

CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is His kingdom; its constitution is divine—ensured in its authority—...

The question therefore is of the greater importance: What constitutes the church of Christ?...

But in Pedobaptist churches, many persons are members who are not received as converts. In the Episcopal and Presbyterian establishments,...

Baptist churches, on the contrary, receive as members those only who give credible evidence of their conversion, and they do not baptize either infants, or the unconverted, or having any visible connection with the church of Christ....

II. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be first baptized. The New Testament church and all the churches of Christ, as at first organized, were composed of baptized believers....

III. Baptist churches regard it as Christ's will, that all church members should be voluntary members, that is, they should be made members either against their will, or those who do not know God is a Spirit, and those who do not worship Him must do so in spirit and in truth. (John iv: 24); their service must be that of love, faith and obedience....

IV. Baptist churches maintain that Christ requires a holy baptism as a condition of membership, and by which membership has been entered; it is equally opposed to the initiation of unconverted infants by baptism; and to membership by proxy.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be given to Him, and that every church member, who is able, should contribute to the support of the church. As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him. (1 Cor. xvi: 2).

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Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing. — J. L. JAMES.

To the I. E. Arkansas Department, No. 10.

The following article was written and published so imperfectly that it could not be understood. Truth may be so much distorted, that its proportions cannot be recognized or properly appreciated.

Wm. B. Do.

If "in the making of books, there is no end," neither has the multiplication of books imparted the certainty of knowledge. In respect to many interesting portions of the "Faith once delivered to the saints" Happily for us, it is not necessary to examine many volumes—to consider the decrees of councils, or study the writings of the fathers, in order to the correct understanding of the several prerogatives of the churches and ministers of this our day. Time—the great reformer in the affairs of men—is shorn of his power to change or to modify—there has been no increase or diminution in the powers of the one, or the rigour of the other, in the progress of eighteen centuries. The ingenuity or energy of man avail not, in the judgment of the humble followers of Jesus, to add anything to the first, or take any thing from the latter, so as to establish a system, in any way, different or opposed to that perfect division of authority, revealed in the New Testament.

Turning over the pages of Revelation, we ascertain, that John, the first Baptist, under the authority of heaven—and on his own construction of that authority—inaugurated the ordinance, which gave him, that descriptive name,—by baptizing such of the multitudes from Jerusalem, and all Judea, and all the region round about Jordan, as came to him, "confessing their sins." It was reported, that Jesus made,—and his disciples immersed more individuals than John; these immersions must have been administered on their own convictions of propriety, unless we can adopt the belief, that the Savior, in person, examined more candidates for the ordinance, than came to John, from the extensive territory, watered by the Jordan. The seventy and the twelve were sent out from the presence of Jesus, while the church,—the organization to be founded on the Rock of Ages,—was not yet established. Such was the order of events, during his incarnate presence upon earth.

If there were any abridgment of the duties of ministers, ordained or practiced, after the complete organization of the church, it should be found in that practical illustration of the will of Jesus Christ, now known as the "Acts of the Apostles." On the fiftieth day after the crucifixion, the vision of the prophet was realized—the Christian organization became complete for the fulfillment of the great purposes of its Divine founder. The monstrosity wave of man's iniquity has rolled up to the summit of Calvary—its crest of infamy was the cross of suffering—the duplicated representative of the ingratitude of man, and of the infinite mercy of God. The Holy One had arisen—there were doubts no longer—unbelief had disappeared, and henceforth, faith was triumphant: for the Comforter had come. On that day, devout men, out of every nation under heaven—amazed,—and pricked to the heart under the preaching of Peter—inquired the way of salvation; and to such as received the word "gladly," the ministers discharged their duty, as to the ordinance of baptism. At this point, the functions of the ministry ceased—at the same point, the powers of the church began to be exercised. It received into its membership, those persons, who listening to the preaching of Peter, had professed penitence—and who receiving the word gladly, had been rightfully immersed. There is no difficulty in arriving at the proper conclusion, as to the early division of responsibility and duty: upon the satisfactory evidence of repentance, faith and the remission, the preacher performed the rite of baptism—upon the evidence of repentance, faith, the remission of sins, and the rightfull immersion, the church admitted the baptized believers into its membership.

If there be any, who have held a different opinion, let us examine the foundation for this difference. It should be remembered, it was the third hour of the day, or nine o'clock, in the latitude and season of the year—and when the days were less than twelve hours long, when Peter began to preach. What time, was required for the apostle to unfold the truths of Revelation, so as to induce his hearers to receive the word gladly, is not specified in the Sacred History. Allowing to the advocates of the theory, that the collected church has the exclusive right to examine all applicants; and decide as to their fitness for baptism, that this assembly commenced this supposed

duty, five minutes after the beginning of the apostolic discourse, there remained five hundred and thirty-five minutes, at the largest estimate, for the mere examination of three thousand applicants for that ordinance: that is, five or six persons must have been examined and adjudged as to the question of baptism during each and every minute of the remaining hours of that illustrious day. This careful calculation is fatal to the claim of the paramount, or any jurisdiction of the church, anterior to the rite of baptism. Such railroad speed was not attainable in apostolic days. On the other hand, it was not of difficult practical demonstration, for the twelve apostles and the seventy disciples, or other brethren, to have examined as many as applied, and to have immersed such as were suitable, and for the dripping company, to the number of three thousand, who had been buried with Jesus, to be added, during the same day, to his church, now organized for all coming time.

The conclusion is inevitable: the ministers baptized—the church received into its jurisdiction, those already examined and baptized—each acting their own judgment. Such must have been the allotment of responsibility, of power and of duty—in the infancy—yet in the period of the greatest innocence and purity of the Christian world. No change in this allotment, is recorded, within the ten years which had passed away, when Paul and Barnabas assembled with the church at Antioch. There is no legislation from heaven, modifying this arrangement, within the twenty years, when Paul and Silas confirmed the churches of Syria and Cilicia. This was the system, under which, multitudes rejoiced, as the gospel was extended from city to city. Years pass away: Paul and Barnabas, Peter and Andrew all fought the good fight and finished their course. All that glorious band had gone above to wear the crowns of righteousness—all, with the exception of that disciple, who had leaned on the bosom of the Anointed. Banished by the authority of the rulers of earth—an exile in an obscure island, John is still recognized by the angels of heaven, and is permitted to testify to the coming glory of the New Jerusalem. Sixty-six years after the scene on Calvary, the lonely man of Patmos enjoyed the privilege of concluding the revelation of God to man: still no change is made in the order, by which members are added to the church—they must repent, believe, and their sins must be remitted before they can be baptized—they must be baptized rightfully, before they can come within its jurisdiction, or enjoy its privileges.

We have bestowed much thought on the events of the fiftieth day, for the importance of its history deserves mature consideration. The correctness of our argument is illustrated by the subsequent history of the disciples. Without the intervention of a church—or his own judgment—Philip baptized men and women in Samaria; without the sanction or previous command of a church, he immersed the Ethiopian officer, who went on his way rejoicing. That he was caught away by the Spirit, after they both had come up out of the water, is the highest approbation of his solitary independent ministerial action. It was no church, but a disciple, who said unto Saul, "Why tarriest thou? Arise and be baptized, and wash away thy sins." There is no evidence of a church at Joppa, from which place, certain brethren attended Peter, when he commanded the baptism of Cornelius, at the town of Caesarea. The jailer was baptized in the silence of the night, in the same hour, in which he believed, nor were the brethren summoned though present in the town. Lydia's baptism doubtless transpired immediately after her heart had been opened by the river side. In all these cases, there is no evidence of the assumption or exercise of power by the church, over the subject of baptism. It will not be asserted, that any church ordered the re-baptism of the twelve disciples at Epheesus—so far from this being true, the twelve immersions in that city are only additional links in the long chain of action, in which, apostles and disciples, respecting the great commission, proceeded as ministers, to baptize such as believed.

In opposition to all this Scriptural testimony, it is said, that still, respect for the churches demands, they should not be denied this exercise of authority. On the other hand, it may be argued, it is more to the honor of the churches, that they should value obedience to God, more than the homage of men; and that the strongest title to the deference of thinking beings, is to move in their prescribed orbits, without arrogating other powers, than those conferred by Infinite wisdom. It has been urged, that a just regard for expediency dictates the policy of submitting the direct superintendence of baptism to the churches. The walls of successive centuries protest against this argument; it has stained the earth with the blood of Baptists, for more than a thousand years, and our denomination

has slain fifty millions of human beings, to extend or confirm the dominion of the Prince of Peace.

Various and strange, and sometimes contradictory, have been the arguments against the apostolic usage, for which we plead. Not the least strange among them, is, the idea, that this usage would derogate from the actual authority of the church,—and that to sustain that authority, no minister should perform the rite, unless in the immediate presence, and by the direct sanction of the church, in every instance of its administration. Enlightened reason revolts at such conclusions! The same power, that can confer the right to administer baptism for a day, or to a single individual, can, without diminution, confer on its ministers, the same privilege, for their earthly existence—the grant being dependent, in either case, on their good behavior. The power of a government is not abridged, when it appoints its judges for life, instead of renewing it, every day. Besides the same Divine power, that created the church, united the preaching of the Word with the baptism of the believer. Shall man sever asunder that, which God has joined together? The Catholic denies the cup to the laity, when he divides to them, the symbolic bread—is this example to be, with Baptists, the subject of imitation or extension? Moreover, it would arrest the progress of the gospel. The church at Jerusalem, could authorize Peter to preach and to baptize in Joppa or Caesarea—it could not follow him to either of those cities. Distance cannot increase or diminish the powers of the church—the minister stands on the same platform. Judson, in the jungles of India, Threshor, on the prison-isle, in Lake Erie, have no more power—no less power, than they had at home. It is also true of Philip, when baptizing in Samaria. In this thing, time or distance can work no change or revolution; whether it be Peter or John, the apostles, chosen as witnesses by the Incarnate Word, preaching in Jerusalem, or in distant countries—or Judson, or Threshor, or Philip, chosen to their office by the churches, in regard to baptism, they stand on the level—act under the same authority,—and were empowered to baptize the believer, so as to introduce him into the first heaven—into which, no man can enter, unless he be born of water and of the Spirit. Wm. B. Do.

