

# THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah.

Vol. IV. MEMPHIS, TENN., SATURDAY, MAY 20, 1871. No. 37.

**THE BAPTIST.**  
J. B. GRAVES, Editor and Prop'r.  
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Rev. M. P. Leavell, Episcopate, Mississippi.  
Rev. W. A. McManis, Louisville, East Tennessee.  
Rev. S. W. Murray, Gallatin, Tennessee.  
Rev. H. E. Ford, L. D., Memphis.  
Pastor J. J. Prater, Memphis.

**Spiritism.**

[From the Report of the City, Tenn.]  
Discussion between the Rev. Dr. Watson, of the Methodist, and the Rev. Dr. Graves, of the Baptist Church.

FULL REPORT—A SCRIPTURAL ARGUMENT FROM A SCRIPTURAL STAND-POINT.

Judges Harry E. Lee and Maxwell L. Perkins, Disputes, as to the Existence and Possibility of Spiritism.

Subject: "The Scriptures teach that persons who have lived here and died here returned and conversed with persons in the flesh—persons raised from the dead excepted."

Dr. Watson's First Speech Continued.

1. Angelic beings, mentioned under every dispensation, appear in human form, speaking the human language, exercising the faculties of the human mind, both in respect to thought, feeling and sentiment. They seem to possess no character which does not belong to the human spirit. They nowhere claim any different origin, and so far as the harmony and uniformity of the Divine government is concerned, it is impossible to conceive of any other method of creating or forming finite human intelligences than that which is involved in the formation of the human spirit. That angels, as individual messengers for good or for evil, are finite beings, no one will deny; that so far as they have revealed themselves, or have been revealed, to the world they are such as human spirits are capable of becoming, is most evident. It is a resident, living truth. Hence, to infer that angelic beings are other than the spirits of those who once inhabited the human form is unphilosophical as it is unscriptural, as we expect to prove to a moral demonstration. That the human spirit has the capacity of the angels will hardly be denied by any who have studied man's origin, history and destiny, as revealed in the Bible—man, as the son and child of the Infinite. He is begotten of the highest possible image. He is capable of coming into the highest communion—communion with God, his Father. Angels are the unfolding human spirits—those who have, under the Divine government, gone before us, individualizing in their existence and perfecting their characters. They are those who commenced earlier than ourselves studying the character and work of their Father in heaven. They have laid aside their material body and have put on their spiritual body, or inner man, as St. Paul calls it. In that body they visited the abodes of men on earth, where they once lived and labored, as we are doing. There is as real and as tangible a world around us to spiritual beings as the material world is to natural beings. Matter is no obstruction to spirit; like its type, electricity, it penetrates and permeates it perhaps throughout the physical universe. The empty space, as it is sometimes called, has countless myriads of living, spiritual beings, some of whom have manifested themselves to men in olden times, as we shall show from the Bible account given us.

For these and many other reasons, I affirm that the angels are the spirits of departed human beings; that it is part of their mission as angels to assist by instruction, and other means, the unfolding and perfecting of those who need their assistance, and this is a work of love they are performing, and that which is most needed for their own development. Whenever God has more use for his creatures in the spiritual than he has in the natural world, then they lay aside their natural body, out of which comes their spiritual body, adapted to the world unto which it enters. It is still engaged in carrying out the plans of the Divine government, in a new sphere, and with greatly increased facilities for doing the will of God in Paradise as they have done in this infant, chrysalis state of being.

THE INTERMEDIATE STATE.

The Bible as I understand it, teaches that mankind, when they put off the clay tenement, go to what may be called the intermediate state, or Paradise. They do not enter into their final abiding place, but wait, so to speak, till the affairs of this present state of existence shall have been consummated. If I recognized human opinions or authority in this discussion, I could quote the highest of human authority, and say there is nothing in Bible to warrant such belief. Says one of them: "It is indeed very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in

the oracles of God." Another, occupying the highest position known in a Protestant church, says: "No one has ever yet been saved in heaven; no one sent to hell." Our Savior said to the penitent thief on the cross: "This day shalt thou be with me in Paradise." After his resurrection, he said to Mary: "I have not yet ascended to my Father, and your Father." This state may be surrounded by several localities, known—

First, in the Scriptures as "outer darkness." Hence the influence prevailing here is called the "prince of the power of the air."

Second, a place known as one of happiness and delight, called Paradise, where the good, the pure and the true are found in their appropriate place, and become guardian angels—"ministering spirits sent forth to minister for them who shall be heirs of salvation." (Heb. i. 14.)

Third, a place wherein is found that high and exalted condition of spirit, that can perceive and realize the Divine presence, not in manifestation only, but in being—where those who have been born of the Spirit, baptized by the Holy Ghost into Christ, and have put on Christ—a place and condition called the "Third Heaven," the Paradise of God.

