, for they adopted the report in question, and the result was to break up their union school.

The closing act of the district meeting was to pass a resolution forbidding any one the use of their church houses who will not acknowledge them a branch of the true Church. Austin, June, 1871.

THIRTEEN OBJECTIONS TO IMMERSION.

J. P. COPPELAND.

BRO. GRAVES:—You doubtless remember Alabama Church, Dallas county, Ark., as you preached here on your return from the Convention last fall. Well, near this church the Methodists have a meeting-house which they call "Rock Spring." The circuit-rider, J. P. Homes, preached what he calls a sermon on baptism, early last winter, in which he gave thirteen objections to immersion, and pronounced it unscriptural and absurd. The advocates of affusion are hard pressed, and must ere long abandon immersion altogether as a mode of baptism. As the sermon of this circuit-rider is a pretty fair specimen of Methodist preaching upon that subject, and as it was preached for the expressed purpose of "enlightening the minds of the people of this community upon the subject of baptism," I have thought the readers of THE BAPTIST might be amused, if not "enlightened," by a perusal of this wonderful SERMON.

Text: "He that believeth and is baptized shall be saved." Mark xvi. 16.

Introductory.—According to previous appointment, I appear before you to preach on the subject of baptism. My object in doing so is to enlighten the minds of this people.

First. This subject has two sides; one side you have heard discussed, preached and lectured upon. I expect to establish briefly the Scriptural mode of baptism, and offer my objections to baptism by immersion. All denominations acknowledge baptism as the door into the church. Objection First.—It destroys the commission. If immersion was the mode, it would be impossible to carry out the mode; for, in many localities, there is not a sufficient quantity of water, even to drink. Therefore immersion is unscriptural; it is absurd.

Objection Second.—Baptism by immersion is a great trouble. In many instances we have to go eight or ten miles to find a sufficiency of water. It is also dangerous. We are incident to diseases, in which our lives would be endangered in the act.

Objection Third.—Delicate females, who

are not accustomed to going into water, are scared until they don't realize the design. They go under scared and come out strangled; therefore it is unscriptural.

Objection Fourth.—Immersion leads to wrong practices. It denies all other modes, and leads to bigotry, which is close communion and Campbellism.

Objection Fifth.—It extinguishes charity and drives away the Spirit, without which there is no love to God. Paul says: "Though I have the gift of prophecy, and give my goods to feed the poor, and my body to be burned, and have not charity, I am nothing."

Objection Sixth.—Those who are ignorant expect to be saved by immersion, and place so much stress upon it that they neglect the first principle, which is repentance.

Objection Seventh.—Because immersion cannot be found in the Bible; neither can it be proven from the Bible; and I defy any man to prove it.

Objection Eighth.—Immersion has done more harm than Judaism, and is worse than infidelity. It puts aside all other forms of church government, when there is no form of church government given in the New Testament Scriptures; and I defy any man to prove it.

Objection Ninth.—Because the book of Joshua, third chapter and eighth verse, reads: "And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the waters of Jordan, ye shall stand in Jordan." Hence the preposition in does not mean into, but at or near. Therefore, when John baptized in the wilderness, he could not have baptized in Jordan, but at the brink, or near it, which he did by sprinkling or pouring. Then went out to him Jerusalem, and all Judea, which were nine or ten millions of inhabitants, who were all baptized of him, when his ministry only lasted six months! Hence you see the absurdity of immersion. If John had stood in the water the whole time of his ministry, he could not have immersed so many.

Objection Tenth.—John's baptism was not Christian, because he did not baptize in the name of the Holy Ghost. Jesus could not be baptized in his own name. It would have been like me giving a note in my own name, payable to myself. Hence the Savior's baptism was not Christian baptism; he was baptized to initiate him into his priestly office, and I defy any man to prove to the contrary.

Objection Eleventh.—On the day of Pentecost, and the beginning of the Christian dispensation, there were three thousand souls converted and baptized, immediately, on the spot. They were sprinkled, for it was impossible for them to have been immersed, there being no stream of water there.

Objection Twelfth.—The jailer and his household were baptized in the prison; and we know they could not have been immersed in the prison, and I defy any man to prove they were taken out of the prison. Baptists have tried to invent pools or fountains in the prison, in order to prove the possibility of their being immersed. Philip baptized the eunuch just as John baptized in the wilderness. If the eunuch was immersed, Philip was Israel was baptized in the sea by sprinkling; and as it regards the sixth chapter of Romans, it is only figurative, and has no allusion to water baptism.

Objection Thirteenth.—King James' translators were immersionists, and you see the probability of a wrong translation. Where the word baptize occurs in the common translation it means to "sprinkle or pour."

The foregoing is a verbatim report of the sermon, as taken down at the time of its delivery, excepting a few illustrations. The points of issue between Methodists and Baptists, contained in this sermon, are so common place, and have been so frequently debated in books, papers, and oral discussions, that it is unnecessary to comment upon them. I wish, however, to call attention to some of the legitimate deductions from the premises contained in some of these objections to immersion.

First. If immersion is unscriptural, and "destroys the commission," then Mr. Homes and other Methodist preachers practice a baptism which they know and declare to be unwarranted by the Word of God; and they knowingly and willfully labor "to destroy the commission." They are Antichrist.

Second and third. Mr. Homes and other Methodist preachers disregard the "trouble" to themselves, and the health and lives of "delicate females," and take them into the water and "strangle" them.

Fourth. Mr. Homes and other Methodist preachers, all who immerse under any circumstances, encourage "wrong practices" and "bigotry."

Fifth. Mr. Homes and other Methodist preachers practice a rite which "extinguishes charity and drives away the spirit."

Sixth. Mr. Homes and other Methodist preachers encourage superstition in the ignorant, and cause them to neglect repentance.

Seventh. Mr. Homes and other Methodist preachers perform a rite in the name of the Father, Son and Holy Spirit, which they declare cannot be found in the Bible. Is not this blasphemy?

Eighth. Mr. Homes and other Methodist preachers are worse than Jews and Pharisees. Immersion has done more harm than Judaism, and Methodist preachers practice it.

Ninth. Mr. Homes quotes a passage in the Old Testament, which was written in Hebrew, to translate a word in the New Testament, which was written in Greek. "Thou does not mean into, but at, or near."

Mr. Homes would do well to read the puzzled Dutchman that went the rounds in the papers some time since.

Tenth. Mr. Homes certainly thinks, notwithstanding his learned comment on the proposition, that John immersed the millions that came to him. If not, why should he try to unchristianize his baptism?

Eleventh. How many dispensations were there? Only two—Jewish and Christian. "The beginning of the gospel was the voice of one crying in the wilderness," etc. That was John's voice. Mark i. 1, 2. John's ministry—his preaching and baptism—was unlike that of any priest; John was no priest, he was a prophet. He was sent from God. Christ was not a priest by natural lineage. "Nothing is said of the tribe of Judah concerning the priesthood." John's ministry and our Savior's were both under the Christian dispensation. Plenty of water at Jerusalem. The three thousand could have been immersed in the brazen sea and ten layers of the temple. There were also several large pools in and near Jerusalem; and there were at least eighty two administrators. And Luke says there was no opposition. (Acts ii. 41-47.)

Twelfth. Mr. Homes says the jailer and his household were baptized in the prison. Luke says "out." (Acts xvi. 30.) Mr. Homes and the father of Methodism differ about the 6th chapter of Romans. Mr. Wesley says it "refers to the ancient manner of baptizing by immersion." Thirteenth. "King James' translators were immersionists," etc. Were they? Why then did they not translate the Greek word baptizo, and not transfer it? King James was the founder and acknowledged head of the Church of England, of which the founder of Methodism lived and died a member. If these men, King James and John Wesley, and King James' translators, were immersionists, will Mr. Homes please inform himself as to how they founded sprinkling churches. He will then know upon what ground rests "the probability of a wrong translation."

Mr. Homes may say, as some of his objections were against "exclusive immersion as taught and practiced by Baptists. But this will not relieve him. If immersion is not taught in the Bible, and he declares that it is not, (see objection seventh) how can he practice it without a violation of commands contained in the Bible?

If Mr. Homes means "exclusive immersion only as the mode of baptism," Mr. Homes means they are doing more harm than Jews and are worse than infidels. See objection eighth. How is it that he and other Methodist preachers are so anxious to commune with Baptists, or for Baptists to commune with them? And why do they receive persons who have been immersed by Baptists preachers into Methodist Societies? Will they receive unconverted Jews and infidels into their societies, and commune with them? Will they do this and yet claim to be a branch of the Christian Church?

Perhaps it is a good thing that Mr. Homes' Presiding Elder is a D. D., or a D. M.—a Doctor of Divinity, or a Doctor of Methodism. Mr. Homes is certainly in a bad condition, and it would be well for the Doctor to look after him immediately. I suggest, a big dose of gospel truth, in a like quantity of the grace of God, as the only remedy that can save him. Call upon the GREAT PHYSICIAN to administer it. Fair View, Arkansas.

NEW ASSOCIATION.

Pursuant to a call made by the churches at Bluff Creek, Brush Creek and Chickasaw, delegates from six churches met at the church at Chickasaw, Colbert county, Ala., in a convention to organize a new Association of Baptists in the counties of Colbert and Lauderdale, and adjacent parts. Eld. Moses Wright was called to the chair, and Eld. Jas. F. Shaw to act as Secretary, and the Convention duly organized. Visiting brethren were invited to seats with us. The following churches were represented: Brush Creek, by Eld. Moses Wright, Eld. John Pettipool, John McMurry and Thos. Sherrod; Bluff Creek, by T. C. Irion, W. I. Wyly and Eld. Jas. F. Shaw; Chickasaw, by Carter Blanton, James Moore, J. B. Hyatt and Thos. Spencer; Cane Creek, by Eld. J. H. Ranhoff and S. Pounders; Mt. Carmel, by Wm. McCaig, Sr., Wm. McCaig, Jr. and M. Taylor; Newsum

Spring, by W. L. Pounders and L. Pounders. Eld. J. A. Wheelock, from Iuka, Miss., was present and accepted a seat with us. On motion went into the deliberation of the propriety of the formation of a new Association. Bro. Wheelock thought it would be a matter of consistency to call a convention in the Bear Creek and Indian Creek Associations, to consider the propriety of dissolving those bodies, which he thought might serve to awaken them to the importance of adhering together, and of doing the needed work of missions in our part of the Tennessee Valley, at least before any other organization should be effected. The brethren, considering the deadness of those Associations on the subject of missions and the length of time it would take to accomplish our present designs through them, and knowing the opposition existing against them, and feeling the need of prompt and immediate action upon our part to cultivate the field of missions open now for us in this valley, thought it wholly a matter of expediency that we go into an associational organization at once; and it was unanimously voted that the organization be gone into, for which purpose the following resolutions were adopted.