THOUGHTS FOR THINKERS.

Brother Graves wishes some thoughts from Arkansas. "Can any good come out of" Arkansas? "Ours and ours." Why are our brethren of the North so zealous in pushing their literature into the South, when so large a field is open and white unto harvest in their midst and on their Northwest border? We will receive what THE BAPTIST has said about the destitution Northwest as true, and proceed to guess by having no certain knowledge why. Probably the abolition fanaticism years gone by had a little addled their brain, for in their zeal to free the negro, they have magnified the abuse of slavery, in order to manufacture more sympathy. Old Cuffy and Uncle Tom have almost been canonized as saints, and their masters demons. Their tears have flowed, and their hearts have swelled, as they listened to the imaginary sufferings of Dinah. They had it all their own way; no one told them of Drigger's hardships and small pay; and thus they reached the conclusion (falsely) that the South had but little goodness, if any, and therefore needed pious books, especially Sunday-school books. I will not believe that our Northern brethren have a sinister motive in wishing to supply our destitution. Their zeal for the Baptist cause is, with the most of them, unselfish and with the cause of the truth. If they knew that the men in Memphis especially and in the South generally were truly God-fearing men, they would not fear Southern literature. If they can take us or the South as good Christians, admit God as "no respecter of persons," and our plenty (our hearts are level), then we are competent to write and publish just such literature as the South needs. We have only, but for the whole world. It "cometh, or now tell, our brethren of the North, that our heads are level. Admit, and offer salvation so freely that "whoever will may come and take of the water of life freely." Is this not universal? Why, then, is it not given to all? Consequently, if your hearts and purses are running over with benevolence, make Christianity required the selection of some one place for their occurrence. The birth, teachings, death and resurrection of Jesus, and the organization of the church, were events as could occur but once and in one place. And these constitute the ground-work of our religion; and God gave them directly to man, and that from which all the rest springs. In the very nature of the case such events called for some one place as acquainted with each other. It is my desire and prayer that there be no North, no South, with Baptists. "Ye are all one" in Christ. There is neither Jew nor Gentile, bond nor free, male nor female: that Christianity provided for this in its for ye are all one in Christ Jesus. And [system of aggressive missionary plans, if ye be Christ's, then are ye Abraham's]

seed and heirs according to the promise. This is said to Baptists by Paul, as the sixth verse of the 3rd chapter of Galatians plainly declares, and those Baptists of Galatia were divided, as we Baptists North and South are. True, one class of the Galatians desired to ingraft the religion of Moses on the religion of Christ. The other class desired the simple religion of Christ. Brethren, North and South, let us be of one heart and one mind, and so know no man after the flesh.

CAROLINE MISSION.

DEAR BAPTIST:—In company with Elder J. P. Eagle, of Lonoke Station, I visited on last Saturday and Sunday, Shiloh church, in Prairie county, of which Brother Eagle is pastor. On Saturday we went to a place which is called "Snake Island," and though we saw "nary" a snake, we did see a real live Buffalo, and, strange to say, we dined with him on a most excellent dinner prepared by his wife. We found both himself and wife to be genuine Baptists, and thus it was that a Buffalo, an Eagle and a Beaver, representatives from the air, the water and the great prairies, met together in unity, "a fellow (Baptist) feeling making them wondrous kind." This is an excellent farming and stock country, the land being very productive, and both summer and winter range fine. The country is rather thinly settled, and land quite cheap. If it be, as the people claim it is, healthy, I would recommend it to persons desiring to migrate from the old States in quest of cheap and fertile lands, as a place where such desires may be obtained. Educationally, as in almost all sparsely settled countries, this part of the country is in a backward condition. Religiously, the Baptists are largely in the ascendancy. This is owing chiefly, under God, to the labors of Brethren Russell and Eagle, who roused up so many of the Baptist truths taught in the Bible; and fly so swiftly in the face of error, that its advocates frequently ground their arms and come over to the side of truth. On Sunday we met a very respectable audience, both in point of number and appearance, to whom I tried to preach from the text, "Worship God—why worship God, how worship God, when worship God, and the results of worshipping God. May the Lord prosper his cause in this part of the Association. The church at Lonoke on the railroad, though weak in numbers, is strong in faith, doctrine and works. They are making preparations to build a good house of worship. The delegates from this church pledged the missionary at the last Association \$10—one dollar for each member of the church. This amount Brother Eagle has advanced from his own pocket, in consequence of the pressing necessities of the missionary. I would say to others who have promised means in this behalf to do likewise, if they expect the missionary work to prosper. El Paso, June 27, 1871.

THE CHURCH OF CHRIST AND THE HEATHEN WORLD.

"Freely ye have received, freely give." Matt. x. 8. The infidel objects to Christianity, because it is not universal, and claims that if it were of God it would not be enjoyed by a few only; and then asks the questions: Why are so many millions of our race left in the darkness of heathenism? Why is the only remedy for man's salvation left to a mere fraction of the great family, and the majority left to perish? Why did the Sun of Righteousness arise upon Palestine and shed no light on other lands? And strange to say, there are some in this State who profess to have freely received, and reason the same way as the infidel. I now propose to answer these questions, and by so doing throw light upon the nature and working of the Christian system. Christianity was designed by God to be universal in the highest and best sense. It represents God as "no respecter of persons," and his tender mercies are "over all his works." Its provisions are not for us only, but for the whole world. It "cometh, or now tell, our brethren of the North, that our heads are level. Admit, and offer salvation so freely that "whoever will may come and take of the water of life freely." Is this not universal? Why, then, is it not given to all? Consequently, if your hearts and purses are running over with benevolence, make Christianity required the selection of some one place for their occurrence. The birth, teachings, death and resurrection of Jesus, and the organization of the church, were events as could occur but once and in one place. And these constitute the ground-work of our religion; and God gave them directly to man, and that from which all the rest springs. In the very nature of the case such events called for some one place as acquainted with each other. It is my desire and prayer that there be no North, no South, with Baptists. "Ye are all one" in Christ. There is neither Jew nor Gentile, bond nor free, male nor female: that Christianity provided for this in its for ye are all one in Christ Jesus. And [system of aggressive missionary plans, if ye be Christ's, then are ye Abraham's]

ernment as seen in nature and providence. The provisions of nature are universal; they are for all men; but are they known to all? Are not many of her remedies and blessings unknown to the great majority of our race? Are not the most enlightened nations still ignorant of many of her laws and adaptations? We have advantages; institutions, arts and sciences flourish among us, of which many nations have never thought, and because they know nothing of these advantages, shall we keep them from the nations of the earth? No. God governs the world in such a manner as to call out human instrumentality—to make man his medium of communication with man. He employs man as a means of blessing man, and thus carries on the moral education of the race. He makes us dependent on each other, in order to develop and call into exercise our benevolence and to promote the general good of a fallen humanity. All agree that this is true, and Christianity expressly requires that it be extended to all men. It is given to none as their exclusive property, but requires all who receive it to communicate its truths to others. The great commission is, "Go ye into all the world, and preach the gospel to every creature." This always accompanies the Christian religion, and will to the end of the world. It is taught us that it is a trust deposited with us in behalf of others. And Jesus taught this when he said, "Freely ye have received, freely give." The human mind, in harmony with the comprehensive plan of God, is so constituted, that if a man makes a mental advance, or if he acquires some new truth, immediately there becomes joined with this acquirement the notion of a mission. He feels obliged, yes, impelled, as it were, by a secret interest, to publish it to the world. So with religion. He who possesses it, feels at once that the whole world ought to know it.

Now we see that genuine religion requires a world-wide extension of this wide and benevolent plan. Communities and nations are to aid the church to engage in the holy work of carrying the heaven appointed remedy for man "to every creature." Here, then, is the duty of the Church of Christ, and the importance of the missionary enterprise. The gospel is committed to us, but not exclusively; it is for us and for the whole world. By the zeal and benevolent exertions of others we have received it. And is there a Christian in all the world that would say, we must not give it to those who are destitute of it. Missionary labors put us in possession of religion, and missionary labors must send it to others.

Religion is then essentially a public affair. It ignores all selfishness, and is full of plans for the benefit of the whole world. It is a living, active, vital principle, and is at work to make them all effective in the salvation of the world. It is generous and expansive, knows no boundaries, extends to the uttermost parts of the earth. "The world is the field." Its great object is to save man from his lost condition. For this God gave his Son to die for sinners.

WITHOUT WATER.—Rev. Rich. Brigham, an English missionary minister, suggests a very decided improvement in infant baptism. He says: In fact, I am much inclined to think that we need a still larger reform in this respect, and that a vast amount of good would arise from reducing the baptismal service to the form of a solemn dedication of young children by Christian parents and guardians in the presence of their respective congregations, without the use of water and the form of baptism, or the sign of the cross. Then natural baptism would be deferred in its sacramental administration till the recipient is at least old enough to know what he is about, make profession of repentance and faith with his own lips, and fully purpose to receive the Lord's supper at the same time. If this could be done, we should return to the primitive practice, and our congregations would again assure the form of hearers, catechumens and believers. We would also find the practical application of church discipline much more feasible.