While in this present state of probation, we are fitting ourselves for the one or the other of these places. We may become allied to angels of the third heaven, or we may degenerate our natures to the low and degraded condition of "outer darkness," where there is weeping and wailing.

It is a beautiful, glorious truth, that under the Divine government to each man is committed the keys of the kingdom of heaven. By his own state and condition he can determine his own associations and their influence, both here and hereafter. He makes his own place, and by the great universal law of affinity he is attracted to it.

It is a fundamental principle that man is a spirit as well as an animal—his material nature mortal, his spiritual nature immortal. In speaking of his spiritual body, we do so in reference to his real life and existence, which is far above the plane of his material existence. His intellectual and moral or spiritual nature constitute his individuality—his personality. The real man never dies. The chrysalis breaks, and the inner man passes through the veil into the spirit world identically the same he is here, with employment suited to his surroundings and desires.

Dr. Graves' First Answer Continued.

THE ANGELS NOT DEAD SAINTS.  
My affirmant maintains that saints at death become angels, thus destroying the distinction between redeemed saints and angels, which is both a vicious and pernicious doctrine.

I showed in a former speech that angels were distinguished from man in the order of creation. They were the first intelligences created. They shouted for joy over the creation of our earth. The Scriptures do nowhere indicate that an additional angel has been added to the original number. Therefore Mr. Watson has no authority for saying that saints become angels. Let him not assert it only, but prove it—produce just one passage from God's word, and I yield. Will he do it?

Let us continue the examination of the question, for here his main strength lies. Angels are complete in their organization, and are in their normal state, and therefore not dependent upon a change in condition to increase their happiness.

But the saint when dead is not what God designs him to be, but is in an abnormal condition, and incomplete, and therefore looks forward to an added glory and happiness impossible to describe. This is the animating hope of the Christian here, and the hope of the waiting saint in Paradise, without which change he will not be satisfied. "Then will I be satisfied when I awake in his likeness," said David; which implies that he would not be satisfied and perfectly happy until he awoke from the dead—nor will any other saint.

Now if before his resurrection he is equal to the angels in all respects, possessing a complete and perfect condition, what added beauty and glory does he gain by the resurrection, the promised consummation of all his hopes? Paul labored if by any means he might attain unto the resurrection from the dead. After being an angel for two thousand years will he desire to be raised from the dead? Why should he? He has attained the perfected condition of an angel!

What possible use has Dr. Watson for

the resurrection? His theory virtually denies the doctrine, and for this I assail it as dangerous to and destructive of the Christian religion.

Again, for this theory of making angels is the foundation of Dr. W.'s spiritualism, and we wish to demolish it to the satisfaction of every thinker. There are some who have come here to be confirmed in their spiritualism and desire not to be convinced of its falsity. I have little hope of them—but for the honest thinker, I have hope, and I know that I can satisfy him. Mark more specifically the distinction between an angel and a saint.

An angel in his organization and condition is perfect in his susceptibilities to happiness; that is, there is no need of added materiality, or added faculty, or change of condition to enable an angel to reach the design of his creation or the consummation of his happiness. I affirm that an angel is complete in his condition—who will deny? Will Dr. W. presume to do it? Admit it, and then it is evident that a dead saint is not an angel, for much will have to be done for him to enable him to reach his promised happiness. That will have to be done for him that will be equal to a new creation, i. e. a resurrection of his body from the grave! But according to Mr. W. departed saints are already angels—have already entered upon their consummated condition; they need no resurrection, no added materiality to add to their happiness, and the grand doctrine of the resurrection that underlies the whole Christian system is struck away as an obsolete idea, and with it falls the whole system of Christianity founded upon it. I know not a spiritist who believes in the resurrection of the body. Here is infidelity, as heaven, introduced, that corrupts all.

When Mr. Watson declared that all that constitutes him a man will exist when his body is in the grave, he was loudly applauded. What does this mean—where does it point? Is David a perfect man to-day, or Paul, or Peter? Was all that constituted Christ the man, Christ Jesus in Paradise when his body was in the grave? Is that body, though scarred with the wounds of death, and that is now at the right hand of God, no part of the man, Christ Jesus? The body which Christ came to redeem and glorify is necessary to the perfection of man, and therefore it must be raised from the grave to be perfected or Christ for med in vain, therefore, though

"An angel's arm can't snatch me from the grave, Legions of angels can't confine me there."

Of this raised and transformed body we can form an idea; it is to be like the perfect body of Christ glorified; but if the spirit body is not a material body spiritualized, but a kind of material immateriality—for if material it is, not spiritual, and if spiritual then not material, nor yet a transformed body—what is it but a phantasmagoria? And thus we see the resurrection is disposed of as easily as the shell out of which, as a chrysalis, Dr. W. says he emerges into a winged angel!

What does the fly want of the old shell it left? It has no more use for it than Dr. W. has for the body he leaves in the grave.