As Jesus, in the gospel economy, designed that a mutual co-operation of church members should best accomplish the spread of truth; and believing that such a mutual co-operation among churches themselves best calculated to give the gospel an extended circulation, and to accomplish certain designs of the gospel which such a union only is likely to do, and,

WHEREAS, The work of Baptists in our Tennessee Valley is deficient for the want of ministerial labor and united encouragement of the brethren; and whereas, the influx of anti-Christian doctrines is become so great, and more especially of Roman Catholicism, and as we are commanded "to wear the armor of God," the weapons of which "are not carnal, but mighty, through God, to the pulling down of strongholds," and to be good soldiers of Christ—"to contend earnestly for the faith once delivered unto the saints," and to be faithful unto death; therefore, by us, who are duly delegated from our respective churches, and being present in Convention,

Be it Resolved, That we will covenant to associate in the common faith, as a body mutual, to undertake and to give all encouragement to the work of missions, in whatever way it may be best promoted among us, and to encourage good and faithful ministers to settle among us, and labor with us; and also to give due encouragement to young ministers to prepare for the work of preaching and teaching the gospel; and, furthermore,

Be it Resolved, That the field of our operations, for this Association, will embrace the counties of Colbert and Lauderdale, in Alabama, and whatever adjacent churches may think it best to promote the cause of missions by becoming associated with us, and that we will deny no orthodox churches becoming with this body; and

Be it Resolved, That we solicit the Christian friendship of sister Associations, and that all Christian love and friendship be fully expressed by us to them; and, furthermore,

Be it Resolved, That this be known as the COLBERT SHAW'S ASSOCIATION, and that all the churches in Lauderdale and Colbert counties be requested to unite and co-operate with us, and that we express ourselves emphatically missionary, and determined to give all aid and encouragement, both to home and foreign missions, as far as in us lies. And may the Great Head of the Church bless and prosper his cause in our midst, and use us as his instrumentality in his great gospel designs.

A committee, consisting of Elds. Moses Wright, John Pettipool and Bro. Carter Blanton, was appointed to draw up a Constitution and By-Laws, and also the Abstracts of Faith, to be submitted to the first Association for adoption, for the government and sentiments of this body.

The time for this meeting was appointed to be on Thursday before the first Sabbath in September, 1871, and place of meeting at Bluff Creek Church, Gravelly Springs, Lauderdale county, Alabama. Eld. J. H. Ranhoff was appointed to preach the introductory sermon, and Eld. Moses Wright as his alter-nate.

Eld. J. F. Shaw was appointed to write a circular upon the "Need of Missions." A resolution was voted to invite Eld. J. R. Graves, editor of THE BAPTIST at Memphis, Tenn., to be present at our first meeting; after which the Convention adjourned. Moses Wazear, J. F. Shaw, Sec'y. President. Chickasaw, Ala., May 18, 1871.

DEAR BRO. GRAVES:—Deeply mortified, I communicate to you the present information in regard to subscribers to your excellent paper. I have given all the copies I have received to brethren, used every argument possible, and have failed to get one single subscriber. The churches failed to pay for my labors as missionary, and my property has been sold to pay my debts. I have moved from Smithville; have neither house or home, or means to live on. You will please stop the paper; I have not means to pay for it. R. S. RAYCO.

There may be a brother or sister who is able and willing to make Bro. Rayco the present of the paper one year. It is a hard case. We sympathize with our brother.

the energies of the into bedirected. Money improvements, and to which may occur in expenses, will be necessary. College has resources to believe will in available, and which sufficient to meet all them; then, barely a to probability, of any to the use of any part which may be raised for that the cancellation of the property has been before, as already said, object of all our efforts, College, should be means for of this debt. To us to continue to hold in jeopardy, is in suicidal policy. But by some who are ignorant to sustain a higher why it is, when prosperous, that it does meet its own off its own debts. To make the following

the College to comowed institutions about to make our tuition as

ordances with our cus-planting, which custom the sanction of your fees for either tui-dentals to such as are for the ministry. bestowed in benefac-resent session, has not two thousand dollars. All the sufficient reasons then that we cannot the College, when into debt, to lift itself ness, and, unaided, to of usefulness. Per-ne will be found who shall remove the bur-ening the institution, ay free of all debt, it liabilities in the future, further drafts upon other words, it will support a college in Our answer to this im-that it doubtless will sustain it in such a way dually accomplish its design. It will cost for and our prayers; for good can be sus-? Do pastors, mis-ication societies cost it may require some to expect no remun-returns? Do we that it shall educate to them, its fifty or? Will these young when they shall go work, with their sanc-ivated intellects, to does of truth? Will turn to the denomina-combine their influ- and maintain Bap-ill it not be worth under our control an with the best indu-educate our sons, to engage in secular all these suggested that will suggest minds, and then ask any other investment, so glorious returns. ngers to your body Faculty and any of Board who may be eting. Respectfully JAMIN WHITFIELD, Board of Trustees.

IN THE HOME.

perhaps have many not confined within the following letter, came to us post City, Wyoming? I have five dollars I orphans of Confed-have forgotten the hundred of the Home on will please for the children get the

far off friend knows r, we acknowledge money, and assure at once to the Tre-

The place for Ministerial Educa-water Baptist As-angered from Sardis time Friday before July next. The brethren for to avail themselves education as offered with us at that B. Youse, Chr.

1871.

The Baptist

"The Truth is Love."
Terms, for Twelve Months, \$3.00
Terms, for Six Months, \$1.50

MEMPHIS, TENNESSEE, JULY 15, 1871.

BAPTIST FAITH.

There is no salvation but by the free mercy of God; as 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 testifies itself to the world by implicit 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.

DISAPPOINTED.

"Our Southern brethren" present at Chicago, who possessed the least self-respect, returned convinced that no Southern man can stand before a body of Northern Baptists and speak out his honest convictions without being insulted, scorned and hissed. The fact is, the North has no use for a Southern man unless they can use him to further their purpose in the South; then they will give him praise and a fat salary. We learn that one man in Philadelphia offers to pay a large salary out of his own pocket to a Virginia minister to work for a Northern society in the South!! Work for what? They say for the "elevation of the negro." Armitage, Ide, Fulton, Cherry, Fish, Parmley, all say it is to break down Southern civilization, and compel us of the South to accept their last condition—perfect equality with the black—surrender our prejudice against color or race. All Southern men who co-operate with the North or any of their societies are aiding and abetting them to bring about this condition of things. The entire denomination of the North—there may be here and there an individual exception—fully sympathize with the sentiments expressed by the Home-Missionary Society, and they are all working to the same end through each one of their organizations. The man is deceived by them who thinks differently. Will Bro. Dickinson give his one hundred dollars a year to aid this "noble work?" Is he heart and hand with them in making the whole South, in a short time, feel the influence of the Northern Publication Society—feel the influence of Northern missions to the blacks and poor whites of the South? We have already felt it, and we see that every touch of it is poison. What grieves and alarms us most is to see the number of our "Southern brethren" willing to accept salaries from Northern Boards to aid them in evangelizing (?) the South. Eld. J. W. Jones, of Virginia, who patiently heard and witnessed and reported all the proceedings, closes his report with the three following reflections:

DILEMMA.

1. Is Christian baptism a personal duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children?
2. Is Christian baptism the personal duty of a penitent believer?
If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in their— and infant baptism thus effectively destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

JOB CAMPBELLITES.

1. The Baptist Churches are either true churches of Christ, or they are false.
2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize.
3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.
Now, Campbellites deny that Baptist Churches are the true churches of Christ, visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites thus manifestly are schismatics, having been excommunicated as heretics and schismatics.
Again: If the design of baptism as administered by Baptists is Scriptural, then are the baptisms of Campbellites invalid, and null and void, because they do not practice it. But if the baptisms of Baptists are not Scriptural because of its design, then are all Campbellites unbaptized, because Mr. Campbell and the first Campbellite preachers had no other.
If Protestants and Campbellites cannot meet—dilemma, they rest impaled upon the third—"We cannot tell"—and this makes a "dilemma" a three-branched difficulty. [See list of the best entitled "dilemmas" for the history of argument—price 50 cents. S. W. Pub. Co.]

SMILAR CREEDS.

CATHOLIC.—"If any man shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only are our sins remitted, but also the punishment of sins is graciously pardoned of God. Baptism opens to every one of us the gate of heaven, which were, through sin, was shut."—Cocq. of Trent, highest authority.
EVANGELICAL.—Every person confirmed is required to answer these questions:
Q. "What is your name?"
A. "John."
Q. "Who gave you this name?"
A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

PROPER BOOK CATECHISMS.

Methodist.—"What are the benefits we receive by baptism?"
And the first of these is the washing away the guilt of original sin by the application of Christ's death."
By baptism we are admitted into the church, and consequently are made members of Christ's body."
By baptism we who were by nature the children of wrath are made the children of God."
At all ages the outward baptism is a means of the inward."
By water, then, as a means, we are regenerated or born again."
If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—Doctrinal Truth, pp. 248, 247, 248, 249, 250, 251.