MILTON ON INFANT BAPTISM.—In his work on "Christian Doctrine," this immortal writer says: "Under the gospel, the first of the sacraments, so called, is baptism, wherein believers, who engage themselves to newness of life, are immersed in water, to signify their regeneration by the Holy Spirit, and their union to Christ in his death, burial, and resurrection. Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive maturation or to answer for themselves, or even to hear the Word. It is not that outward baptism which purifies only the flesh of the flesh, which saves us, but the answer of a good conscience, as Peter testifies, of which infants are incapable. Baptism is a vow, such as can neither be pronounced by the infants nor required of them."

The great happiness of life, I find, after all, to consist in the regular discharge of some mechanical duty.—Schiller.

CONSCIENCE.

Is a safe guide? Does it really? Can it be trusted in our decisions? These are questions of very great importance, and they are carefully considered. We observe and history that of the human mind approves it, it condemns in another

sculpture us to say that contrary often an unsafe guide, and that its perceptions are frequently unreliable. It is claimed that, as my conscience this course of life, therefore, this reasoning proceeds on the assumption that this faculty is a safe guide, and a correct judge; and, in the case, the reasoning is as follows, as it does, from a false premise. Men often do wrong when they themselves to be right—when they followed the leading of their conscience. Does it mean that men ought ever to do most certainly not. The having an ill-informed conscience, in obeying conscience, do believe God approves; then, it, is to do, or neglect to do, believe God requires—thus result. The mistake is in the concerning what we believe. Then, if our judgment is our conscience will be also, then there are diversities of others will be diversities of

Our moral judgments differ to the circumstances and influencing them. There are cases which may bias or modify as to what is right or and the decisions of the moral are approved by the conscience follows from this that, in a correct conscience, there moral judgments. Who that his judgment is correct? that his affirmations are? Were one so to affirm, he found to respect his veracity of a moral faculty in notion of moral obligation, moral judgments are necessary-informed conscience, then responsible to our judgments? If, if we are incorrect in our conscience will appear which is wrong, because by our judgment. Thus we conscientiously. We can that that many of the most bigota have been conscientious at the same time, mistaken.

Are all the more dangerous, and what they believe to be led to infer that men are to God for their opinions, or their ignorance of his truth. In fact that we honestly desire to do what God requires, will acquit us before God doing resulting from judgments; but we must as honest to avoid the sources of error, and ourselves from the impetuosity. The truth must be sought. Nothing should be allowed to approach to it, things are esteemed above it, with is rather regarded as an end than an end itself.

MARK:—I would, as President Sabbath-school Convention in the Association, like to call the of all the Sabbath-schools bounds to the second article of said Convention, as follows: This Convention shall be early of representatives of the Sabbath-schools. Each school of tion shall be entitled to one every ten (10) pupils, or part thereof; all teachers and students being members of Sabbath-school belonging to tion will fail to represent at the meeting to be held before the 5th Sabbath in month. Do come, brethren, the sweet counsel together. C. B. Young, Pres. S. S. C. July 6, 1871.

ED YEARS TO COME.—No appears to think how soon he to oblivion—that we are millions. Time and Progress through countless ages come and hand—the one does little or no communion, of destruction is as easily as a child will pull to pieces each is the fact. A hundred and much that we now see will have passed away. It is of life's story. We are and hence we will give venerable pile, finding the of their prototypes in our death.

ASSOCIATION.—The members Board will please meet church at 10 o'clock Sabbath in July. K. G. Hawley, Pres't.

The Baptist.

"The Twink in Love." Terms, for Twelve Months, \$3.00. Terms, for Six Months, \$1.50.

MEMPHIS, TENNESSEE, JULY 22, 1871.

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy but through the mediation of Christ; no interest in Christ except by a personal faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts, and 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.

Rev. J. D. FULTON, in answering the charge of "trickery" as made by Rev. Dr. Ide in his review of the Chicago Anniversaries, relative to the rescinding of the Haskell resolutions by the Home Mission Society, has the following in the Watchman and Reflector in regard to the sympathy of Dr. Backus with the Society's action. Fulton says: "It has been said that Dr. Backus opposed the rescinding of the resolution. I will simply say that he was the only one to whom I broached the subject, and if he had not acquiesced in and encouraged the effort to get it repealed I should not have moved in the thing." From this statement it will be seen that but for the influence of Dr. Backus the resolution would not have been rescinded! Hence, we are to conclude that Dr. Backus either felt that the original Haskell resolution was impracticable and at war with our civilization or that for "policy's sake" it would be better to rescind it. But what does the National Monitor, of Brooklyn, a paper edited by a negro, say of Dr. Backus' feeling? The following presents him in a new role.

"Nothing was more painful to intelligent colored Baptists and colored people generally than the reported 'backdown' of the American Baptist Home Mission Society at Chicago, 'in deference to the Southern members,' on the question of schools for the colored people of the South. As soon as the Secretaries reached home, we called on them to learn the facts in the case, and found that Dr. Simmons and Dr. Backus regretted that the resolution offered by Dr. Haskell was reconsidered after it had been unanimously passed. Hence the brethren of the Home Mission Rooms seem to be free from the charge of sacrificing right for unhallowed favor, or to pacify the pro-slavery whims of Dr. Burrows and Dr. Tichenor."

Now where does the Rev. Dr. Backus stand? By Fulton or the National Monitor? Will our Northern brethren speak out? They have had ample time for the sober-second thought. Many good brethren South think that the rescinding of the resolution in question reflected the sentiment of the Northern mind—that the Haskell resolution was a libel upon Northern Baptists? Is this so? Will our Northern brethren answer? We have maintained that the closing action of the Society was a "policy stroke," and was not an honest expression of its sentiments; and that the handful present could not have represented the sentiments of the twenty-five hundred delegates in attendance. Are we in error? From Mr. Fulton it seems not. He says that "the sentiment of the resolution was the sequence of the war, and would yet become the glory of our American life, and the grandest fact in American history!" What are these sequences? Social equality in all the relations incident to Southern civilization! Are we wrong in our conclusions? Will the Watchman and Reflector, the Examiner and Chronicle, the National Baptist and Standard speak out, and let their Southern brethren know the position they occupy? A common cause, and the interests of the colored people, demand that they should.

The reply of Dr. Tichenor to the editorial of the Religious Herald censuring himself and others for the part they took in the "square talk" at Chicago, will, most certainly, satisfy those of our Southern brethren who are still sceptical as to the responsibility for this discussion. The article of Brother Tichenor, while characterized with a pleasant vein of irony and humor, is a scathing rebuke of the unwarranted censure in question, and a just expose of the reasons that the Herald assigns for its aspersions upon its "erring brethren" for their "indiscretion" and "want of wisdom." The Herald's reply is nothing more than a repetition of the views of the article so severely criticised.

CHRISTIAN REPOSITORY.—We learn that this work is meeting with all the encouragement and favor that its most sanguine friends anticipated. It enrolled over one thousand names long before the first number was issued. Its old reputation and the known ability of its editors, and contributors will secure for it a circulation beyond any denominational monthly. Send on your names. If you cannot pay for it now you can by Christmas. Address S. H. Ford, 1209 North Sixth street, St. Louis.

MAY THE UNBAPTIZED PRAY?

I presume all persons claiming to be Christians, except those who hold the views of Alexander Campbell, will say, most certainly they may. But why except the people holding the views of Mr. Campbell? Because they wish to be excepted.

Mr. Lard in his book, Review of Campbellism Examined, page 173, says, "There is not one passage in the Bible which, during the reign of Christ, makes it the duty of an unbaptized person to pray." "We do say, with singular emphasis, that it is not the duty of the sinner, the unbaptized, to pray for the remission of his sins; that it is not made his duty to do so by the Bible—not even by implication." On the same page, he calls the preachers who teach sinners to pray for the forgiveness of their sins, "blind guides" and the practice a "fiction." So Mr. Lard affirms, without ambiguity or equivocation, that the Bible does not make it the duty of the unbaptized to pray. Then all unimmersed persons omit no duty in neglecting prayer; violate no law of the Bible, unless he means inas it may be a duty to pray for anything else except the forgiveness of sin. If he does so mean, I cannot see how it may be a duty to ask the Giver of every good and perfect gift for everything except the forgiveness of sins. Though we possess, all things else, we are ruined without the forgiveness of our sins. Prayer means more than ask, yet he who prays does ask, and he who prays not does not ask. Then if the Bible does not make it a duty to the unimmersed to pray, it follows it is not their duty to ask forgiveness of sins. Is not this a correct conclusion? This conclusion admitted, the Bible does not require the offender to ask forgiveness of the offended. So the position sets aside the eternal principle of right. It can never be other than right for the wrongdoer to seek the forgiveness of him who is injured by the wrong act. Therefore, if the Bible does not require this, it does not rebuke and condemn that which is wrong. To teach that the unimmersed is not required to ask forgiveness by the Bible is equivalent to saying that the Bible is not a sufficient rule of moral action; and if not a sufficient rule of moral action it ceases to be a rule of faith and practice to Christians; for the Christian can never regard that as a rule of conduct which does not forbid the wrong and command the right. This is clearly a rejection of the standard by which the persons consenting to the position of Mr. L. profess to be guided. The Bible, however, does most unmistakably condemn a prayerless spirit. See Job xxi. 7. "Wherefore do the wicked live, and become old, etc. * * * They say unto God, depart from us; for we desire not the knowledge of thy way? What is the Almighty that we should serve him? And what profit should we have, if we pray to him? The contempt of prayer to God is one proof of the wickedness of the persons referred to in the passage. But as some may regard the Old Testament not sufficient proof in this case, we offer the New as sustaining the Old on this point. Consult Rom. i.; Luke xviii. 1. "Men ought unto pray," etc. The Apostle Paul says: "I will that men pray everywhere," etc. 1 Tim. ii. 8.