This theory of making angels out of dead saints denies the resurrection. If Dr. W. does not, his doctrine does, and all who receive it will and do deny it. What can Dr. Watson do with the doctrine?

We know there are in the state of the blessed three classes of beings. These are translated men, as Enoch and Elijah, in their glorified humanity.

2. The angels who kept their first estate, and we know these two classes are perfect in their conditions.

3. The third class are the spirits of departed saints.

Will Mr. W. affirm that these are equal to the former classes? If not, then angels are not dead saints.

4. But we know that Enoch and Elijah are like unto the angels—they have reached the measure of their being. But we know that departed spirits are not equal to Enoch and Elijah, and therefore they cannot be equal to the angels, or become angels by an abode in heaven.

Finally, the distinction is kept up through the entire Scriptures between saints and angels, showing that they are two distinct order of intelligences. When Christ returns to earth he will be attended by two classes, all his saints and tens of thousands of angels. If saints become angels at death there would not be two classes, but only one, that of angels only! Mark this. The

saints sing their song of redemption in Revelations and the angels theirs of praise.

But that angels are an order of holy intelligences, distinct from redeemed saints, is evidenced, I may say demonstrated, by the fact that they have not been redeemed from the earth by the blood of Christ, while every saint in heaven will have been. Turn to Rev. v. 9:

"And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

The angels could not sing this song. Hear their, Rev. v. 11, 12:

"And I beheld, and heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

The saints could affirm another fact which no angel ever can, viz., Rev. v. 10: "And hast made us unto our God kings and priests: and we shall reign on the earth."

Therefore, angels are not the spirits of dead saints, and to me it looks monstrous to intimate it. I should exceedingly fear a theory that required such violence done to God's word.

I leave this intelligent audience to decide if I have not demonstrated that the angels are a different and distinct order of intelligences from redeemed saints. I shall therefore demand that it be granted by you, that when in Scripture anything is said to be done by an angel that it was done by an angel, not by a mortal man, or devil, or a dead saint—though the angel appears in the form of a man and may therefore be called a man.

I wish to lay down two positions before I close, for the examination of my opponent.

1st. That Christ is and has been from the beginning, the Logos, "the Word, and the Voice," and the only being authorized to communicate between the Father and Adam's race, to reveal to man anything concerning the will of God, or the future of this or of the world to come. He has done this personally, and through one created order of beings, called angels, from the office they fill; i. e., messengers.

Christ was the Logos, the Voice that walked in the garden at eventide and held converse with our first parents, and he doubtless appeared in man's likeness and form; for voice, he certainly had, which implies organism. He made garments of the skins of animals to clothe the fallen pair. He spake to them as one talketh to a friend. He spake to Cain, to Noah, to Abraham; repeatedly appeared in the form to him as the Angel of the Covenant, the Testator and the Priest Melchisedek—a type of himself. He ate with Abraham at the door of his tent. He wrestled with Jacob in the flesh, in many forms.

For forty days and nights he remained on the cloud-pavilioned mount instructing Moses, and graven the two tables of the law with his own finger, and drew out the pattern of the tabernacle to be pitched in the wilderness. In human form he walked with the three Jews in the fiery furnace, and was seen by the king's own eyes in daylight—not a phantasm. But why multiply instances?

In addition to all these personal communications he communicated his will by angels, specially appointed, and by angels only to the prophets during the Old Dispensations. So constantly did he communicate through the angels to Israel that it was called "the word spoken by angels." (Heb. ii. 2.)

Though he raised up prophets, men of like passions with her people, to make known his will, yet these prophets were specially instructed by the angels sent to them from heaven, and angels were the servants of them, as was the angel that communicated with John of Patmos John's fellow-servant. In addressing the Hebrews, Paul says: "God, who at many times and in many places spoke unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Open the New Testament. For more than three years Christ, in our flesh, walked this earth and taught the race concerning himself and his kingdom, and gave the apostles the infallible aid of his Spirit to record all he did and said for our instruction and guidance. After leaving the world, he made to John, the beloved disciple, through an angel he

specially appointed, his last revelation of all future things, and so closed up forever any further revelation of the hereafter. That is just what I mean, closed up, until his coming, any further revelation. The Bible is a completed revelation—of the future—not to be added to by spirits blessed or damned.

I wish to call your attention to the fact, that in the whole history of the race, God, the Father, has spoken to the ear of man but thrice—once at the baptism of his Son; once on the mount of Transfiguration; and again when he prayed to be glorified. We see that Christ was the appointed Word, the revealer of God's will, and of the unseen, to man.

If he has ever employed any other class of beings than the angels to communicate his will to man, let my affirmation mark it. He has not—he cannot do it. Show my prophecy. If not, then I can, logically and irresistibly, conclude that any communication made to man, not by the special appointment of Christ, is not the word of God, and to give heed to it is not obeying the command of God to hear his Son, and this implies to hear him only. It is to reject his Word as perfect and sufficient for our instruction, and to be guilty of the sin of witchcraft and rebellion.