CAMPBELLISM.

The belief of one fact, and that upon the last evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to one institution expressive of it, is all that is required of Heaven to admission into the church.
1. "A Christian, as defined, not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that believes this one fact, and has submitted to one institution, and whose department records with the morality and virtue of the great Prophet."
2. "The one fact is expressed in a simple proposition—that Jesus the Nazarene is the Messiah."
3. "The evidence upon which it is to be believed is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts."
The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."

THE RELATION OF BAPTISTS TO UNSCRIPTURAL CHURCHES.

Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a Scriptural church, of course its ordination cannot confer Scriptural authority.
In view of these considerations, it follows that Scriptural churches should not recognize as Scriptural—either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or connect with any church, or any of its officers, that is not a Scriptural church, or whose officers are not Scripturally ordained. And the obligation thus resting on Scriptural churches bears also upon every member and every officer of those churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, conscientious and unceasing protest against *fraternizing* with, or *connecting* with, or *recognizing* as Scriptural churches, or as Scripturally ordained ministers, any church, or any of its officers, that is not a Scriptural church, or whose officers are not Scripturally ordained. A. M. FORD.

LOUISIANA CONVENTION.

Why the Meridian and Vicksburg railroad does not make a solitary connection with the New Orleans and Great Northern road we cannot conceive, unless it has stock in the Hilzein House at Jackson, where we had to take two meals and a night's lodging, coming up from below. Here we were joined by Bro. Teasdale, the working Secretary of the Sunday-School Board. At Clinton we took in the Mississippi delegation, consisting of Breth. Hackett, Lomax, Nelson, Eggers (father and son), and Wells. The college exercises closed the evening before. We learned they were superior to any had since the war, and this College and School of the Prophets is recovering, if indeed, it has not the past session, its former prestige. Its catalogue shows one hundred and fifty-three students, over fifty per cent. more than last year, and what is gratifying, thirty-five of these are licentiates preparing for the ministry! These young men have been principally gathered and supported, with five others at Greenville Seminary, by the labors of Bro. Nelson, General Agent of the Board of Ministerial Education, and after paying current expenses for the year, over seven hundred dollars remain in the treasury! It is hoped that fifty or more young ministers will be gathered at Clinton next session. We learned not with any pleasure, that the title of D. D. was conferred upon our confere, Eld. M. P. Lowrey. The question was asked, with some little interest, Will he accept it? We know he did not seek it or expect it.
It struck us as an act of true hospitality, and more, when Bro. Walne, pastor at Vicksburg, met the company at the cars and informed us that dinner had been prepared for all by his kind and thoughtful lady, and if there is a compliment implied in eating, then a handsome compliment was paid to a fine repast. Bro. Walne joined our company, and after hours of delay at Delta, we reached Gerard at dark, where we found conveyances in waiting to take us—miles to Oak Ridge, where we arrived at eleven. We were pleased to find a home had been appointed us with our host of last year, Bro. Bridges.
THE CONVENTION is not so large as the meeting of last year, but the delegation quite general. Four days have passed, and thus far all has been pleasant, harmonious and delightful. Much and important business has been transacted. Eld. Courtney, of Mt. Lebanon, presides with ease and dignity. Eld. Lewis, pastor of the First Baptist Church, New Orleans, is Recording and Eld. Paxton, of Minden, Corresponding Secretary—two better qualified officers could not have been selected.
The report of the Corresponding Secretary was interesting, and will doubtless appear in a future issue of this paper. It showed that the labors of the missionaries had been greatly blessed, and several new churches had by them been constituted, and several laborers encouraged by them to enter the white harvest field. Breth. Branch and Dupree deserve to be held in grateful remembrance by Louisiana Baptists.
The Treasurer reported an empty exchequer and more than twelve hundred dollars due the faithful missionaries, who, trusting to the plighted honor of the Convention, had labored on to the close of the year. This deficit is owing to the fact that the pledges made at the last Convention largely remain unpaid; they are quite sufficient to meet all liabilities, and they should, even at a sacrifice on the part of those who made them, be promptly redeemed, so that the missionaries can be paid off.
A very important and radical change was made in the Constitution. Henceforth the interests fostered by the Convention will be cared for by three Boards—a Home Mission Board, located at Minden; a Sunday-School Board, located at New Orleans, and a Board of Ministerial Education, located at Mt. Lebanon. The business officers will in due time be announced.
The Convention on Saturday, without a dissenting vote, accepted the proposition made by the Convention of Mississippi, and adopted the College at Clinton as a State school. Arkansas has already done the same. Three large and powerful States have centered their entire denominational patronage and strength upon a college centrally located, and they can, and doubtless will, when the country has recovered from the effects of the war, make it a University that will deserve the name. What is to be the name of the College? Certainly no longer the Mississippi College, but Union College, and some future day the University of the West. Why cannot Kentucky and Tennessee unite Bethel and Union University? At least Georgetown is fast falling before the nascent star at Russellville, that is now, under its present able and efficient President, winning golden opinions and an enviable reputation throughout the Southwest.
The Convention thoroughly discussed the recent action of the Southern Baptist

Convention touching the publishing department of the Sunday-School Board, and expressed its decided and unanimous disapprobation of its act, instructing the Board to discontinue publishing books suited to the wants of the children of the South, and thus compelling Southern Baptists to be entirely dependent upon the North for such literature as it may see fit to prepare for us. The passage of that resolution inflicted a heavy blow upon the Convention, and a wound from which it may never recover, and will never recover, unless it redeems its forfeited honor. This action, had at the very "heel" of the session, was brought about by the management of a few brethren who are known to be the enemies of the Sunday-School Board, and have from the day of its location at Memphis sought to cripple and destroy it, to open wide the field to be occupied by the Northern Publication Society. These men we know, and we have the means of knowing, do not represent the sentiments of the great body of Southern Baptists, but only those few—and, thank God, very few—willing to lend their influence to aid in North-ernizing the South and bringing about "a perfect equality of the races everywhere!" We trust that every Association and Convention that meets between now and the next meeting of the Southern Baptist Convention will speak out, and call upon that body to repeal that resolution. The Board was created to provide a suitable Sunday-school literature for our children; deny it the privilege of doing it, and it should be at once abolished, and this its enemies know and rejoice, thinking that they have accomplished it. But have they, or only injured themselves?
The Convention passed a resolution approving the organization of the Southern Baptist Publication Society and commending it to the churches and brethren of the State. Leading and strong brethren, whose sympathies have never before been enlisted for it, not clearly appreciating its necessity, frankly confess themselves its friends, and that they now see that it is the only effectual bulwark that Southern Baptists can rear for the preservation of their social order and denomination. THE SOUTH IS COMPETENT AND ABLE TO PROVIDE ITS OWN LITERATURE, AND IT MUST DO IT, OR LOSE ALL THAT IS JUSTLY DEAR TO IT.
SABBATH EXERCISES.—These were interrupted, in the midst of the sermon, by the rain, which drove the large congregation from the arbor into the Methodist House, some little distance off, where the crowd and the heat was quite intolerable. We have preached under untoward circumstances before, but never under more unfavorable ones than yesterday, or when conscious of a more absolute failure. It could not be otherwise. Bro. Nelson preached at night, and raised between seven and eight hundred dollars for ministerial education. Louisiana will have three or four young ministers at Clinton next session, and Arkansas proposes to support at least twelve.
Monday morning the Convention indorsed its previous action commending the organization of the Southern Baptist Publication Society by subscribing seven hundred and fifty dollars to the stock of the Society. With this indorsement, an earnest that the ten thousand dollars allotted to Louisiana will be taken, we can enter the State with the full assurance of faith in a speedy consummation of the work.

NEWS FROM THE STATES.

Dr. Breaker, in the Christian Herald, says that a brother, who is a member of one of our largest churches, informs him that his church keeps up a Union Sunday-school, although there is not a Pedobaptist who attends! He also notes the expulsion of a member from a Baptist church, in his locality, by a committee, and that the pastor, who is a leading minister in East Tennessee, was one of the committee!
The Christian Herald says that the Rev. W. F. Cottrell has resigned the care of the Holston church, and accepted a call to the church at Laurel Bank, where he has a promising field. Rev. W. N. Carson, M. D., has been called to the care of the Holston church, but it is not known whether he will accept. Rev. E. D. Silver has removed to Jackboro, and Rev. A. Harrell succeeds him in the pastorate of the church at Bishopville.
Brother H. G. Gossett, of Boyd's Creek church, Sevier county, was ordained the 2d Saturday of June. The presbytery consisted of Elders W. M. Burnett, M. Cate, L. Cunningham, J. S. Thomas, L. H. Hoak and P. M. Atchley. Ordination sermon was preached by Elder W. M. Burnett.
Professor W. A. G. Brown, Professor of Mathematics in Mary Sharpe Female College, Winchester, has resigned his connection with that institution in consequence of bad health. He will return to Riceville.
Elder Wm. Huff is holding a series of interesting meetings with his church at McMinnville. A few days since he received as a candidate for baptism a gentleman who had been for sometime a local Methodist minister.
Brother Phillips writes the Christian Herald that the churches at Blountville and Holston have been blessed with converts and accessions, some of whom were members of other denominations.
Brother W. C. Bailey was ordained to the work of the gospel ministry at Hillsdale last month, and has been called to the pastoral charge of that church. Holston Association, Jonesborough, Thursday before the 2d Sabbath in August.
The General Association of East Tennessee, Knoxville, on Friday before the 2d Sabbath in October.
Elder E. Strode, formerly of Edgefield, is now pastor of the Baptist church at Springfield, Robertson county.
Elder W. A. Nelson has resigned the pastoral care of Shelbyville church, and will hereafter labor in Edgefield.
Elder Wiseman is very ill, and not expected to recover.

MISSISSIPPI.