Christ teaches that all men ought to pray. Paul exhorts that supplications, prayers, intercessions, etc., be made for all men; and then says, "I will that men pray everywhere." In the third verse he gives the reason: "This is good and acceptable in the sight of God our Savior, who will have all men to be saved and come unto the knowledge of the truth." Would Christ say that men ought to do that which the Bible does not require, or Paul desire men to do what it does not command? This question can have but one answer—they would not.

Mr. Lard and the Bible are not together in their teaching. I affirm that the convicted sinners will pray, and that during the reign of Christ did pray acceptably. 1. The convicted sinner will pray. The thirsty beg for water, the hungry cry for bread. The convicted sinner is both thirsty and hungry. He thirsts for the waters of salvation and hungers for the bread of eternal life. Now if the Savior employed these two words, thirst and hunger, to indicate the state and condition of a convicted sinner—and this he did—will he not beg and cry for that which his soul needs? He will, beyond a doubt, and were you to forbid him, he would "cry the more." He is hungry, thirsty and blind; he is poor, helpless and wretched. In Christ there is all he needs; to him he comes, asking, what shall I do? Sometimes he falls down, (Acts vi. 7.) saying, what must I do to be saved? Sometimes he cries out, saying, what shall I do? (Acts ii. 37.) The son of Timotheus, when he heard that Jesus of Nazareth was passing by, began to cry out and say, Jesus thou son of David, have mercy on me. And many charged him that he should hold his peace; but he cried the more a great

deal, thou son of David have mercy on me. Now observe the difference between Christ and the "many"—the "many" saying "hold your peace," "you will shock the propriety of some;" others, "the Scriptures do not require you to cry out in this way." But Jesus stood still, and commanded him to be called; saying unto him, "What wilt thou that I should do unto thee?" The earnestness of the cry will increase in depth and power as the object cried for is perceived to be more valuable; then if spiritual is more valuable than the physical, so will the cry for the spiritual be more deep and earnest; and if the cry for physical sight is acceptable to Christ the prayer for spiritual cannot but be so. Men in distress call for help, and they call upon those who are able. No one can help the sinner but Jesus; therefore the convicted sinner calls, and he has the promise that he shall be saved. "Whoever shall call upon the name of the Lord shall be saved." (Rom. x. 13.) If we can imagine a man who is both hungry and thirsty, that does not beg or cry for bread and water, then we might suppose the convicted sinner to be prayerless; but this we cannot do. Therefore we conclude the convicted will pray.

2. Convicted sinners prayed acceptably during the reign of Christ. I may be asked here, when did the reign of Christ commence? Some will tell the inquirer, "at the day of Pentecost." But the proof in this is wanting. I prefer to let the King himself answer this question, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent for the kingdom of heaven is at hand." (Matt. iii. 1, 2.) Stop, says one, "at hand means near by, and Pentecost was near—not far off." Hear Jesus upon this point. "From the days of John the Baptist until now (at this time) the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. xi. 12.) Now we can see what "at hand" means. The kingdom from John the Baptist until now, at the present juncture, suffered violence. There was a kingdom when Christ uttered the words (Matt. xi. 12); and the kingdom that then existed had been in existence from the days of John the Baptist. Apocryphally signifies departure. Thus we see that the answer, "at Pentecost," is not "according to the Scripture," because the kingdom suffered before that time, and this it could do without existence. Having shown the time, or date, when the kingdom commenced, we are now prepared for the question, did any sinner during this time pray acceptably? We answer that the publican did so pray; and he prayed for mercy upon himself as a sinner, and as such was successful, for he went down to his house justified, and of course pardoned.

Mr. Lard holds this language in his review of Dr. Jeter: "The next case alluded to by Mr. Jeter is that of the publican who went up to the temple to pray. But this is not a case in point. We have not denied that it was the duty of a Jew, living under the law, to pray. What we deny is, that it is the duty of the ungodly, during the reign of Christ, to pray. But even the case of the publican does not determine who—i. e., whether saint or sinner—is to pray, but only that whoever prays must, if he pray acceptably, pray with deep, heartfelt humility. This is what the case determines—no more."—Review of Campbellism Examined, p. 170.

Mr. L. tells us "this is not a case in point." It may be asked why? I presume he will answer that a Jew living under the law may pray, for he says: "We have not denied that it was the duty of a Jew, living under the law, to pray." If Mr. L. means by living under the law, the law dispensation, and I presume he means this, then I must say Mr. L. is out of the Scripture again, which is often the case on this point. The publican was not under the law, for the law and the prophets were until John. (Luke xvi. 16.) Now if the publican prayed in the temple after John, he was not under the law—dispensation—and, therefore, the objection does not hold, and this case is to the point; for the publican prayed during the reign of Christ and was heard, for he went to his house in a state of justification and of course freed from his sins. Hence, those who teach that the sinner or the unimmersed is not required to pray by the New Testament, are not teaching "according to the Scripture." One more case and we close for the present. When Saul of Tarsus was converted, the Lord directed Ananias to go to him, for behold, said the Lord, he prayeth. (Acts ix. 11.) This prayer was before baptism, and it was acceptable to the Lord; and in consequence of its acceptableness Ananias was sent to instruct and baptize him.

Yet we are told, Christ did not make it his duty to pray. For argument's sake, we admit he did not. But, did or did not Christ make him inclined to pray? If Christ inclined him to pray, then the inclination was not contrary to his authority. Why did he pray at this time?

Was it not because of what he had just learned respecting Christ? Up to this time he had regarded Christ as an imposter, but now as Jesus the Christ. And was there nothing in the Sacred Writings authorizing him to pray? Most assuredly there was. Seek ye the Lord while he may be found, and call ye upon him while he is near. He had been taught that whosoever called on the name of the Lord had the promise of salvation. But we are told, "he prayed as a Jew;" and may I ask, did he not pray as a sinner? Yes, Saul found himself a persecutor of the true Messiah and therefore prayed to him, and acceptably. We know the prayer to be acceptable, because it was answered. No one will claim, I presume, that the Lord answers prayers that are not acceptable to him, and if they are acceptable to him, are they not so because according to his authority? I conclude with this remark, that the sinner will never call for mercy until he feels himself a poor undone and wretched transgressor, and when he so feels he will thirst for the waters of salvation, and this thirst will make him a humble beggar. And when he has once tasted the water he will say evermore, give me this water. Without this experience he will not hunger and thirst after righteousness, because without true spiritual hunger the bread of eternal life will not be an object of earnest search, nor will he push after the Living God.

We must know the pinching and pains of spiritual poverty before we can ever enjoy the sweetness and power of spiritual wealth. Thirsty souls, come to the living fountains of life and drink without money or price. You, come without price, for Jesus does not give grace for price, but freely. And as you come say, Jesus, "In my hand no cross I bring, Simply to thy cross I cling." G.

QUERY.

BROTHER MONTGOMERY.—Were those persons regenerated and born of the Holy Spirit of whom Paul speaks in Heb. vi. 4, 5? "For it is impossible for those who once were enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame?" If these were Christians, does it not follow that such can fall from grace and be finally lost in hell? Will you be so kind as to give us in THE BAPTIST your views of the above? EAST TENN. COR.

It is usually held by those who deny the doctrine of apostasy, that the persons spoken of in the passage cited by our correspondent were not Christians—not "born again"—but were of the class of "stony ground" hearers. We have never been satisfied with that exposition, sanctioned, as it is, by many great and renowned names. It has always seemed to us inconceivable that so many of the incidents of the new birth should exist in persons not gradually renewed by the power of the Holy Spirit. Nor have we ever felt the exigencies of our argument for the final preservation of the saints to be of a character sufficiently grave to compel us to what seemed such a forced and unnatural construction. We believe they were Christians—the very Christians, all of them—to whom the epistle was addressed. What about falling from grace? Nothing so far as this passage is concerned. Grant all the apostle affirms, that if Christians fall away, it is impossible to renew them again to repentance, and the entire point in dispute is still behind, viz: Can such fall away? Upon this point he does not here so much as intimate an opinion. It was no part of his purpose to discuss that question. He is reproving these Christians for their want of advancement in the divine life. He complains that after they had been Christians long enough to be sufficiently advanced in knowledge to be "teachers" of divine things, they were yet "babies" in Christ, and as such needed instruction in the fundamental doctrines of Christianity. He exhorts them to learn the "first principles of the doctrine of Christ," the alphabet of Christianity, and "go on unto perfection," to stop the continual discussion of those first principles, such as repentance, etc., and such growth in grace and progress in divine knowledge, and gives as a reason for this advice, that if they could fall away, as the discussion implied, they could never recover their position; hence, the wiser plan, whether they could or could not fall from grace, was to advance and seek higher attainments in a holy life. After thus showing the fruitlessness of such discussions, he seeks to strengthen their faith and purpose to go forward by giving them his own views of their spiritual condition as believers in Christ. As such, "God is not unrighteous to forget" their "work and labor of love," and their "hope" rests on the oath and immutable counsel of God, and should be therefore strong unto the end; and their "consolation" as great as the impossibility of God's lying could make it. In

other words, that they could not fall away and be lost, without unrighteousness on the part of God—without his changing his immutable counsel, violating his word, and breaking his oath. This strong assurance that they were "kept by the power of God unto salvation," coupled with the fact that, if they could "fall away," they were certainly and irretrievably ruined, the apostle thought should be sufficient to show these Christians the utter futility of the discussion of "falling from grace." The same arguments should have the same effect on the Christians of to-day. It much more behooves us all to go forward in good works, rather than to stand still discussing "first principles," re-examining foundations, to imitate Paul in "forgetting these things which are behind, and reaching forth unto those things which are before, to press toward the mark of the high calling of God in Christ Jesus." M.