IT IS NOT PERMITTED TO THE SPIRITS OF JUST MEN OR OF WICKED MEN, NOR THE ANGELS, TO MAKE COMMUNICATION WHENEVER THEY PLEASE, OF THINGS WHICH CHRIST HAS NOT SEEN FIT TO REVEAL TOUCHING THE FUTURE AND UNSEEN WORLD, OR MAN'S FUTURE HERE AND HEREAFTER.

Should saint or angel add to the things of the future revealed by Christ, the plagues of God's Word would be added to him. Christ has made his last revelation—the last he intends should be made—the last that can be made—and let no man dare seek to add to it.

I now urge the explicit teachings of the Bible against Dr. W.'s assumption—for us yet it is only his opinion; he has not produced a passage to support it—viz., what it teaches concerning the condition of saints during

THE INTERMEDIATE STATE.

The Bible affirms and reaffirms the pleasing fact that instead of the saints being reduced to be servants of servants—i. e., servants or ministering spirits to their fellow-mortals—they are honored with the ministry of angelic servants to wait upon, watch over and guard their repose. Instead of the state, intermediate between life and the resurrection, being a season of servitude, toil, solicitude and labor, to the departed saint, it is everywhere declared to be a place of repose, of rest, from all work or toil, or disquiet of any sort.

"I make this, another special point in my defense, for, if I establish it, then the spirits of just persons are resting, waiting spirits, and not ministering—i. e., serving spirits! (Ecc. ix. 10):

"Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, nor device, nor knowledge, nor wisdom, in the grave, whether thou goest."

Because there is no work, nor device, nor knowledge in the grave, the wise man exhorts to the utmost diligence while we live here. Of course this is spoken with reference to our ability after having passed out of the life form, aiding or benefiting persons here in the flesh by our ministry, and therefore saints are not ministering spirits to the living. See the force of this teaching. While we can benefit the living, let us do it with our might, for we cannot minister to them after death.

"There the wicked cease from troubling and the weary are at rest." (Job iii. 17.)

There the prisoners rest together, and hear not the voice of the oppressor, the troubler or disquiet—as Saul was to Samuel, if, indeed, it was the prophet he called up.

"Blessed are the dead who die in the Lord. Yea, saith the spirit, they rest from their labors and their works do follow them." (Rev. iv. 13.)

This is the tenor of the Scriptures. The spirits of the just are freed from the cares, concerns, solitudes and labors of earth, and happy in each other's society and in the presence of Jesus, they wait in Paradise the advent of Christ and the resurrection and redemption of their bodies from the disgrace, the power and corruption of the grave, that they may be perfected.

In prayer it is better to have a heart without words than words without a heart.

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**SIX IMPORTANT DOCTRINES.**

1. One Lord, one Faith, one Immersion, Eph. iv. 5. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. Rom. vi. 4-6; Col. ii. 12; 1 Cor. xv. 29; 1 Peter iii. 21.

2. The Grace of God, the only foundation Hope and Faith in Christ, the only medium Justification.

3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of souls.

4. Each visible Church of Christ is a company of scripturally immersed believers only (not of believers and their unconverted children and others as probationers), associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, offices, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41, 42.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such, (that is, in church assembly), not as a token of Christian fellowship or personal feeling of one communicant toward another, as Pledgetists erroneously teach, but only to show forth Christ's death till he come again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. This members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent being made the guardian of the purity of its sacred feast, is invested with the authority discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One made only therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. ii. 16 and xxviii. 17; Mark xvi. 16; John iii. 2, 5; Acts viii. 12; Rom. vi. 4, 5; Gal. iii. 12; Gal. iii. 26, 27.

Burying in water of one dead to sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of death.

SIX IMPORTANT FACTS.

1. The Bible, and the Bible alone, unalloyed with human devices or traditions, is, and ever has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.

3. To divide the positive requirements of Christ into essential and non-essentials, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, null and void.

5. Christ gave no men, society or church the authority to traffic with the ordinances or organization of his Church or Kingdom, so as to make or change his laws, and substitute one thing for another. To surrender what he has established, is to preach—to change them, treason.

6. Principles can neither be changed nor promised.

SIX IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptize," is to dip or immerse, while some of the very best scholars of any age affirm that it has no other meaning.—(Liddell and Scott, Caron, Anthon, &c.)

2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—(Stuart, Robinson and Wall.)

3. Nearly all standard Pledgetist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership), and all the churches independent republics. All religions societies having despotic powers, and clerical or aristocratic governments, (that is, in the hands of the clergy or a few as a session), are anti-scriptural and anti-republican tyrannies, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.