The revival in Elder Hackett's church at Jackson, concluded a few days since with the most gratifying results. Some twenty-two persons were added to the church, among whom were several converted during the meeting. The lukewarm were revived, the weak made strong, and the strong stronger. This is the result of earnest labor and faith in the promises of God. Elders Lowrey and Nelson conducted the meeting, aided by Brother Hackett, the pastor.
Elder Gwyn, of Corinth, Mississippi, writes to the Christian Herald encouragingly as to his field of labor. He recently baptized three young ladies, one of them his own daughter. Notwithstanding the bitter opposition from other denominations, his cause is steadily gaining ground.

GEORGIA.

Elder James Rainwater, says the Index, died on the 24th inst. He had been an earnest laborer for nearly a half century. His last moments were the exultations of a saint. With his last breath he whispered, "As clear as the clearest."
Rev. H. D. Gilberts, of Newport Baptist church, Murray county, Georgia, was regularly set apart for the ministry on the 5th of May.
Elder Possey Maddox, of Macedonia Baptist church, was ordained on the 4th ult. The ordination sermon was preached by Elder John A. Ellis.
The Second church in Atlanta has had several accessions within the past four weeks.
Rev. R. F. McDaniel has resigned the pastorate of Cuthbert church, on account of family afflictions.
Rev. Dr. Brantley has decided to move to Baltimore, Maryland.
Elder M. B. Harden, late of Waco, Texas, has located at LaGrange.

VIRGINIA.

At the recent session of the General Association, Petersburg, there were reported 400 Baptist Sunday-schools in the State, with 481 officers and teachers, and 61,121 scholars, and about 1000 baptisms during the year from their number.
Rev. A. D. Phillips, our missionary to Africa, is in Richmond. He speaks encouragingly of his mission, but does not indicate the cause of his early return to America.
A South Carolina correspondent compliments the Religious Herald for its article on mixed schools!

TEXAS.

The labors of Elder Earle were greatly blessed in this State. Hundreds were brought to Christ, and many churches revived. The news from this State is very gratifying as to the progress of our cause.
Big Hatcher Association.—Brother L. H. Milliken writes that the following named brethren have been appointed a committee for the reception of delegates to the Big Hatcher Association, which meets at LaGrange on the Saturday before the first Sabbath in August, viz.: W. K. Wilson, W. A. Turner and T. J. Shelton, Jr. The committee desire the different churches to send to the Chairman, Brother Shelton, a list of the number and names of the delegates representing their respective churches, so as to have proper and suitable accommodations prepared for their comfort during their stay in LaGrange. We are authorized to State that delegates at this Association will be returned free of charge by the Memphis and Charleston and the Memphis and Louisville railroads, provided they purchase full-fare tickets to the meeting. Delegates who may desire to avail themselves of the liberality of these roads must obtain certificates from the Secretary of the Association that they have paid full fare. All persons returning on the LaGrange road must have their tickets stamped at the LaGrange depot.

LOUISIANA.

The following queries were read before the Louisiana Convention and Unionists:
1. "Is it right for churches to accept, as the immersions of Campbellites?"
ANSWER.—In the language of Rev. Dr. Spencer H. "No. Such baptisms are valid by the regular Baptists of either of England or the United States. There would be nothing introduced into gospel baptism administered by ministers duly authorized."
2. "Is it re-baptism to baptize a regularly ordained minister such as apply to our church, who have been alien ministers?"
ANSWER.—No immersion baptism without being a regular gospel or Baptist, administered by a duly authorized minister.

EXTRACTS.

I send to THE BAPTIST extracts from a private letter recently received from an English friend and brother, astonished to see any part of the press, but will pardon me when I assure him that I and others will appreciate the view as highly as I do. For others I suppress the name and locality of the writer.
He attended a Sunday-school, arriving just in time to address by the superintendent speakers having failed. He for a speech, though not a speaker could not resist the temptation following is a synopsis of what he said upon the occasion.
THEME.—"The responsibilities of parents, the importance of Sunday-schools where the whole truth, and nothing but the whole truth, and nothing but the whole truth, should be taught by earnest Christian men and women. Christ should be the theme-center of attraction: anything else a failure."
"The children were then to learn about Jesus, to be the key to the Bible, from beginning to end, was presented to us as a whole in all his relations to God, Christ as our Savior. They then urged to learn what God and then they would understand concerning us—understanding in speaking of a minister's acquaintance he has formed

NEWS FROM THE STATES.

A Confederate General, who goes limping to his labors from wounds received during the late war, is superintendent of a colored Sunday-school in Richmond.
The commencement exercises of Richmond College were largely attended. The interest in this institution is increasing.
The First African church at Richmond, with a Sunday-school of 2500, has recently requested the First church (white) to send them teachers.
Rev. Dr. Curry has declined the Presidency of Georgetown Baptist College, KENTUCKY.
Rev. A. C. Caperton has resigned the pastorate of the First Baptist church, Evansville, Indiana. He is announced in this week's issue of the Western Recorder as one of its editors and proprietors.
Elder A. S. Worrel, of the Baptist Sentinel, has purchased the Western Recorder. Brother Worrel is an able and critical writer. Brethren Dudley and Rush are to be editorial contributors.
The Baptists of Davies County Association have sold their college property in Owensboro to the city authorities for the use of the public schools.
Rev. Dr. Spalding has returned from the Springs of Virginia much improved. CALIFORNIA.
The intelligence from this State is very encouraging. The mission work among the Chinese is a decided success. Bro. Graves finds a warm welcome wherever he goes among them. They are anxious for the bread of eternal life. A new interest has of late been evinced in the Sunday-school work. Evidently our brethren of the Pacific slope are workers. TEXAS.
The labors of Elder Earle were greatly blessed in this State. Hundreds were brought to Christ, and many churches revived. The news from this State is very gratifying as to the progress of our cause.
Big Hatcher Association.—Brother L. H. Milliken writes that the following named brethren have been appointed a committee for the reception of delegates to the Big Hatcher Association, which meets at LaGrange on the Saturday before the first Sabbath in August, viz.: W. K. Wilson, W. A. Turner and T. J. Shelton, Jr. The committee desire the different churches to send to the Chairman, Brother Shelton, a list of the number and names of the delegates representing their respective churches, so as to have proper and suitable accommodations prepared for their comfort during their stay in LaGrange. We are authorized to State that delegates at this Association will be returned free of charge by the Memphis and Charleston and the Memphis and Louisville railroads, provided they purchase full-fare tickets to the meeting. Delegates who may desire to avail themselves of the liberality of these roads must obtain certificates from the Secretary of the Association that they have paid full fare. All persons returning on the LaGrange road must have their tickets stamped at the LaGrange depot.

MISSISSIPPI.

The revival in Elder Hackett's church at Jackson, concluded a few days since with the most gratifying results. Some twenty-two persons were added to the church, among whom were several converted during the meeting. The lukewarm were revived, the weak made strong, and the strong stronger. This is the result of earnest labor and faith in the promises of God. Elders Lowrey and Nelson conducted the meeting, aided by Brother Hackett, the pastor.
Elder Gwyn, of Corinth, Mississippi, writes to the Christian Herald encouragingly as to his field of labor. He recently baptized three young ladies, one of them his own daughter. Notwithstanding the bitter opposition from other denominations, his cause is steadily gaining ground.

GEORGIA.

Elder James Rainwater, says the Index, died on the 24th inst. He had been an earnest laborer for nearly a half century. His last moments were the exultations of a saint. With his last breath he whispered, "As clear as the clearest."
Rev. H. D. Gilberts, of Newport Baptist church, Murray county, Georgia, was regularly set apart for the ministry on the 5th of May.
Elder Possey Maddox, of Macedonia Baptist church, was ordained on the 4th ult. The ordination sermon was preached by Elder John A. Ellis.
The Second church in Atlanta has had several accessions within the past four weeks.
Rev. R. F. McDaniel has resigned the pastorate of Cuthbert church, on account of family afflictions.
Rev. Dr. Brantley has decided to move to Baltimore, Maryland.
Elder M. B. Harden, late of Waco, Texas, has located at LaGrange.

VIRGINIA.

At the recent session of the General Association, Petersburg, there were reported 400 Baptist Sunday-schools in the State, with 481 officers and teachers, and 61,121 scholars, and about 1000 baptisms during the year from their number.
Rev. A. D. Phillips, our missionary to Africa, is in Richmond. He speaks encouragingly of his mission, but does not indicate the cause of his early return to America.
A South Carolina correspondent compliments the Religious Herald for its article on mixed schools!

TEXAS.

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LOUISIANA.

The following queries were read before the Louisiana Convention and Unionists:
1. "Is it right for churches to accept, as the immersions of Campbellites?"
ANSWER.—In the language of Rev. Dr. Spencer H. "No. Such baptisms are valid by the regular Baptists of either of England or the United States. There would be nothing introduced into gospel baptism administered by ministers duly authorized."
2. "Is it re-baptism to baptize a regularly ordained minister such as apply to our church, who have been alien ministers?"
ANSWER.—No immersion baptism without being a regular gospel or Baptist, administered by a duly authorized minister.

EXTRACTS.

I send to THE BAPTIST extracts from a private letter recently received from an English friend and brother, astonished to see any part of the press, but will pardon me when I assure him that I and others will appreciate the view as highly as I do. For others I suppress the name and locality of the writer.
He attended a Sunday-school, arriving just in time to address by the superintendent speakers having failed. He for a speech, though not a speaker could not resist the temptation following is a synopsis of what he said upon the occasion.
THEME.—"The responsibilities of parents, the importance of Sunday-schools where the whole truth, and nothing but the whole truth, and nothing but the whole truth, should be taught by earnest Christian men and women. Christ should be the theme-center of attraction: anything else a failure."
"The children were then to learn about Jesus, to be the key to the Bible, from beginning to end, was presented to us as a whole in all his relations to God, Christ as our Savior. They then urged to learn what God and then they would understand concerning us—understanding in speaking of a minister's acquaintance he has formed

LOUISIANA D.