We must allow an old friend and supporter of THE BAPTIST to speak out in meeting. He speaks plainly and sincerely. We confess that we regretted the persistent and bitter spirit of Prof. Boyce toward the Sunday-school Board, and the little respect he seems to have for the opinions and feelings of his Western brethren. His course was well calculated to repel every friend of the Sabbath-school Board from himself, and from any interest he represented. They felt, and we heard them express themselves, that they regarded the Memphis brethren as fully qualified to purvey sound theology for their children, as the Greenville brethren are to purvey sound theology for their young ministers, and we are of the same opinion. If Brother Boyce sees fit to injure himself to gratify his personal feelings toward certain men and their sound Baptist views, we cannot help it. We know he has done it at every convention for years past.

DEAR BRO. GRAVES:—I have witnessed two things—the one with joy and the other with mortification, and I might as well say with indignation; and I just feel like speaking in meeting would do me good. I have witnessed the organization of the Southern Baptist Publication Society with the liveliest satisfaction, and your unparalleled success thus far in endowing it with exceeding great joy. It is what we want. Every intelligent Baptist in the South knows that we need it, and every real out and out Baptist—I mean those who do not despise the name "baptistic," and wish it sunk in the sea—wants the Society to succeed, and gloriously, too. We do not want to be dependent upon the North to publish books (such as they think we ought to have) for us and for our children. We want to encourage our own writers—we want to do our own work. I rejoice that there is such a prospect of it. But I do feel mortified and indignant at such uncalculated for, and to me seemed, persecting spirit of Elder Boyce and others toward this new enterprise. Was he friendly toward the Southwestern Publishing House in Nashville? Was he friendly to the Southern Baptist Sunday-school Union? Is he friendly to the Sunday-school Board at Memphis? Is he friendly to this enterprise? Could we expect him to be friendly to any enterprise started by, and under the control of, Baptists of the Southwest? He proposes I see to bring his school to the West—for it is his school, it is run by him—and one would think he thought it his duty to run the Southern Baptist Convention and the Baptist denomination generally. I, for one, and I happen to know that I speak the heartfelt sentiments of hundreds—do not want Prof. Boyce's seminary in the West—nor do we want our Western young ministers schooled in it there, if there is the least danger of their catching the animus of Prof. Boyce's spirit and temper, for I do not admire it. I think that school is just where it ought to be, and where it ought to remain, and when we of the West need a seminary for our young ministers, we will be able to organize one, and locate it centrally in the Southwest, and then we would have a corps of teachers who believe and teach what our churches generally believe. Don't you think so? I expect to write again on this matter. A BAPTIST.

BIG HATCHIE ASSOCIATION.—Brother L. H. Milliken writes that the following named brethren have been appointed a committee for the reception of delegates to the Big Hatchie 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 attending the Association will be returned free of charge by the Memphis and Charleston and Memphis and Louisville railroads, provided they purchase full fare tickets going. Delegates who may desire to avail themselves of the liberality of these roads must obtain certificates of attendance from the Secretary of the Association. All delegates returning on the Memphis and Louisville road must have their tickets stamped at the Memphis and Louisville depot.

News from

The Bristol Female Seminary was purchased by the Southern Baptist Association in its second session of a few months ago. The Seminary of the Southern Baptist Association of Virginia at Friends have new offices for its success. We have entrusted the charge of Prof. M. Plished scholar and a Brother Griffin of man's church in a greatly revived A in progress for some ing interest. The little ministerial al however, have met Sixteen have already eight others have been ordained, and four ter? An entire number) has been by Elder J. J. Wisman. He had been out for some months. He in keeping with his faith. The gospel ornament, the Baptist most ardent laborer.

The Southern Baptist Convention convened the 4th inst. Dr. B. Dr. Biting acted as Sears delivered the The only subject of the Education of the in which Dr. Poinde He is reported in the as saying, "the intensity demand the high possible for the confident that the States to give them does it come that tion? While slaves much. The whites culture they required. This relationship betw the blacks was destr of the North. They people into their therefore, they are care for them, and duty if they do not bringing about this a people of the North two sets of motives, slavery a sin, and lab from a sense of Chri believed it a political get rid of it to furth the country. There of obligation; the in breaking up slav the South. We are work. We are unable cause our property are unable morally, ern people have sienna destroyed their confi cerity of the Southe Northern people must pious. They must a labor among the col Southern people wan and they want the N help." The meeting no one hissed down.

The Goodson Baptist is being strengthened old man—a Methodist score years—was ree Brother Boatwright, are waiting the ordi standing the many di which this good brot his cause is gradual. His ministry has ever field is encouraging at harvest. A good ind is a large and flourish from which there are cessions to his church is truly about his "M Elder J. W. Jones h General Agent by the Theological Summary moneys due that int solicit new subscription. Rev. C. C. Biting, h has accepted the Dist for the South of the Publication Society.

The recent meeting of the interest of the mo Greenville Theological State seems to have Three hundred thous pledged on condition th be raised by other Sou condition itself puts s for the success of the ALABAMA In the re-organiza University not a Bap chosen, while six Ep elected! The latter State about three th Baptists have about Rev. Wm. M. Davi has been appointed collect funds for the for the ministry at HO CALIFORNIA The Evangel says th on the 1st inst., was the those Sabbath desce Catholics, in the name mon to the cities of known to the cities of It was in honor of the of the present Pontif cession three miles lo military companies, b persons bearing the etc., paraded the street delivered in which ev not harmonize with nonced. During the sessions association resolutions w the sale and use of int as a beverage. A us ing Sunday-schools was

News from the States.

TENNESSEE. The Bristol Female Institute, which was purchased by the Lebanon and Holston Associations last autumn, closed its second session a few days since. The prospects of this institution of the Baptists of East Tennessee and Southwestern Virginia are flattering, and its friends have new cause to make sacrifices for its success.

Brother Griffin writes that Brother Inman's church in Nashville has been greatly revived. A meeting has been in progress for some weeks with increasing interest. The pastor has had very little ministerial aid. His members, however, have met this defect in labor. Sixteen have already been baptized; eight others have been approved for the ordinance, and four have joined by letter. An entire household (seven in number) has been baptized.

Elder J. J. Wiseman died on the 30th ult. He had been confined to his room for some months. His last hours were in keeping with his long Christian life. He died in the full triumph of a living faith. The gospel ministry has lost an ornament, the Baptist church one of its most ardent laborers.

VI. The Southern Baptist Educational Convention convened in Richmond on the 4th inst. Dr. Boyce presided, and Dr. Biting acted as Secretary. Dr. Sears delivered the opening address. The only subject that seems to have elicited any particular interest was the Education of the Colored People, in which Dr. Pindexter participated. He is reported in the Religious Herald as saying, "the interests of the community demand the highest degree of culture possible for the colored people. I am confident that the abolition rests especially upon the people of the Northern States to give them this culture. How does it come that they need this education? While slaves they did not require much. The whites gave them all the culture they required by their situation. This relationship between the whites and the blacks was destroyed by the people of the North. They brought the colored people into their present condition; therefore, they are under obligation to care for them, and will be recreant to duty if they do not educate them. In bringing about this state of things the people of the North were influenced by two sets of motives. Some believed slavery a sin, and labored to remove it, from a sense of Christian duty. Some believed it a political evil, and desired to get rid of it to further the interests of the country. There is another ground of obligation: the people of the North, in breaking up slavery, impoverished the South. We are unable to do this work. We are unable pecuniarily, because our property is destroyed. We are unable morally, because the Northern people have alienated the blacks and destroyed their confidence in the sincerity of the Southern people. The Northern people must remove these suspicions. They must send good men to labor among the colored people. The Southern people want this work done, and they want the Northern people to help." The meeting was harmonious—no one hissed down.

The Goodson Baptist Church, Bristol, is being strengthened by accessions. An old man—Methodist of more than three score years—was recently baptized by Brother Boatwright, the pastor. Others are waiting the ordinance. Notwithstanding the many disadvantages with which this good brother has to contend, his cause is gradually gaining ground. His ministry has ever been blessed. His field is encouraging, and promises a rich harvest. A good indication of promise is a large and flourishing Sunday-school, from which there are annually many accessions to his church. He is one who is truly about his "Alaster's business."

Elder J. W. Jones has been appointed General Agent by the late Greenville Theological Seminary, to collect all moneys due that institution; also to solicit new subscriptions. Rev. C. C. Biting, late of Lynchburg, has accepted the District Secretaryship for the South of the American Baptist Publication Society.

KENTUCKY. The recent meeting at Louisville in the interest of the movement to locate Greenville Theological Seminary in the State seems to have proven a failure. Three hundred thousand dollars were pledged on condition that \$200,000 should be raised by other Southern States. The condition itself puts an end to any hope for the success of the movement.

ALABAMA. In the re-organization of the State University not a Baptist Professor was chosen, while six Episcopalians were elected! The latter number in the State about three thousand, while the Baptists have about seventy thousand! Rev. Wm. M. Davis, of Montgomery, has been appointed General Agent to collect funds for the support of students for the ministry at Howard College.