5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry can justly be called a gospel church, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and are Christian societies, which have preserved pure the doctrine of the gospel through all ages.—(See Trillemann, p. 26)

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It is a beautiful, glorious truth, that under the Divine government to each man is committed the keys of the kingdom of heaven. By his own state and condition he can determine his own associations and their influence, both here and hereafter. He makes his own place, and by the great universal law of affinity he is attracted to it.

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Dr. Graves' First Answer Continued.

THE ANGELS NOT DEAD SAINTS.  
My affirmant maintains that saints at death become angels, thus destroying the distinction between redeemed saints and angels, which is both a vicious and pernicious doctrine.

I showed in a former speech that angels were distinguished from man in the order of creation. They were the first intelligences created. They shouted for joy over the creation of our earth. The Scriptures do nowhere indicate that an additional angel has been added to the original number. Therefore Mr. Watson has no authority for saying that saints become angels. Let him not assert it only, but prove it—produce just one passage from God's word, and I yield. Will he do it?

Let us continue the examination of the question, for here his main strength lies. Angels are complete in their organization, and are in their normal state, and therefore not dependent upon a change in condition to increase their happiness.

But the saint when dead is not what God designs him to be, but is in an abnormal condition, and incomplete, and therefore looks forward to an added glory and happiness impossible to describe. This is the animating hope of the Christian here, and the hope of the waiting saint in Paradise, without which change he will not be satisfied. "Then will I be satisfied when I awake in his likeness," said David; which implies that he would not be satisfied and perfectly happy until he awoke from the dead—nor will any other saint.

Now if before his resurrection he is equal to the angels in all respects, possessing a complete and perfect condition, what added beauty and glory does he gain by the resurrection, the promised consummation of all his hopes? Paul labored if by any means he might attain unto the resurrection from the dead. After being an angel for two thousand years will he desire to be raised from the dead? Why should he? He has attained the perfected condition of an angel!

What possible use has Dr. Watson for

the resurrection? His theory virtually denies the doctrine, and for this I assail it as dangerous to and destructive of the Christian religion.

Again, for this theory of making angels is the foundation of Dr. W.'s spiritualism, and we wish to demolish it to the satisfaction of every thinker. There are some who have come here to be confirmed in their spiritualism and desire not to be convinced of its falsity. I have little hope of them—but for the honest thinker, I have hope, and I know that I can satisfy him. Mark more specifically the distinction between an angel and a saint.

An angel in his organization and condition is perfect in his susceptibilities to happiness; that is, there is no need of added materiality, or added faculty, or change of condition to enable an angel to reach the design of his creation or the consummation of his happiness. I affirm that an angel is complete in his condition—who will deny? Will Dr. W. presume to do it? Admit it, and then it is evident that a dead saint is not an angel, for much will have to be done for him to enable him to reach his promised happiness. That will have to be done for him that will be equal to a new creation, i. e. a resurrection of his body from the grave! But according to Mr. W. departed saints are already angels—have already entered

BAPTIST COLLEGIARIES.

There is no church but a body of men... There are no Scriptural ministers but those who have been duly ordained by a Scriptural church... Since nothing is more evident than the fact that we teach more effectively by example than by precept...

Mississippi Department.

ELDER M. P. LOWREY... All communications designed for this department should be addressed to the Editor at Ripley, Mississippi... VOLUNTARY INSTITUTE OF TIPPACH ASSOCIATION... In accordance with a previous arrangement, a number of brethren met at Beulah Church, in Benton county, Miss., on Thursday before the fifth Lord's day in April...

pride of life are still writing Ichabod upon many communities and churches... The retirement of Bro. Freeman from this place left the church without regular preaching... The brethren appreciating the importance of services every Sabbath, called Eld. T. D. Gwyn, the present pastor... Resolutions were adopted as follows: Resolved, That it is the sense of this body that the cause of truth requires a more frequent exposition and vindication in our pulpits ministrations of the articles of our faith...

MISSISSIPPI BAPTIST STATE CONVENTION... The time for the meeting of this body, at Crystal Springs, is near at hand... The time for the meeting of this body, at Crystal Springs, is near at hand... The time for the meeting of this body, at Crystal Springs, is near at hand...

BIRTH-DAY REFLECTIONS.

Help me to be faithful, true... Help me to "redeem the time," Savior, make me wholly thine... "Ministerial Support."—Women Speaking in Public... Can we hope to better God's plans?—adopt others more wise than will be productive of more good...

Speaking a Pablin! This I read with much interest, and was highly pleased with it... SUMMIT BAPTIST CHURCH... All true Christians rejoice to hear good news from the churches... While we thus record our rejoicings, we mingle with them our sadness over the sad condition of some of our members...

CONSTITUTION... The church of the Christian is divine... The church of the Christian is divine... The church of the Christian is divine...

CONSTITUTION... The church of the Christian is divine... The church of the Christian is divine... The church of the Christian is divine...



A COLUMN TO BE READ.

AXIOMS.