That we at present State organs on the following points:
1. A reasonable portion of the State should be set apart to be re-populated by local laborers.
2. That the Mission and the State should be invited to write for said paper.
3. That the State should be invited to send the circulation of the paper.
4. That the State should be invited to send the circulation of the paper.
5. That the State should be invited to send the circulation of the paper.
6. That the State should be invited to send the circulation of the paper.
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9. That the State should be invited to send the circulation of the paper.
10. That the State should be invited to send the circulation of the paper.

ON BEING FAITHFUL.

"He that endureth to the end shall be saved." "Behold, I and I will give thee a crown of life."
Some professors are sometimes all fire, but the servants of God are all true. This week they are all true and active in serving. Week they care next to interests and are mixing. Will they be pleased they are good and faithful. Parents, think of your day they are all you do headstrong and forward most your enemies. Do parent's heart? God is at the same time our Father to be faithful all the faithful servants—obedient sons and daughters.
"Be then faithful unto of King William of Ge of his most faithful son Von Moltke and Count is hard to imagine the king toward them; they are now such good, faithful servants. But the king continue just such unto a There is an honor in the end and being faithful. Our King expects this of us—and if we end unto death, no heart can be will do for us. "I crown of life."

VALID BAPTISM.

The following queries were read before the Louisiana Convention and Unionists:
1. "Is it right for churches to accept, as the immersions of Campbellites?"
ANSWER.—In the language of Rev. Dr. Spencer H. "No. Such baptisms are valid by the regular Baptists of either of England or the United States. There would be nothing introduced into gospel baptism administered by ministers duly authorized."
2. "Is it re-baptism to baptize a regularly ordained minister such as apply to our church, who have been alien ministers?"
ANSWER.—No immersion baptism without being a regular gospel or Baptist, administered by a duly authorized minister.

EXTRACTS.

I send to THE BAPTIST extracts from a private letter recently received from an English friend and brother, astonished to see any part of the press, but will pardon me when I assure him that I and others will appreciate the view as highly as I do. For others I suppress the name and locality of the writer.
He attended a Sunday-school, arriving just in time to address by the superintendent speakers having failed. He for a speech, though not a speaker could not resist the temptation following is a synopsis of what he said upon the occasion.
THEME.—"The responsibilities of parents, the importance of Sunday-schools where the whole truth, and nothing but the whole truth, and nothing but the whole truth, should be taught by earnest Christian men and women. Christ should be the theme-center of attraction: anything else a failure."
"The children were then to learn about Jesus, to be the key to the Bible, from beginning to end, was presented to us as a whole in all his relations to God, Christ as our Savior. They then urged to learn what God and then they would understand concerning us—understanding in speaking of a minister's acquaintance he has formed

Louisiana Department.

That we at present accept THE BAPTIST as our State organ on the following conditions, viz.: 1. A reasonable portion of the paper shall be allowed to represent our local interests.

ON BEING FAITHFUL ALL THE TIME.

"He that endureth unto the end shall be saved." "Be then faithful unto death and I will give thee a crown of life."

Some professors are so changeable—sometimes all fire, then all ice. Think of the servants of an earthly king. This week they are all so loyal, zealous and active in serving the king; next week they care next to nothing for his interests and are mixing with his enemies.

Parents, think of your children. Today they are all you desire—next year headstrong and forward—and by-and-by almost your enemies. Does this satisfy a parent's heart? God is our King, and at the same time our Father. We ought to be faithful all the time—good and faithful servants—obedient and loving sons and daughters.

"Be then faithful unto death." Think of King William of Germany and two of his most faithful servants, General Von Moltke and Count Bismarck. It is hard to imagine the feelings of the king toward them; they have been and are now such good, faithful and able servants. But the king expects them to continue just such unto death.

There is an honor in enduring unto the end and being faithful unto death. Our King expects this of us—he is helping us—and if we endure, are faithful unto death, no heart can conceive what he will do for us. "I will give thee a crown of life."

VALID BAPTISMS. The following queries and answers were read before the Louisiana Baptist State Convention and unanimously adopted: 1. "Is it right for regular Baptist churches to accept, as valid baptisms, the immersions of Campbellites and Pedobaptists?"

ANSWER.—In the language of the late Rev. Dr. Spencer H. Cone, we answer "No. Such baptisms are not considered valid by the regular Baptist churches, either of England or the United States. There would be nothing but discord introduced into gospel churches, could baptism be administered by any but ministers duly authorized?"

2. "Is it right for regular Baptist churches to receive, as members, those who have been immersed by alien ministers?"

ANSWER.—No immersion can be a valid baptism without being ordered by a regular gospel or Baptist Church, and administered by a duly authorized minister.

3. "Is a Baptist Church in order that passes the following resolution: 'Resolved, That any person having been immersed in, or into, the name of the Father, and of the Son, and of the Holy Spirit, be received into the membership of this church, without any reference to the administrator?'"

ANSWER.—We regard this resolution as a departure from the principles of regular Baptists, a dangerous heresy, and, therefore, a church must be disorderly to commit itself to such a policy.

EXTRACTS. I send to THE BAPTIST the following extracts from a private letter which I recently received from an esteemed Christian friend and brother. He will be astonished to see any part of his letter in print, but will pardon the liberty I take when I assure him that I believe that others will appreciate the views presented as highly as I do. For obvious reasons I suppress the name and locality of the writer.

He attended a Sunday-school celebration, arriving just in time to hear an address by the superintendent, the chosen speakers having failed. Being called on for a speech, though not a public speaker, he could not resist the temptation. The following is a synopsis of the address upon the occasion.

THESE. "The responsibilities and duties of parents, the importance of well conducted Sunday-schools where the truth, the whole truth, and nothing but the truth should be taught by earnest, conscientious Christian men and women, and Christ should be the theme, the great center of attraction: anything less would be a failure.

"The children were then appealed to learn about Jesus, to study him; he was the key to the Bible. The Bible, from beginning to end, was full of him. It presented to us a whole Christ—Christ in all his relations to God and man; Christ as our Savior. The children were urged to learn what Christ means, and then they would understand his will concerning us—understand the Bible."

whom he is much pleased, he says: "As a speaker, his manner is natural and easy, his style plain and unassuming. He is eloquent in delivery, eloquent in simplicity of language, fluency and measured utterance of words, and eloquent in the earnestness of manifestation in feeling that he would make others feel. Socially he is most cordial in his manner and earnest in his hospitality."

Speaking of the many poor preachers in the country, he says: "I sometimes think that perhaps one-half or more of our ministers ought not to have been even licensed to preach; that the churches and ministers both have erred in ordaining nearly every man who could speak in public, mistaking the gift of exhortation for a call to the ministry. The simple ability to talk (whether the man knows half he is talking about or not), appears, in the present day, to embrace all the qualifications necessary to receive ordination. Why, I have known men who, after a perfect storm of words and half words, without a pause or change of voice, would confess that they did not know what they had said. Are such men qualified to teach? Is not this one great cause of the variety of belief and erroneous doctrines held by our people—the cause which prevents the unity of faith and practice among Baptists, so essential to success?"

He is describing a church composed, in good part, of "cold, worldly-minded, money-making members," when he adds: "Am I far wrong, my brother, when I say, as I have said, that covetousness is the great, crying sin of the churches? The Scriptures saith, 'The love of money is the root of all evil.' Is not covetousness the love of money? Does it not enter into, take hold of, and control the entire essential man? Does it not exclude from the heart love for Jesus, love for his cause, love for his body, the church, love for his servants, the ministers, love for the brethren, love for souls, and even ordinary benevolence? Can the covetous Christian be anything more than a negative Christian? Did you ever see a Christian, comparatively free from this sin, who so loved the cause of Christ as to give liberally and freely for the support and spread of the gospel, but was ready and willing to perform almost every other Christian duty, who was not an active, positive Christian? Are not the churches at fault for not purging themselves of this great evil? Are they not responsible for the existence and continuance of corruption within the body of Christ in tolerating it, while they exclude members for being guilty of other sins which are but the legitimate fruits of this our great foundation sin? Are not ministers, too, chargeable, for not only not teaching the churches their duty in regard to this sin, but for often, if not always, refusing to second and stand by good brethren who would attempt to introduce a discussion of the subject which might lead to action and a correction of the evil? Is it not the cause of their ragged, starving condition, about which they so much complain? And yet it would seem to be so undefinable as to be beyond the power of the church to reduce it to the shape of a definite charge. Is it not the great cause of the languishing condition of Zion, over which all of God's faithful servants mourn? Yet, it would appear to be so incomprehensible in its nature and its attributes that the church is unable to decide what it is, or even to find it, and therefore unable to take any steps to remove it. Is it not plainly included in the catalogue of sins, guilt in which the church is commanded to punish by withdrawing from such as participate? Is it true that God has given to the church a command to withdraw from a brother who is guilty of sin, from which so many evil consequences flow, which can be seen, felt and determined, and at the same time leave her without the means of deciding so far what constitutes the guilt of this sin as to bring it within a sufficiently definite, tangible shape, so as to justify her in going forward in the prompt execution of the command? I wish some one qualified would write an exhaustive article on the subject, not a learned disquisition on 'Christian Benevolence,' but a real, practical article, bringing the question so within the comprehension of all as to assure the churches in adopting a definite, prompt and firm course of action. Can you not do it, my brother? It is easy to define what covetousness is, and to understand that it is a great sin, but it seems to be difficult to tell what constitutes the guilt of it. Else we may conclude, judging from the non-action of the churches in reference to it, that it has become obsolete; that no such sin now exists; therefore none are guilty of it."

I need not say a word of my appreciation of the sentiments of the above extracts. My sending them without permission to THE BAPTIST for publication sufficiently indicates my mind on the subject. I would rejoice to be able to respond to the brother's proposition to write an "exhaustive article" on the sin

of covetousness. I do not feel that I am competent to the task. I will venture to suggest, however, that the subject shall be introduced by resolution into the churches and freely discussed. C. Mt. Lebanon, La., June, 1871.