CALIFORNIA. The Evangelist says that San Francisco, on the 1st inst., was the scene of one of those Sabbath desecrations by Roman Catholics, in the name of religion, common to the cities of the East, but unknown to the cities of the Pacific slope. It was in honor of the twenty-fifth year of the present Pontiff at Rome. A procession three miles long, made up of military companies, bands of music, and persons bearing the images of Popes, etc., paraded the streets. An oration was delivered in which everything that did not harmonize with Popery was denounced.

During the sessions of the Central Association resolutions were passed against the sale and use of intoxicating liquors as a beverage. A resolution commanding Sunday-schools was also passed.

SOUTH CAROLINA.

It appears that Rev. G. C. Needham, who created considerable excitement in Richmond, Va., last autumn as one of Spurgeon's disciples, turns out to be only a lay preacher. R. W. H. Adams, of Charleston, a Congregationalist, writes that he has been from the commencement of his ministry an evangelist without denominational connection, regarding his own case as "exceptional," and as warranted "by most unusual and evidently providential circumstances."

The next session of Greenville Theological Seminary begins September 1st. SOUTH CAROLINA.

Eld. W. E. Hatcher, of Petersburg, Va., delivered a "Lecture on the Advantages of the Modern Dance," during the commencement exercises of Chowan Female Institute at Murfreesboro. It was ironical and humorous.

Eld. J. A. Staley baptized three Methodists at Anns' Chapel last month. One of them was let to see the error of sprinkling for baptism by reading Theologia Ernesti.

The Biblical Recorder enters upon its 36th volume on the 29th inst.

GEORGIA.

Dr. Tucker has resigned the Presidency of Mercer University. Rev. Dr. Curry was chosen as his successor.

There were 14 accessions to Dr. Brantley's church in Atlanta on last Sabbath.

LOUISIANA.

The First Church of New Orleans has been much strengthened and revived since Eld. Lewis assumed the pastoral charge. He has much cause for encouragement.

BAPTISTS NORTH AND SOUTH.—"W. A. G." in the Working Christian, in reviewing the Northern anniversaries, takes occasion to contrast the relative strength of the denomination in the two sections; also, to indicate some of the moral results in the history of the negro while in slavery. He says: On a comparison of territory we find that represented by the Southern Baptist Convention, with a population of 12,000,000, has a membership of 1,000,000 Baptists, while the section represented by the Northern societies, with a population of 25,000,000, has a membership of only 600,000. It will be readily seen that a membership there proportionately equal to ours, would give three million accessions, showing a numerical advantage in our favor of four to one. For this remarkable fact we have at hand no satisfactory information. Our clear gospel teaching, where properly pursued forward, always succeeds well with the common people, of which the Northern section has a very heavy element. If it be said that 400,000 of ours are colored people, that only speaks so much the better for the institution of slavery, and the patient, pious labors of the Christian owners, that have made such headway in Christianizing the heathen African race, and gives additional interest to the inquiry.

THE MEMPHIS BAPTIST has a very bad fever over some matters he thinks he sees developed in the Chicago meetings. His eyesight is so very keen that he sees a good deal which never occurred. It will be much better for him if he adopts the view taken by us believe every other Southern Baptist paper than his own.—San Francisco (Cal.) Evangelist. Wherein have we seen things which never occurred? Will the Evangelist indicate the misrepresentation? We claim no particular ken, but are thankful that we are not so obtuse as to not recognize evil designs in the Chicago meetings with reference to Southern civilization. In the eye of the Evangelist and its school these are things not (?) to be seen! Evidently it is their hope that they should not be seen—that our people should be kept ignorant of them—in order to their consummation. And so far as adopting the "view paper," Heaven forbid that we should prove so recreant to the relations that we sustain to Southern Baptists as to chime in with the majority for policy's sake! We should be deeply mortified if we thought that we were "classed" among those who see nothing ominous of evil in the late anniversary North. If no one else has the courage to sound the alarm we shall not be silent, although the charge of "seeing things that never occurred" be imputed to us. We are not ready to sell our birthright for a mess of pottage—to ignore our identity as a people, in order to enjoy the emoluments of office and rich charities.

Ten Days' Work in Louisiana—\$6200 of Stock Taken! The editor of this paper reports in a private letter received to-day, that his journey through Louisiana has been a triumphal march—at every place an ovation. Immense crowds each day of the week have been in attendance. At ten appointments, and in the poorest parts of the State, and at the smallest and weakest churches, he has secured 124 shares of stock! Only 78 shares remain to be taken. He is compelled to limit the number instead of soliciting. He is satisfied that \$25,000 could easily be secured. Louisiana votes unanimously and enthusiastically for the Southern Baptist Publication Society!

As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters.

Louisiana Department.

Resolved, 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. 2. That the Ministers and other Baptists of the State be invited to write for said paper. Resolved, therefore, that we so pledge ourselves to extend the circulation of the organ as selected. Resolved, furthermore, that the ability with which The BAPTIST has heretofore been conducted, be recognized as a model of sound gospel principles and literary merit, and that it be continued as one of the best living organs of the Southern States.—Louisiana State Conventions.

BRO. GRAVES.—I noticed in THE BAPTIST of the 27th of May a communication from C., reminding the Baptists of Louisiana that the State Convention would convene with the Oak Ridge Church Friday before the first Sabbath in July, nine miles from the railroad leading from Vicksburg to Monroe, and after stating that we are expecting, and I hope not without good reason, that we shall have a liberal turnout from the other side of the Mississippi, who he wished there and who he expected there, he says: I must not lose these articles without calling attention to another matter of importance that has been agitated in connection with the interests of the Convention. The independent Sunday-school Convention does not work well, and I presume our churches are pretty much agreed to abandon it, and in its stead let the State Convention have its Sunday-School Board, to be located at the most eligible point. In this way I am satisfied the Sunday-school cause will be far better promoted than by the present plan. I make this suggestion after consultation with judicious brethren, in order that those who will decide the matter may have time to mature their views.

By the way of contrast, I will state what B. G. Manard, of same date, in his notice of the State Sunday-School Convention of Mississippi, says: State Sunday-School Convention.—Arrangements have been perfected for holding a Sunday-School Convention in connection with the State Convention, at Crystal Springs. The Convention, will begin its sessions on Tuesday, and continue them until Thursday. Will not every Sunday-school worker in the State feel himself appointed to participate in the deliberations of this meeting, and come prepared to do so? Do not wait for an invitation to prepare an address or essay; as far as possible would like for this to be voluntary. Let us make this occasion of such interest as to give a new impetus to the Sunday-school work, as well as definiteness in its prosecution.

B. G. Manard is not only free, liberal and progressive in his expression, but in keeping with the spirit of the churches and necessities laid upon us by our children; whilst the fault-finding and consolidating views of C. and his judicious friends will, if persisted in, produce sapineity in the churches and dwarfism in the Sunday-school. C. is by the churches as the Federal Government is by the States. We are taught that wisdom may be expected from the counsel of many. C. writes as if it was expected of a few. If I know myself, there is nothing honorable that I would not do to give the children of the present generation Bible privileges; no reasonable sacrifice I would not make to give them Baptist teaching. Shall we stop to entrench whilst the enemy is retreating? No, brethren; never, never. If Pedoes and Catholics embrace every opportunity to baptize their children, even in their infancy, in the name of the Father, Son and Holy Spirit, without a command from the Most High God, conscripting without authority, swelling their numbers with the hope of strength, how can the Church of Christ hesitate, to embrace every opportunity in reach to do what God has commanded them to do, that her borders may be extended? If our children know the way, they will walk in it. Shall we teach them the way? Successful physicians make their diagnosis before they make up their prescription, then give sufficient time before they resort to another. This C., no doubt, understands, as a physician, and might practice in this enterprise. C. reminds me of the child that plants seed one day and digs it up the next to see whether it is sprouting or not, thereby destroying its germinating properties, the very thing desired.

It would have been well for C. to have consulted with the judicious brethren he alluded to before he called so loudly for the Convention; for all but the corporal's guard he had around him felt satisfied, if his organization was not untimely, the place and season of the year was objectionable. Had C. consulted a few of the practical attendants of the State Convention, a body C. seldom or ever attends, unless it be held at his village, or in striking distance of it, he would have learned that it was determined that an organization should be brought about at Mansfield, the place where the S. S. C. did adjourn to, to more fully organize and put into execution its plans. Had C. endured half what I did, traveling four hundred miles over an almost impassable road to and from the much talked of accessible point, to contribute his mite for the benefit of the dear children, or half the desire to see the Convention prosper he expressed to see it organized, I would not have been forced about this time last year to correct a statement reflecting upon it, nor would he have been forced to withdraw the

preamble to the report on Sunday-schools he offered to the State Convention. The statement that the Convention had done nothing, worse than nothing, caused several churches to withhold the means raised for the Convention, not seeing my reply before the Convention convened. What says C.? "The independent S. S. C. does not work well. I presume our churches are pretty much agreed to abandon it." Is not this presumption on the part of C.? Could he not, with the opinion of his judicious friends, have given some reason? Unaccountable, is it not? Two years ago pressing this body upon the churches, last year attempting to destroy its arms, and this year its body. "Independent Convention" he calls it. Does C. not know that it is as dependent upon the churches as the Sunday-school is? As soon as an impetus was given to the Sunday-school work, two missionaries were sent out by the State Convention. Associations revived, and colporteurs and missionaries employed by them. Churches without Sunday-schools, women not deeply enlisted, and children not encouraged, what are they?