All religious acts are acts of obedience. There can be no obedience where there is no law. 3. There can be no obedience where the law is not known. 4. There can be no obedience that is not personal. 5. There is no obedience that is not voluntary. 6. There is no obedience that is not prompted by love, and accompanied by faith. 7. Every act of obedience is, like baptism, the result of a good conscience toward God. From the above all can see that infant baptism is not a religious act, because it is not and can be no sense considered an act of obedience. There is no law for it; and if so, the law could not be known by it; nor can infants exercise faith, love or grace; nor have they a good conscience to be answered by baptism. Infant baptism, then, is not only destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the regenerate and non-believers into the church—if these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

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

FOR CAMPBELLITES.

1. The Baptist Churches are either true churches of Christ, or they are false. 2. If true churches, they are the most originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize. 3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unauthorized and without authority to baptize. Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ, and that the design of their baptism is Scriptural. They are, therefore, all unbaptized and non-Christians. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, having been excommunicated as heretics and schismatics. Again: If the design of baptism as administered by Baptists is Scriptural, then are the baptisms of Campbellites invalid, and null and void, and without effect. But if the baptisms of Campbellites are not Scriptural because of their design, then are all baptisms unbaptized, because Mr. Campbell and the first Campbellite preachers had no other.

SIMILAR CREEDS.

CATHOLIC.—If any man shall say that baptism is not essential to salvation, let him be anathema. In baptism not only are our sins remitted, but also the punishment of sins is graciously pardoned. Baptism opens to every one of us the gate of heaven, which before, through sin, was shut.—Catech. of Trent, highest authority.

ROMAN.—Every person confirmed is required to answer these questions: Q. "What name?" A. "N. or M." Q. "Who gave you this name?" A. "My sponsor in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

METHODIST.—What are the benefits we receive by baptism? "And the first of these is the washing away of the guilt of original sin by the application of Christ's death." "By baptism we are admitted into the church, and consequently are made members of Christ, its head."

"By baptism we who were by nature the children of wrath are made the children of God." "In all ages the outward baptism is a means of grace to the inward."

"By water, then, as a means, we are regenerated or born again." "If infants are guilty of original sin, then they are proper subjects of baptism; seeing in this he washed away by baptism."—Doctrinal Tracts, pp. 246, 247, 248, 249, 250, 251.

"The belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to the institution expressive of it, is all that is required of Heaven to admission into the church."

1. "A Christian, as defined, not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that believes this one fact, and has submitted to one institution, and whose deportment accords with the morality and virtue of the great Prince of heaven, which is Christ." 2. "The one fact is expressed in a single proposition—that Jesus the Nazarene is the Messiah."

"The evidence upon which it is to be believed is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts." "The one institution is the baptism in the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a disciple; he is in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."

THE RELATION OF BAPTISTS TO UNSCRIP-TURAL CHURCHES. Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained, and their ordination can have no force or validity, beyond that which is imparted by the body whose act it is; and if that body is not a Scriptural church, of course its ordination is not a Scriptural act.

In view of these considerations, it follows that Scriptural churches should not recognize, in any way, these unscriptural organizations as Scriptural churches, or as churches of Christ, or as bodies to be opposed as schismatics, or as churches of the faith as delivered in the New Testament. They may not fraternize with or converse with heresy. And the obligation thus resting upon Scriptural churches bears also upon every member of every one of these churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against fundamental error, whether relating to doctrine or to practice; and in the cases reviewed, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a Pedobaptist minister as a Scriptural minister. A. M. FORTNEY.

The Baptist.

MEMPHIS, TENNESSEE, MAY 20, 1871.

There is no salvation but by the free mercy of God; as mercy but through the mediation of Christ; no interest in Christ except by a personal faith in him; as justifying faith but that which works by love and purifies the heart; so 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 induce a man to do good to them as he has ability and opportunity. J. R. GRAVES.

QUERIES.

BRO. GRAVES.—Please give us your thoughts as to whether a Baptist church has a right to arraign a member for joining a society intended to ameliorate the condition of mankind. We have in our church many Free Masons, Odd Fellows, Good Templars, etc., and have moved on smoothly until recently, when one of our members joined the Cumberland Presbyterian Society, and there has been such talk among the brethren, as to satisfy one, that charges will be preferred against him. Can we not, on the same principle, bring charges against those other brethren? I should like to know. G. HOFFER.

Ans.—When a member of a Baptist church walks disorderly, conducts himself immorally, he should be disciplined, and, if impotent, excluded. If he denies the faith once delivered to the saints, and embraces heretical doctrines or practices, he should be disciplined, and if not converted, excluded as a heretic. A Christian man can be a Free Mason, Odd Fellow or Good Templar, and neither be an immoral man or a heretic, as touching the faith of the gospel—but to embrace any phase of Protestantism is to renounce the faith and to advocate and support errors destructive to Christianity, and unless he can be converted, he should be excluded.