The following resolutions, unanimously adopted at the late meeting of the Louisiana Baptist State Convention, indicate the mind of the brethren of that State as to the restrictions that have been thrown around our publication enterprises, as well as the danger to be guarded against in the introduction of the literature of Northern publication societies:

Whereas, there is a great and growing necessity in the Southwest for a pure Baptist literature, free from the glaring errors and isms which are inculcated in many of the books and papers published by the Baptist Societies and Boards of the North; and whereas, the action of the "American Baptist Home Mission Society," at its late meeting in Chicago, shows the direction which their future publications must take to carry out their expressed purpose and design; and whereas, the "Southern Baptist Convention," at its late session in St. Louis, took such action on the subject of publications as we regard to be unwise and tending to produce much evil; therefore, Resolved, That this Convention deeply regrets, and cannot approve, the action of the "Southern Baptist Convention" in restricting the Sunday-School Board at Memphis in its Publication Department.

Resolved, That the next meeting of that Convention be earnestly and respectfully requested to rescind said action.

BRO. MONTGOMERY.—I embrace another opportunity of writing you from this extreme Eastern Tennessee. Our churches up here are still working some. All of my churches now have Sunday-schools, ranging from thirty to one hundred and twenty pupils attending. We had quite an interesting Sunday-school festival at the Watauga Church last Saturday. Some four hundred persons were in attendance. Interesting addresses were delivered by Dr. Hyde and Eld. Kinnannon, after which all partook of the bountiful repast furnished by the W. B. Sunday-school. It was truly a feast of good things. Eld. Kinnannon preached on Sunday, to a very large and interested audience, one of his most telling and impressive sermons, showing how Christians are the salt of the earth and the light of the world. I think much fruit will be the result of the feeling and earnest effort of Bro. K. on the occasion. The great need now of the Watauga Church is an efficient, regular pastor. The community ought to have preaching every Sabbath. We still have some accessions at our regular meetings. Quite a respectable man of middle age was approved for baptism last Sunday, at Pleasant Grove, the fruit of the late protracted meeting held there. We expect soon to constitute a church of colored Baptists, the first one in the county. There will be a membership of about twenty to organize with. Pray for us; would be glad if you could come and see us. Fraternally yours, L. L. MAPLES, Taylorsville, May 31, 1871.

A LADY RELIEVED AFTER SUFFERING TWENTY-SEVEN YEARS, BY A SURGICAL OPERATION.—We learn, from the gentleman at whose house she was stopping, that Dr. W. E. Rogers, of this city, assisted by some of our prominent physicians, Drs. Rice, Willett, Mallory, Nuttall, Williams, and Dr. Geo. Snyder, of Jackson, Tennessee, operated for a rent in the bladder (known among medical men as vesico vaginal fistula), which had existed twenty-seven years, with complete success. There were difficulties to overcome in the case before the operation could be performed, which required the daily attention of the doctor for four months. His untiring energy and perseverance has been crowned with brilliant success, and this operation alone would place him on top of the ladder, even if he were not already known to our people as an accomplished and skillful surgeon. The lady left last evening for her home in Nashville, where numerous friends anxiously wait to congratulate her.

We clip the above notice from the Appeal. The article is a just compliment to the distinguished surgeon's skill—a compliment better appreciated, however, by his profession than by the uninitiated, and one which, if not preceded by the skillful operations, attesting his skill as a surgeon, would have given him rank among the first of his profession.

THE Christian Repository will be issued to those who have forwarded their names by the time this is published. Mrs. Ford is the only lady writer in the denomination who has devoted her learning and talents to religious literature. This she has well done. Will the Baptist sisterhood sustain her? The first number will be worth the whole subscription. Send on names to Christian Repository, St. Louis, Missouri; 25 cents for single number; \$2 50 a year; \$1 50 for six months.

True friendship cannot be among many. For since our faculties are of a finite energy, 'tis impossible our love can be very intense when divided among many. No, the rays must be contracted to make them burn.

The first ingredient in conversation is truth, the next is good sense, the third good humor, and the fourth wit.

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CORRESPONDENCE.

MEMPHIS, TENN., June, 1871. BRO. CRAWFORD.—You, as the Moderator of the Big Hatchie Association at her last October term, I shall remember that I was requested by that body to correspond with our missionary in China, Bro. Crawford, in regard to his visit to this country. This I did in December, and to-day (June 20th) received his brethren who visit our Association should know Bro. Crawford's sentiments previous to their meeting. I incline to you for publication the entire correspondence.

MEMPHIS, TENN., Dec. 12, 1870. BRO. CRAWFORD.—Some years of bitter regrets, painful incidents and unpleasant recollections have crowded the drama of life since last we look each other by the hand. Nationally we have swept through the horizon of thought, chaos and confusion and arisen therefrom a state of slavery and reconstructed into a new government not yet well defined in rights, immunities and privileges. These vicissitudes, these revolutions, which have been beyond our control, have served to clip the ties and sever the endearing relationship which has existed for years between families even of God's "little ones."

Little did you and I think when we were bound together at Union University, that we would meet in so short a time, be witnesses of the sanguinary struggle of hostilities between North and South, which opened upon so many graves and closed with such fearful desolation of Southern homes and altars! But this has been the case. We will not dwell upon the details of the war, but accepting our condition as we find it, let us press onward, we can in our great work of saving souls. Crawford, have been called, by the providence of God, to labor in the foreign field. I in this country, and you in the foreign field. I in this country, and you in the foreign field. I in this country, and you in the foreign field.

My reason for asking is this: the question came up, on the reading of the report on missions, "if Bro. Crawford regards himself as the missionary of this Association, why, then, does he not report to this body?" I would suggest, therefore, my dear brother, that you favor me with a letter which I can publish in THE BAPTIST, to be read by the members of the Association, stating fully your feelings, and containing a brief report of your labors, success, etc., since you have been in the field. But few comparatively of the Home and Foreign Journal, and an earnest appeal, if you would report semi-annually to the Executive Board of this Association, through the columns of THE BAPTIST, of Memphis, it would not be the Association's business to desert you: they are indeed desirous to rally to your support, if you will but say you regard yourself as formerly, their missionary, and report your work accordingly.

Let me, therefore, state that I speak not unadvisedly, and that the conclusion of some remarks made in your behalf, in the meeting of the Association, was that I should write to you on this subject and ascertain your conceived responsibility to them, and prevail upon you to report to their body. A resolution to this effect can be seen upon the minutes. I know, my dear brother, you have undergone and are undergoing many hardships. The war disabled and crippled the Association in her financial affairs, and she has naturally forgotten that she had a missionary in China, if such you still regard yourself.

Let us, therefore, seek for a better understanding, and may God help us all to do our duty, and may we be in the best of the Association, your friend and brother, W. H. BARKSDALE, Ass't. Clerk.

MEMPHIS, TENN., April 14, 1871. BRO. W. H. BARKSDALE.—Dear Brother: To-day I received your letter of the 12th of December, 1870, and I have been thinking of it ever since. I do not attempt to carry on Foreign Missions in independent action. Their status is too fluctuating for so great a work. All should co-operate in the Foreign Board, and even the united effort of some of the churches is sometimes not sufficient to support the mission work abroad. During the war I had to support myself and my branch of the mission by my own unaided efforts. Almost all our missionaries to Africa were originally promised a support by some Association, but I believe that in every case they failed to meet the wants of their missionaries, and during the war the whole denomination failed to do it; and had the missionaries not made almost superhuman efforts to sustain their missions, the whole work would have gone by the board. I would therefore urge the Big Hatchie and every other Association in the South to cheerfully and zealously co-operate with the Board at Richmond, and by so doing seek to spread abroad the knowledge of salvation to the ends of the earth. Dear brethren, arise and rally your own to God. Build me a chapel in this city. My congregation of men and women is now too large for my temporary place, and I must build one large enough to seat three hundred persons; I have a few hundred members, and I have three thousand "greenbacks." It is now negotiating for a lot adjoining my dwelling house, and I shall begin to build, D. V., next spring. Brethren of Big Hatchie, will you build me that chapel (or rather the Lord that will build the great heaven city)? I have theological students now under my instruction in a church of thirty-four members, a male and female boarding school in connection with it, besides a goodly number of inquirers. I never feel more encouraged, and it is my earnest hope that I may have fully organized my church, doctrine, discipline, deacons, elders and a native pastor in a good and substantial house of worship, with Sunday-school, and the elders preaching volunterly in every direction around. This is the ambition of my life. I cannot write more tonight as it is late, and I am unusually fatigued with the extra labors of the literary examinations which are now going on.

By next mail I shall know whether I can get the lot, and will write you again more fully on the subject. Will you be so good as to see that I get the chapel and that my own dear brethren build it for me? It would be doubly dear to me, and it would give them a permanent interest in the church at this place.

Bro. Crawford speaks in your letter with all the brethren and sisters of the Association as well as to yourself. I remain yours in the Lord. T. T. CRAWFORD.

THAT every day has its pains and sorrows is universally experienced, and almost universally confessed; but let us not attend only to mournful truths. If we look unparalytically about us we shall find that every day has likewise its pleasures and its joys.

LIFE is short, and books are often long, and always multitudinous. Some books are merely to be thrown away, others to be wholly rejected, while only a moderate number are to be thoroughly read and carefully digested.

To be despised or blamed by an incompetent or nonsensical judge may give a momentary pain, but ought not to make one unhappy.

MEN do less than they ought, unless they do all they can.—Cartle.

MEMPHIS, TENN., June, 1871. BRO. CRAWFORD.—You, as the Moderator of the Big Hatchie Association at her last October term, I shall remember that I was requested by that body to correspond with our missionary in China, Bro. Crawford, in regard to his visit to this country. This I did in December, and to-day (June 20th) received his brethren who visit our Association should know Bro. Crawford's sentiments previous to their meeting. I incline to you for publication the entire correspondence.