Will the Board establish schools? If a convention of brethren, fresh from the churches and schools specially appointed and enlisted, is unable to do it, a Board can not. Give the evidence that the Board will strengthen the churches, draw out the brethren, enlist our mothers and wives; give to the poor children of the State the gospel. If not all the privileges of the schools, elders not excepted, to be acceptable teachers, is to honor Jesus, as he did his Father, appropriating no honor to self, but all glory to God, and the vote for the Board will be unanimous. Brother Graves, when we take into consideration the variety of opinions and the amount of presumption in high places, should we not be thankful that we are still allowed to worship God under our own vine and fig tree? Had C. been at the Southern Baptist Convention, he would have learned that Boards were at a discount. Many remarked that we could very well dispense with the Sunday-school Board. When the report on publication came up, we had quite an illumination from the D. D.'s. One said he had no use for a library of question books in his school, and asked if it was not so with others. The response from several was in the affirmative. After the gas was checked down, one of the reverends ventured out. I could but think of one of Ben. Franklin's sayings: "Small boats should keep near the shore, when larger ones might venture more."

Mr. Cayson, of Mississippi, protested against the resolution and declared that he was not a landmarker, which he wished to be distinctly understood, when Dr. Boyce unexpectedly replied, with an attempt to free himself from any allusion in his remarks to landmarking. As touching the theology of some members of the Board, I became sickened with the discussion, for it was plainly to be seen, the opposition was not so strong against the style or character of the books T. C. Tusdale might publish, and the means required to publish them, as against the old landmarker of the 19th century. I should like to have had you with us the last day of the session, when a brother spoke of where apples of gold should be placed. Such a dose as you gave the afternoon when you spelt a word for a brother, might have acted like a charm. It is to be deplored that prejudice affects the reasoning faculties of man to such a degree as to warp the judgment, even of the best cultivated.

Whilst writing, my mind turns to the little missionary, perhaps the youngest before the birth of Christ, the child of prayer, dedicated to the Lord by his God-honoring mother, who became the first of the prophets and last of the judges of Israel, and old Eli and his sons. The mother of Samuel prayed, and remembered her prayers the old priest taught, but neglected to carry out his precepts. Hannah gloried in the favor of God, and taught it to her son. Eli received the favors of man, and enjoyed them with his sons. Poor old priest! little did he think at the time he accused the woman of God of drunkenness, that the subject of her prayer should be placed in his house, used as a special messenger from God to remind him of what he had been told concerning himself and house. What had the old priest done? Not much more than is practiced at the present day by some elders and D. D.'s. He honored his sons above God, grew fat with the chiefest of all the offerings of the people of Israel, and shrunk from the duty of restraining his vile sons. Eli, like many of the present day, lost sight of the responsibility resting upon him. He seemed to act as though his office was a passport to heaven. He had but to teach in words, and others to obey in deeds. Let us have Sunday-schools; it will be the means of directing woman to such a mother as taught Moses, the eminent

prelate of Christ the Son of God, the mother of Samuel, who was faithful to her pledge, the mother and grandmother of Timothy, the beloved youth of Paul. The young must fill our places; let them have Bible privileges. In conclusion, if I have mistaken one C. for another, I have no apology to offer. There are more than one that writes under that signature. When a Christian gentleman writes in a Christian paper, and signs his name, he should exercise charity enough to take the consequences.

B. W. BLAKEWOOD. Magnolia, June 12th, 1871.

REPORT ON SUNDAY-SCHOOLS.

The following report on the Sunday-school work in the State of Louisiana was adopted at the recent meeting of the Baptist State Convention. The committee to whom was referred the consideration of the cause of Sunday-schools beg leave to report:

"That the proper training of the children and youth of the country is a work of vast importance, and does not suffer in comparison with any enterprise to which the activities of our churches are now directed. The words of Solomon are words of wisdom and truth when he says: "Train up a child in the way he should go, and when he is old he will not depart from it." The character and destiny of the man are mainly to be determined by the early training of the child. We are responsible to God, to a large extent, for the well-being of our dear children, both for the life that now is and for that which is to come.

As an agency for promoting the proper religious culture of the children of the land, the Sunday-School Board of the Southern Baptist Convention occupies the foremost rank. Through its agents, its missionaries, and its literature, it is doing immense good among our people. By the report of this Board to the Southern Baptist Convention, at its late meeting at St. Louis, we learn that its receipts during the conventional year were \$10,186.98; that it circulated widely over its field six hundred and twelve thousand pages of its fifty volume library; one million thirty-two thousand three hundred and six pages of question books and primers; three million five hundred thousand pages of *Xmas Words*; and distributed a large amount of pamphlets, circulars, etc., to aid the Sunday-schools in their work.

Its missionaries traveled forty-one thousand four hundred and fifty miles during the conventional year; preached seven hundred and sixty-two sermons; delivered four hundred and forty-seven addresses; visited and encouraged two hundred and fifteen Sunday-schools; organized forty-five new schools, and many times that number indirectly; were instrumental in the conversion of two hundred and seven souls; baptized thirty-seven; visited religiously two hundred and fifty-eight families; and accomplished in various other regards a vast amount of good in the noble work intrusted to its hands.

Through its District Secretary for our own State, Eld. T. H. Morgan, it has largely contributed, we trust, to the awakening of a deeper interest in different parts of the State in the Sunday-school cause, and in laying the foundation for much greater advancement hereafter in this noble work among us.

Eld. T. H. Morgan has spent about four months only in our midst; and yet in this brief period he has collected nearly one thousand dollars for the Board in Memphis, and placed Louisiana the third on the list of States in her contributions. Many flourishing Sunday-schools are now in operation, giving promise of a rich harvest, under God, in the salvation of souls.

Your committee would heartily recommend the passage of the following resolutions: 1. Resolved, That we heartily commend the Sunday-School Board of the Southern Baptist Convention to the warmest sympathy and most earnest support of all Baptists of the State. 2. Resolved, That the Sunday-School Board of this Convention is hereby respectfully requested to maintain strict affiliation with the Board in Memphis, and co-operate with that Board to the utmost extent practicable. 3. Resolved, That the Sunday-school paper, entitled "Kind Words; The Child's Delight," is justly deserving of universal patronage among our people; and that our Sunday-schools be earnestly recommended to procure their Sunday-school literature, as far as possible, from our Board in Memphis.

4. Resolved, That we do most earnestly recommend all our churches, not now having Sunday-schools in operation, to organize such schools without delay; and that all the members of our churches, whether young or old, connect themselves with the Sunday-school, either as teachers or scholars, for the advancement of a better knowledge of the Word of God, and the conversion of souls around them. 5. Resolved, That this Convention extends to Bro. T. H. Morgan a hearty welcome and warm reception to our State and amongst our people for the good cause of Sunday-schools, and recommend the churches to respond liberally to his appeals in behalf of Sunday-school advantages.

type of Christ the Son of God, the mother of Samuel, who was faithful to her pledge, the mother and grandmother of Timothy, the beloved youth of Paul. The young must fill our places; let them have Bible privileges. In conclusion, if I have mistaken one C. for another, I have no apology to offer. There are more than one that writes under that signature. When a Christian gentleman writes in a Christian paper, and signs his name, he should exercise charity enough to take the consequences.

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Items.

In its issue of June 28, the *Times*, under the heading of "The Catholic War Against Free Schools," says: "The question of the integrity of the American common school system is one of continually increasing importance. There exists in the country a powerful and influential authority of which, as far as public indications can be obtained, are violently opposed to that system, and desire either its overthrow, its perversion, or its restriction to such limits as would destroy its usefulness. This sect, we need hardly say, is that of the Roman Catholics. Its views are to be freely gathered from its organs in the press, from utterances in the pulpit and from its actions. Those views are of more importance in a political sense than those of the members of any other church, because they are substantially dictated by the clergy, and the clergy are confessedly controlled by the Pope, and the Pope is notoriously in the hands of the most nescrupulous and most anti-democratic type of men known to modern society—the Jesuits. It is plain that the Roman Catholic priesthood plot the overthrow, perversion, or emancipation of the American school system, because they have established themselves on common ground principles which can lead to nothing else, and which they do not pretend will lead to anything else."

REMARKABLE RESULTS.—It is but thirty-five years since the missionaries went to the Fiji Islands, the results of their work are among the most remarkable on record. Great practices and degrading superstitions are greatly diminished; marriage is sacred, and the Sabbath in regard to schools established, and the foundation of a government laid. A native ministry has been raised up, its language reduced to written form, a grammar and dictionary printed, the Scriptures translated, and a religious literature furnished and circulated. In 1869 there were four hundred and seventy-two churches; three hundred and ninety-four native assistants; eight hundred and thirty-nine catechists; one English schoolmaster; two hundred and twenty-five native teachers; twenty thousand three hundred and forty-eight members; nine hundred and fourteen Sunday-schools, with fifty-one thousand one hundred and fifty-nine scholars; and one hundred and five thousand nine hundred and forty-seven attendants on public Christian worship.

REVIVING ROME.—The transfer of the capital of Italy from Florence to Rome is bringing about a new life into that ancient city, which has owed most of its interest of late years to its ecclesiastical attractions. The workmen are busy in erecting the new houses of Parliament. Many of the convents have been transformed into public offices, to the grief and disquietude of the monks. In the mean time the Pope and the authorities of the church, were too preoccupied to gratify the curiosity of sight-seers with the usual shows of Holy Week, and the people were deprived of the illumination of the domes of St. Peter's, symbolical of the temporal sovereignty of the Pope, and the gorgeous displays of Easter, though the city authorities offered to bear the expense. As the church would not celebrate Easter Monday, as usual, the citizens observed April 21, the two thousand six hundred and twenty-fourth anniversary of the founding of the city by Romulus with great display.