BRO. GRAVES.—Are Gog and Magog of Ezekiel xxxvii, and Revelations xx, the same? Do both these Scriptures refer to the same event? R. G. HEWLETT.

Ans.—Gog and Magog of Ezekiel are real powers, lying north of Palestine, that will make war upon the returned Jews in Jerusalem, while in Revelations they symbolize Satan and his allies that will assail the Prince and his glorified saints, in the same city, at the close of the millennial age. We cannot account for the confusion of ideas which crept into our article, and the printer put seven, instead of ten horns, at the head of it! We have always contended that those seven heads represented seven forms of government, without understanding how it could have heads before it had existence! We want light.

BRO. GRAVES.—If you have the time to spare, an answer to these queries will be thankfully received. (1) Is the soul of the wicked immortal? (2) Is that which is spiritual necessarily immortal? (3) Would it be right or proper (in any sense of the word immortal) to say, immortal death? (4) We find in Scripture the expression, "immortal life." An answer to this, in the columns of your valuable paper, will be thankfully received by several brethren. INQUIRE.

Ans.—(1) If the Scriptures are true, yes! "These (the wicked) shall go away into everlasting punishment." The same Greek word is used here for "everlasting," which, in the continuation of the verse, is translated "eternal," in reference to the duration of the "life" of the "righteous." The declaration could not be true of either, unless immortal. (2) No! Not aside from the will of God. Necessity cannot properly be affirmed of any thing that is contingent upon volition. (3) Yes! "Never to cease." "Perpetual" are among Webster's definitions of the word "immortal."

THE NOTE AND THE BEAM.—We find the following sentence in an article by T. T. E., of Murfreesboro, Tenn., in the Religious Herald:

"Now far be it from me to say how your editors ought to conduct your able paper, but if Layman can make such assaults on the denomination which nurtured him, surely others may question the propriety of such attacks. To administer poison with the antidote is, at best, of doubtful wisdom; but will any one defend giving the poison and withholding the remedy?"

"Layman" in the Herald had advocated an occasional communion with Pedobaptists as not in violation of the statute or charity of the Bible, and T. T. E., who is a pulpit Communicant, plucks at the mote in Layman's eye and refuses first to take the beam out of his own eye. An occasional communion of private members with Pedobaptist and Campbellites does not the hundredth part the harm that the pulpit communion of our ministers with Pedobaptist members does. It is perfectly absurd for men who advocate pupils communion with unbaptized men and indorse the impositions of Campbellites and Pedobaptists to lecture their lay brethren upon the inconsistency of open communion at the table. Out with the beam first. Physician, heal thyself!

"GLIMPSES OF THE VILLES."

"SEPARATION UNDER THE NAME OF UNION.—No person of common sense can fail to see that the proposition for 'the union of liberal Baptists,' (as loose communionists affect to style themselves,) is practically a proposition for separation from strict communionists. Of course to those who urge it, strict communionists are in some sort odious; and their prospect of success depends largely on the degree to which they can inspire others with that feeling. Is not this the philosophy of the fact that Rev. J. Hyatt Smith, in 'the Open Door,' makes war upon his brethren, (as the American Baptist expresses it), and holds up the denomination to ridicule and contempt? Is not this the explanation of such language as the following, which we quote from a correspondent of the Baptist Union? 'When the whole land was filled with the stench of a public trial of a Baptist minister for a gross offense, nothing was published of the whole affair in any denominational paper so bad as has been concerning Mr. Smith, Mr. Sawtelle and Mr. Malcom. And so I make for myself this application: Get drunk, steal, commit adultery and be forgiven: Advocate open communion and there is no forgiveness! We are sorry that these agitators should have us so liberally on account of our Scriptural practice; but we thank them for making so full the proof that one impulse to such movement and not the least, is rather this hatred of ourselves than the love and charity' which they profess toward others."—Ez.

Sorry for you, brethren! They do pinch, doubtless. The sequences of an 'logical' position always pinch. These "open communionists" are the natural, and, we think, necessary, outgrowth of pulpit affiliation—union meetings, evangelical alliances, etc. When you admit the evangelical character of Pedobaptist churches and ministers, you must bear it as well as you can, if men more logical than yourselves, push your position to its sequence—open communion; nor be too much hurt if they show contempt for your logic, and you. If Pedobaptist societies are "evangelical churches," as you affirm, if not in words, by what is more powerful—acts—then their ordinances are evangelical (according to the Evangelists), and what more dare any Christian demand before uniting with them? Does he want more than what is according to the Evangelists? He ought not, surely. They talk hardly of you! To be sure they do. You set them the example by the vindictive way in which you have followed up those of your brethren who have refused to concede the "evangelical" character of the daughter of the old "mother of harlots." Don't wince when the poisoned chalice is commended to your own lips. Besides, these are, but the premonitory puffs of the "whirlwind" which you are soon to "reap" from the "wind" you have been so long "sowing." "NO AFFILIATION," or "all affiliation," is the issue.