MEMPHIS, TENN., Dec. 12, 1870. BRO. CRAWFORD.—Some years of bitter regrets, painful incidents and unpleasant recollections have crowded the drama of life since last we look each other by the hand. Nationally we have swept through the horizon of thought, chaos and confusion and arisen therefrom a state of slavery and reconstructed into a new government not yet well defined in rights, immunities and privileges. These vicissitudes, these revolutions, which have been beyond our control, have served to clip the ties and sever the endearing relationship which has existed for years between families even of God's "little ones."

Little did you and I think when we were bound together at Union University, that we would meet in so short a time, be witnesses of the sanguinary struggle of hostilities between North and South, which opened upon so many graves and closed with such fearful desolation of Southern homes and altars! But this has been the case. We will not dwell upon the details of the war, but accepting our condition as we find it, let us press onward, we can in our great work of saving souls. Crawford, have been called, by the providence of God, to labor in the foreign field. I in this country, and you in the foreign field. I in this country, and you in the foreign field.

My reason for asking is this: the question came up, on the reading of the report on missions, "if Bro. Crawford regards himself as the missionary of this Association, why, then, does he not report to this body?" I would suggest, therefore, my dear brother, that you favor me with a letter which I can publish in THE BAPTIST, to be read by the members of the Association, stating fully your feelings, and containing a brief report of your labors, success, etc., since you have been in the field. But few comparatively of the Home and Foreign Journal, and an earnest appeal, if you would report semi-annually to the Executive Board of this Association, through the columns of THE BAPTIST, of Memphis, it would not be the Association's business to desert you: they are indeed desirous to rally to your support, if you will but say you regard yourself as formerly, their missionary, and report your work accordingly.

Let me, therefore, state that I speak not unadvisedly, and that the conclusion of some remarks made in your behalf, in the meeting of the Association, was that I should write to you on this subject and ascertain your conceived responsibility to them, and prevail upon you to report to their body. A resolution to this effect can be seen upon the minutes. I know, my dear brother, you have undergone and are undergoing many hardships. The war disabled and crippled the Association in her financial affairs, and she has naturally forgotten that she had a missionary in China, if such you still regard yourself.

Let us, therefore, seek for a better understanding, and may God help us all to do our duty, and may we be in the best of the Association, your friend and brother, W. H. BARKSDALE, Ass't. Clerk.

MEMPHIS, TENN., April 14, 1871. BRO. W. H. BARKSDALE.—Dear Brother: To-day I received your letter of the 12th of December, 1870, and I have been thinking of it ever since. I do not attempt to carry on Foreign Missions in independent action. Their status is too fluctuating for so great a work. All should co-operate in the Foreign Board, and even the united effort of some of the churches is sometimes not sufficient to support the mission work abroad. During the war I had to support myself and my branch of the mission by my own unaided efforts. Almost all our missionaries to Africa were originally promised a support by some Association, but I believe that in every case they failed to meet the wants of their missionaries, and during the war the whole denomination failed to do it; and had the missionaries not made almost superhuman efforts to sustain their missions, the whole work would have gone by the board. I would therefore urge the Big Hatchie and every other Association in the South to cheerfully and zealously co-operate with the Board at Richmond, and by so doing seek to spread abroad the knowledge of salvation to the ends of the earth. Dear brethren, arise and rally your own to God. Build me a chapel in this city. My congregation of men and women is now too large for my temporary place, and I must build one large enough to seat three hundred persons; I have a few hundred members, and I have three thousand "greenbacks." It is now negotiating for a lot adjoining my dwelling house, and I shall begin to build, D. V., next spring. Brethren of Big Hatchie, will you build me that chapel (or rather the Lord that will build the great heaven city)? I have theological students now under my instruction in a church of thirty-four members, a male and female boarding school in connection with it, besides a goodly number of inquirers. I never feel more encouraged, and it is my earnest hope that I may have fully organized my church, doctrine, discipline, deacons, elders and a native pastor in a good and substantial house of worship, with Sunday-school, and the elders preaching volunterly in every direction around. This is the ambition of my life. I cannot write more tonight as it is late, and I am unusually fatigued with the extra labors of the literary examinations which are now going on.

By next mail I shall know whether I can get the lot, and will write you again more fully on the subject. Will you be so good as to see that I get the chapel and that my own dear brethren build it for me? It would be doubly dear to me, and it would give them a permanent interest in the church at this place.

Bro. Crawford speaks in your letter with all the brethren and sisters of the Association as well as to yourself. I remain yours in the Lord. T. T. CRAWFORD.

THAT every day has its pains and sorrows is universally experienced, and almost universally confessed; but let us not attend only to mournful truths. If we look unparalytically about us we shall find that every day has likewise its pleasures and its joys.

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Items.

PROGRESSIVE AMERICAN JUDICIAL.—At the rabbinical conference held recently in Cincinnati, a report was adopted, acknowledging that the Israelites must have ministers to teach and preach in the English language, and recommended the establishment of a rabbinical college. A modern prayer book is to be furnished, in which all allusion to the return of the Jews to Jerusalem, and the ideas of sacrifices and a personal Messiah, are to be omitted; the service to be largely in the vernacular in English and Hebrew language; a more complete Sabbath school organization is to be effected, and the establishment of circuit preaching has been determined on.

The discovery of the Moabite stone, in 1848, by a missionary, while traveling in the East, is regarded as one of the most remarkable events of our time. It bears a resemblance in Semitic characters, and is a record of the doings of Mesha, a king of Moab, and the extending it with a ram and Jehoshaphat. The discovery has great interest as confirming the history of the Bible, and as a specimen of the older alphabetical writing in existence. It dates from a period nine hundred years before Christ.

RED SNOW.—Mr. Gibbs, in the American Magazine, says that "in 1858, while engaged in raising the boundary between the territories of the United States and Great Britain, one of his men brought him from a height of the Cascade mountains, a handful of red snow. Compressing it in his hand, he found that when it melted it was like a pocket lens. Mr. Gibbs says the coloring matter seemed to consist of tadpole-shaped bodies with rounded heads and attenuated tails."

There have been a superstition among the Roman Catholics that no Pope would ever come from the 20th year of his pontificate. Pope Pius IX. has, however, perhaps by virtue of his infallibility—set aside this superstition by completing a full quarter of a century in the office, and the faithful throughout Christendom have been celebrating his silver wedding to his bride, the Church, with imposing ceremonies. Poor old gentlemen! It is a sorry jubilee for him!

RELIGIOUS FREEDOM IN FRANCE.—Since the overthrow of Louis Napoleon, and the removal of the restrictions on worship imposed by him at the back of the papal priest-hood, religious liberty has been gaining ground from which it will not be dislodged. It is religious meetings will be held without the vexatious interference of public functionaries, instigated by the Romish clergy, and Protestants can freely print, publish, and circulate Bibles and religious tracts.

THE REGION BEYOND.—The Christian press, which has helped to make the Sandwich Islands a civilized territory, is used by them for carry light to the islands, and is being carried there. There have recently been printed, at Honolulu, 1100 copies of the Epistle to the Romans, for the Gilbert Islands, and 1000 copies of the gospels of Mark and Luke, for the Hawaiian Islands. The fruit shall yet be gathered there.

THE SPIRIT OF ROM.—The Tablet seems to "glory" in the fact that a girl, having been baptized by a Roman Catholic priest, was taken by the Papal government away from her parents, and contrary to their wishes, educated to be a Catholic priest. The Tablet asks, "What right have parents to bring up their children in a religion hateful to God and deadly to the soul?"

It is thirty-eight years since Rev. J. G. Oncken commenced his mission labors in Germany, and during that time fifty thousand persons have been baptized by him and his fellow-laborers. It has been a wonderful work: Starting from one man, he has converted and multiplied in his turn became preachers, till now we have the above glorious record.

PERFECT REPLY OF PIERE HYACINTHE.—The Pope having refused an audience to Piere Hyacinthe, this Catholic father wrote the following reply: "Once the Good Shepherd went after his sheep that was lost (since you regard me a sheep), but he lost sheep that the shepherd, and you reject him. I am a sheep between the gospel and the Vatican!"

Why has the Pope been having masses said for the souls of the priests murdered by the Parisian insurgents? They are claimed as martyrs, and by Roman Catholic doctrine all martyrs, like Stephen, ascend immediately to heaven, without visiting purgatory on the way.

THE WORLD CALLED.—By the completion of the submarine telegraphic cable between Singapore and Hong Kong, bringing China into communication with London, a girl has really been put around the world. Tidings came as instantly sent from that great commercial center to the remotest "southern."

RE-ESTABLISHMENT OF THE OLYMPIAN GAMES.—The old Stadium at Athens has been cleared of the debris of many centuries, and in connection with a "National Industrial Exhibition" the Olympic games have been revived.

Miss West, a missionary in Turkey for the past ten years, has had under instruction two hundred girls, who, professing Christianity, are now sent to the English and Turkish, engaged in teaching these truths to their countrywomen.

A new Chinese temple, with the title of "Quong Wah Mu," has been consecrated in San Francisco, with no less than seventy-five gods, two of them twenty feet high, and large in proportion. One has a foot and neck of some unknown animal.

Dr. Dollinger is marching on. In a recent letter to certain Hungarian Catholics he declares that "the legally regulated participation of laymen in the ordering and administration of the affairs of the church is the one thing most needed now by the church."

J. S. White, lately deceased, left \$70,000 to the University of Vermont, to aid indigenous students at the expense condition that no colored student should ever receive a dollar of it.

The Western Watchman, a Catholic paper published at St. Louis, says that the Catholic Church "allows no appeal from her teaching tribunal, even to the throne of the reigning Godhead."

It is stated that a hundred thousand boys and thirty thousand girls attend school where the Bible is especially taught, in India. Also that twenty-five missionary societies converge their labors upon this point.

The wife of Governor Claflin, of Massachusetts, superintends in person a sewing class of 150 poor children in one of the schools of that city.

The American Tract Society has issued 442,000,000 tracts in one hundred and forty-one languages and dialects during the last forty-five years.