THERE are seventeen persons in jail in Chicago on charges of killing, not one of whom is an American. There, as elsewhere, vile liquor maddens criminals and makes murderers. Three-fourths of the bloody affrays took place on Sundays and in liquor saloons. And yet, with an infestation of the world seem more terrible, were not too large a proportion of the officials in all our large cities either interested in these vile haunts, or the tools of those who own or patronize them, the Common Council has just repealed the ordinance forbidding saloons to be kept open on the Lord's day, and a crime committed on the Sabbath, in New York, and reported in the Monday papers, it would seem would compel the closing of these great sources of vice and corruption.

DEATH OF BRAHMANISM.—Sir Bartle Frere, for many years Governor of Bombay, said recently in an address delivered at Cambridge, England: "It has come to be a common feeling in India, that Brahmanism is at an end, that the death knell has been rung of that collection of old superstitions which has been held together so long; and they now believe that they have actually witnessed the end of a distant land there should arise a form of thought and belief which should take the place of Brahmanism in the high position it has occupied among the thrones and thoughts of India. That is the power which Christianity exerts, whether we wish it or not. It will bring down the principalities and powers that oppose it."

ORIGIN OF "CONSISTENCY IS A JEWEL." A correspondent of the New Orleans *Sunday Times* says that this phrase, the origin of which has puzzled literary critics, appeared originally in Martyn's Collection of Ancient English and Scotch Ballads, 1755. In the ballad of "Jolly Robyn Boughhead" are the following lines, in which it appears: "Tush! tush! my lassie! such thoughts resigne; Comparisons are cruel, Fine pictures suit in frames as fine, Consistency's a jewel. For the and me coo'les; bairns are best; Baird folk in homely raiment dress, Wife Joan and Goodman Robyn."

DAWINISM.—The all-absorbing topic of literary circles in England seems to be the novelties of Darwin's speculations. Newman Hall, in a letter to the *Independent*, describing an evening of social pleasure, says: "Looking through a microscope at some minute grains of sand, I found each was a perfect world, the abode of a living creature. Most likely Darwin was there, and others of his school. Their theory may be absurd, but need not frighten us. For, if man is developed from a mollusc, so much more wonderful are the wonders of that mollusc! O God, how wonderful are thy works!"

CHEERING ENCOURAGEMENTS.—English Baptist Missionaries in Northern Hottentot have more calls for the gospel and tracts than they can supply. Many influential Hindus and Mahometans are now working earnestly for the truth of Christ, which they have accepted, and great numbers of the magistrates are eager inquirers for "the new and wonderful, and happy way to be saved." On one occasion, when there seemed to be a special interest in his audience, Rev. Mr. Farson requested all to rise who believed in and desired to obey the gospels and over three hundred instantly rose.

THE POPE'S INTENTIONS.—To issue a word against the Jesuits is a crime, and letters have been received in Rome from America, which assert that in twenty-five years England will be controlled by Roman Catholic votes—in the next generation, the people will make their choice between Catholicism and Nationalism.

REGARD FOR THE SABBATH.—The our dealers of Athens, Greece, have made a contract that they will not open their shops, or buy or sell on the Sabbath, under penalty. This spontaneous movement is regarded as a proof that the public conscience is revived. The Pope in his reply to the address of sympathy from the French Catholics, declared the real they exhibit in behalf of themselves and the Church, and denounces liberal Catholicism, which he declares is an "evil worse than the Revolution or the Commune." MISS BURDETT COURTS has been a very good money to charitable objects than any one who has ever lived, and had more than any other person. She has given away more than \$25,000,000, and has some \$50,000,000 more.

Home Circle and Sunday School.

What are you doing for Jesus. Hark, the voice of Jesus crying, Who will go and work to-day? Fields are white and harvest waiting, Who will bear the sheaves away? Loud and long the Master calleth, Rich reward He offers free: Who will answer, gladly saying, "Here am I, send me, send me?"

in heaven." "Well, Georgie, dear, you shall harp; if I have to buy one." THE STORY BUSINESS. Neither do I think that the Sunday-school is a sort of warehouse for the stowing away of anecdotes and stories. I think that the story business has been pretty much done to death in Sunday-schools. The children have got tired of hearing about "Once there was a little boy, and his name was John:" but that story has this advantage, that it is varied sometimes, and can be adapted to circumstances; for if the class happens to be one of females, the story is "Once there was a little girl, and her name was Mary."

ing in Matthew or Genesis or Psalms. They had no question-book, they were not required to commit any verses to memory. When they came together on the Sabbath the teacher selected a chapter sometimes in one part of the Bible, sometimes in another, and read it to them, or they read it verse about. Then she talked to them about it for awhile, and when that failed she read to them some of the pretty little stories from the Child's Department of the New York Observer. Any one going into the school where this teacher is engaged, and looking casually at the class, would gather the impression that they were legitimately engaged in study and recitation. With the exception of the Observer part of the business, the whole affair may have the appearance of a regular school exercise.—Sunday-School Idea.

Southern Baptist Publication Society. CHARTER. FIRST CHANCERY COURT OF SHELBY COUNTY, State of Tennessee, County of Shelby, ss. Please before the Hon. R. J. Morgan, Chancellor of the First Chancery Court of Shelby County, held in the city of Memphis and in the State and County aforesaid, at his April term, 1871.

THE SOUTHERN BAPTIST PUBLICATION SOCIETY, and shall be competent to sue and to be sued in the Court of Law or Equity, and shall have succession thereto in all respects; to have and to use a common seal; to purchase and to change any Constitution and By-Laws of said Society not inconsistent with the Constitution of the State of Tennessee, for the purpose of carrying on a religious book-manufacturing and publishing establishment in the said city of Memphis, and in the County of Shelby, State of Tennessee; to publish religious and moral periodicals, with a general Publishing and Job Office; to purchase, hold and dispose of such real estate, by deed or lease, as may be deemed necessary for the successful carrying on of such establishment; to issue and issue such number of shares of the stock of said Company; to purchase and hold all stock, type, material, cutters, machinery, fixtures and personal property of whatsoever kind, which may be necessary to their business, and generally to have and exercise all rights and privileges incident to corporations, except in any thing herein or hereafter provided in any other Note or Bill of credit, or engage in any business whatsoever.

PIANOS AND ORGANS. H. G. HOLLENBERG, Chickering Pianos and Estey's Church and Parlor Organs. The Chickering Piano, acknowledged to be the best in the world, is made by the Chickering Piano Co. in New York. Orders for making and repairing Pianos in the country promptly attended to. No. 374 Second St. No. 211 Agency Building, Memphis, Tenn.

The Baptists: THE AN ADDRESS BY I. Delivered before the Historical Society, 1871.—Published by the Baptist Association of the State of Tennessee. The Pilgrims had in 1620, two hundred and twenty persons, with wives and children, through their own religious ideas of establishing a new colony, and offering an asylum to those who came to them. In 1630, Roger Williams, a Puritan in sentiment, and became the first Baptist church in Rhode Island. He was therefore banished. In 1639, he fled to the wilderness, the savages of the him greater kindness and Pilgrims. He at length settled in Narragansett Bay, and Providence, Rhode Island. In 1639 he was baptised Baptist church, and Rhode Island he human government that granted perfect and completely free State. [We enter this as authentic history was never a Baptist Church. John Clark is the first Baptist Church in the State. Williams.] What an undervalued planting of the wilderness! Will it be a great blessing to become a great transgression? The present religious life, its blessings shall you world. The early growth of colonies was slow. It was to be subdued by a denial. In some cases, consumed in bringing state of cultivation, the state of the pioneer half worn out. Yet notwithstanding, and the perils from the West, churches slowly multiplied. In the year 1700, the first Baptist Church in Rhode Island, the Baptist churches in seven were in Rhode Island, Massachusetts, three in Pennsylvania and one in New York. This was a new church every few churches came to few trials. Such was the feeling of Baptists that when Lynn, Mass., but they church—a lady of piety, as Governor W. when she discarded infant baptism, it raised a shed to Long Island the Dutch. In July, 1651, this church at Newport, Rhode Island, John Crandall, went to Lynn, the request of W. Baptist residing the infant to visit his brethren. These men were while preaching in house, two miles from sent to Boston jail, and sentenced: one fine of twenty pounds, thirty, and Mr. Crandall, thirty and were in the jail. Mr. Crandall was soon Clarke subsequently, was kept in jail from her, and then was pulled. Warrants were issued thirteen persons for with Holmes. Only apprehended, John Crandall. The others escaped. They intended to pay fines or refused to pay their fines. The Quakers three days. Wm. Robinson, a Quaker, was sentenced to her 20, 1650, Mary June 1, 1660, and hanged in Boston, for the crime of returning banished under for being Quakers. Baptists were also imprisoned in Virginia, sometimes whipped. Clay thus suffered a brother of Henry Baptist sermon was the prison window crowds who had jails. In 1665 a Baptist in Boston, but its land

OS AND ORGANS. HOLLENBERG, and other organs. HAMLIN NET ORGANS. EXCELLENCE. CALE PIANOS. Cabinet Organs.

The Baptists: Their Modern Progress. AN ADDRESS BY REV. G. S. BAILEY, D. D. Delivered before the American Baptist Historical Society at Chicago, May 18, 1871. Published by request of the Society.

When the colony of Pennsylvania was founded by Wm. Penn. in 1682, a government was there established that also granted full religious liberty. From the year 1700 to 1750 the Colonies made much more rapid progress, and so did churches also.

Christian Repository. PUBLICATIONS. FORD'S Christian Repository. Handsome Monthly. All Original Matter. Will Reappear July, 1871.

Good Health. MENTAL BLISS. THE WEEKLY BANNER. AT THE CAPITAL OF TENNESSEE. THE NASHVILLE UNION & AMERICAN. THE REST OF FAITH. TROY BELLS.

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To Consumptives. TARRANT'S Seltzer.

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