The queen of Spain has become a very devout Catholic—the devout as the devout, Isabelle de Aragon—and has obtained a recalculation of the decrees consecrating convents.

The daily consumption of spirits in the United States is estimated at 230,000 gallons per day.

It is estimated that Philadelphia has twenty-two miles of whisky shows. Chinese has only about ten miles.

Members of the Roman Catholic Church in the Roman States are no longer allowed to read non-clerical newspapers.

Gen. Rosecrans acted as Grand Marshal in San Francisco at the celebration of the twenty-fifth anniversary of the Pleas IX.

The Baptists: Their Modern Progress.

AN ADDRESS BY REV. G. S. BAILLY, D. D., Delivered before the American Baptist Historical Society at Chicago, May 18, 1871.—Published by request of the Society.

The ancient progress of the Baptists is recorded in the New Testament, in the histories of John the Baptist, our Lord Jesus Christ, and his apostles. Their progress then was commensurate with the progress of the gospel; and its vicinities were grand and glorious. The primitive churches, planted by the apostles, maintained their purity of doctrine and practice for a considerable time after the apostles themselves had passed away; but even in the apostles' days the "mystery of iniquity already worked," and many false teachers arose; and, as the inspired preachers predicted, "the man of sin was revealed," exalting himself in the place of Christ.

During the fearful period of a thousand years, the dark ages in which the Papal power arose and flourished, the Baptists suffered fearful persecutions. At different periods they were hunted and slaughtered by thousands. They bore different names in different countries; but in doctrine and in order they were essentially the same, and in truth were Baptists.

But my subject is the "Modern Progress of the Baptists."

BAPTISTS IN THE DAYS OF LUTHER.

We commence our observations with the beginning of the reformation under Luther.

When he raised his voice against the abominations of Popery, he was surprised to find many who abhorred and rejected those corrupt doctrines, Baptists in sentiment and principle, generally called by their enemies Anabaptists, existed here and there over the continent of Europe. They joined with Luther in the vigorous maintenance of the truth, but when he advocated the errors of infant baptism, the union of the Church and State, and the doctrine of consubstantiation, they dissented and he denounced them. [And he might add, became their bitterest persecutor.]

As the reformed churches under Luther in Germany; under Calvin in Switzerland; under Henry VIII. in England, and under Knox in Scotland, were all established by State authority, and the magistrate inflicted penalties for dissent from the faith of the established church, the Baptists, of course, everywhere suffered persecution.

In 1538, when Luther was preaching in Germany, Baptists were burned in Smithfield, England, and were put to death in Holland. They suffered both under Papal and under Protestant rule, under the Popish Mary, and under the Protestant Elizabeth.

It is impossible to give any just estimate of their numbers in those troublous times. And we would gladly forget the horrors of torture, persecution and martyrdom which our brethren and sisters in those periods suffered, if their blood did not cry out from the ground against the persecutors who led their persecutors to perpetrate such butchery in the name of religion. We must not allow the world to forget or ignore the lessons of the past, lest the future should repeat those errors and crimes.

BAPTISTS IN GREAT BRITAIN.

A hundred years after the days of Luther, under milder governments in England, the Baptists rapidly increased. Says an English writer, "Under the shadow of Independency they increased their numbers above all the sects in the land."

In the days of Oliver Cromwell they rapidly multiplied. In the year 1639 they had forty-six churches in and about London, and were the staunch advocates of religious liberty. This was the year that Roger Williams was baptized in America, and seventeen years before Bunyan began to preach in England. I may not take the time to trace their history and progress minutely in Europe from that day to this, a period of two hundred and thirty years. Under the rigid rule of bigoted monarchs, they were imprisoned, distressed and scattered; but when milder rulers were in power, they rapidly multiplied.

At the present time, England, Ireland, Scotland and Wales contain 2563 Baptist churches, with 233,675 members; and their church organizations are increasing at the rate of one new church every three days. In a London Baptist pulpit now stands the most eminent preacher of the gospel in all the world. In Great Britain in the last quarter of a century, the Baptists have increased forty-five per cent, while the population has increased but ten per cent in the same period. [How can open communists be called Baptists?]

The English Baptists were the leaders in the work of modern missions. Wm. Carey, the Baptist shoemaker, studied the Bible and a map of the world upon his shoe bench, until his soul was fired to "attempt great things for God, and expect great things from God." He first aroused his brethren at home to the work of missions; then he went forth to raise the standard of the gospel amid the darkness of heathen Hindostan. He translated the Bible into those eastern languages, and lived to see thousands of heathen converted to Christ, and an army of missionaries entering the dark places of the earth, seeking to give the Gospel to every creature.

The organization of Bible Societies, the Baptists of England have been the first movers. In translating it into foreign languages, none have been their equals. The modern Sunday-school movement was commenced by them, and is doing a grand work for the rising generation.

From the days of John the Baptist until now, Baptists have advocated religious liberty. These sentiments have now become so widely diffused in England among other churches which once held and practiced the union of Church and State, that already the Irish Church is being disestablished, and the other

ecclesiastical establishments of Great Britain seem likely to follow the example.

BAPTISTS IN GERMANY.

In Germany the modern progress of Baptists has been truly wonderful. Mr. Oncken was baptized at Hamburg, April 22, 1834, and the next day a Baptist church of seven members was formed. For many years the Baptists could not openly administer the ordinances of baptism in Germany without being arrested and imprisoned. They were compelled to baptize converts in the midst of retired forests, or in the middle of the night. In 1839 Mr. Oncken was imprisoned, and cast into prison in Germany in the last thirty years, and many have left their native land that they might enjoy the boon of religious freedom.

But through the labors of Oncken and his associates, God has wrought a wonderful change in those lands. In Germany religious freedom is now enjoyed, and instead of the one church and seven members thirty-seven years ago, there are now seventy-one churches, with 13,463 members. Through the labors of these German Baptist churches have been planted in Denmark, Switzerland, Holland, Poland, Russia, and Turkey.

BAPTISTS IN SWEDEN.

In Sweden, a Baptist sailor, Bro. Frederic O. Nilsson, a little more than twenty years ago, began to preach the gospel. God was with him, and gave him success. He was arrested, tried, convicted and banished from the kingdom, and many of his followers also fled from their native land.

In 1852, Andreas Wiberg, a minister of the Established Church of Sweden, and once a defender of infant baptism, was led to investigate the question carefully, and he became a Baptist. On his way to the United States, he stopped at Copenhagen, and was baptized by the banished Nilsson. He has since returned to Sweden, and secured a measure of religious freedom, and through the labors of colporteurs, and earnest itinerant ministers, there have been established 203 Baptist churches in Sweden, with a membership of 8148.

BAPTISTS IN OTHER COUNTRIES OF EUROPE.

Other laborers have planted Baptist churches in France and Spain, and, last of all, a Baptist church in Rome, where Antichrist has so long reigned. The apostles planted Baptist churches there 1800 years ago. Paul wrote one of his epistles to them, in which he says: "What shall we say then? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Strange language to be addressed to anybody but Baptists!

How significant the events of the past two years! Popery fills the cup of its blasphemy in declaring the Pope infallible. But he, now stripped of his temporal power, lives under the dominion of an excommunicated king, and vainly appeals to distracted France for help to restore his power, while France, with her soul and conscience eaten out of her by the canker of Popery, has no help to give, but herself needs the aid of her recent conquerors to give her peace and safety at home.

The Bible is now freely distributed in Rome, and may the sound of a pure gospel be heard again over the mountains and valleys of classic Italy; and may the feet of modern apostles of truth and righteousness soon stand where the feet of ancient apostles and martyrs once stood when they testified for Jesus!

Baptist sentiments on religious liberty; on separation of Church and State; on a converted church membership; on faith and the Spirit of God the ground work of religion in the soul, instead of efficacious sacraments—these underlie the great religious movements for good that have been seen in Europe in the last forty years.

The quiet teaching of the Scotch Baptist, Robert Haldane, in a private parlor at Geneva, Switzerland, in 1816, led to the conversion of Mérie D'Aubigne, Gausson, and Mr. James. Among his private pupils blest by his instructions were also Mr. Galland, of Berne, and Frederic Monod, of Paris. These men, both in France and Switzerland, have done much in bringing about changes for good, in the formal churches of those lands, and restored much of spiritual piety to Geneva, the city and school of Calvin. The writings of D'Aubigne, Gausson, and Monod, will live for ages and bless coming generations.

[TO BE CONTINUED.]

"The Free Will Baptists are drawing nearer and nearer to the Methodists, where they belong, for it is the only denomination in the land for which there is no place. In Maine, the other day, at a quarterly gathering, some minister asserted their freedom in saying they would sprinkle a sick man desiring baptism, and another Free Willer gloried in having thus turned a dying man from the efficacy of the cross to the efficacy of baptism."

Open communion and sprinkling are second cousins-germane, while clerical communion and open communion are children by the same parents.

Happiness flows out, not in—man is happy not for what he possesses but for what he is, and the Christian life is as a well springing up in the soul, not in external influences, but in a well-founded consciousness of trust in God and hope in Jesus Christ.

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CHANGE OF SCHEDULE.

On and after Sunday, February 12th, 1871, the Passenger Trains will run on the Western and Atlantic Railroad as follows:

NIGHT PASSENGER TRAIN.

Leaves Atlanta, 10:15 P. M. Arrives at Memphis, 1:14 P. M. Leaves Memphis, 5:50 P. M. Arrives at Chattanooga, 8:40 P. M. Leaves Chattanooga, 11:11 P. M. Arrives at Atlanta, 4:17 A. M.

DAY PASSENGER TRAIN.

Leaves Atlanta, 8:15 A. M. Arrives at Memphis, 12:12 P. M. Leaves Memphis, 2:50 P. M. Arrives at Chattanooga, 5:40 P. M. Leaves Chattanooga, 8:10 A. M. Arrives at Atlanta, 10:30 A. M.

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