Under which King, Bazonian? Speak, or die! M.

COMPROMISE CONVENTIONS. Among the appliances for evangelizing the masses and to give greater efficiency to Sunday-schools, conventions of Sunday-school workers have become fashionable, made up of such workers, regardless of their church relations. These gatherings are supposed to do a great deal of good to the schools represented in them by comparison of modes of teaching and the management of schools, and by arousing and promoting a healthy enthusiasm among superintendents and teachers.

It has been the fortune, good or bad, of the writer to attend several of them composed of delegates from Presbyterian, Methodist, Episcopal and Baptist, with a sprinkling of delegates from compromise (called Union) Sunday-schools. On entering one of these conventions there is to be observed a kind of millennial halo, as if the whole assembly would harmonize pleasantly as the mingling of drops of oil. A close observation would disclose the effort of each ism to protect its corns, and each would be found to have a favorite corn in danger of being trodden upon.

The last one attended by the writer was held at Knoxville, recently. A very noticeable event for those who propose soon to break down the partition walls which divide Christendom. The convention was made up of delegates, as stated above; continued two days—ending with a very pleasant jubilee for the children. Enthusiasm was abundant; everybody felt well; the blessed time was dawning; in the near future the millennium of non-essentials appeared. During the first hour of the discussions a good Methodist brother concluded some observations with the following anecdote: "A Sunday-school teacher wishing to illustrate his views of baptism went to the black-board and first drew a mountain, and then explained to his class that where it is said that Jesus 'went up into a high mountain' he did not go into the mountain but round about it. Thereupon a Dutchman present said, 'you has given me great light, for where it says "the wicked shall be turned into hell" it means that they shall go round about hell.'"

Baptists were edited during the discussions with the shibboleth of Pedobaptists; for example, frequent use was made of the expressions "the children of the church" and "the lambs of the flock," meaning, of course, those children who, with their believing parents, constitute the membership of the Presbyterian Church and those other children who were "regenerated" in the Episcopal and Methodist Churches by the laying of a "moist hand" upon their heads. No objection was made by any Baptist present to all this, of course, because every Baptist there felt "bound by the compromise. Besides, our friends did not say as offensive things as they could say.

On the second day a resolution was offered commendatory of the American Sunday-school Union. Bro. Lloyd had the manliness to oppose it; and it was withdrawn, but the remarks of Bro. L. being made in the excitement of the discussion, fearing that they were misunderstood, he asked leave to make a personal explanation, which was promptly refused by the presiding officer. It makes some difference whose ox is gored.

Probably three-fourths of all the convention represented strictly denominational schools. There can be no doubt but that they fully indorsed the proposition made by a Methodist clergyman, that each denomination should have its own school and teach its doctrines. The truth is, that Presbyterians and Methodists have as little use for the American Sunday-school Union as Baptists. Their libraries are filled with the publications of their own Boards.

It seems to be folly for any set of men to meet together in convention and attempt to conceal the whole warp and woof of their ecclesiastical character. The attempt is transparent. Such compromises do no real good. The last convention at Knoxville did nothing positive in the direction of Sunday-school work. No Baptist can find a reasonable excuse for being connected with such conventions, since the presence of Baptists is uniformly construed into an indorsement of the principle on which the conventions are called. The only course that seems to be left for us is either to protest manfully until we show our dear friends that they must compromise their denominationalism out of conventions or allow us the same liberty they use or stay at home. The latter would be far preferable to any attempt at compromise, which, however honest in its intent, looks a good deal like hypocrisy.

Touching our editorial, the *The Sufferer is my Savior*, a brother thus writes: "My Savior is grand; and grandly breathed in words of flaming fire. The sacrifice, the sufferer, the work are all infinite. Jehovah speaks in every pang, in every groan, in every drop of blood shed on Calvary. The anguish that thrilled the universe, the throes which rocked the earth, the pangs which rent the solid stones—testified that it was more than mortal anguish, rendering more than mortal flesh. Divinity stooped a moment to receive the crown of thorns, the buffeting and the wounds, that God might be greeted, in the ages to come, with the song of redemption: *Salvation is of the Lord. I am a poor sinner, but I have a Savior rich in the omnipotence of divine love. Christ died for me—prays for me. I can only love him and work for him. Alas, how little I have done—how little I can do.*"

Bro. EATON gives us the following glorious news from Murfreesboro. We rejoice with our brethren there. That is the character of meetings to be held everywhere:

"BRO. GRAVES: Dr. Hillman of Trenton, has been preaching for us for some three weeks. God has greatly blessed his labor; 29 have already been added to the church, and I know of at least half a dozen more who will join. The work has been deep; the heart of the community has been stirred in a way I have never before seen. The meeting has been distinctly Baptist, and nearly all the converts have joined or will join our church here. Others are inquiring the way." T. T. EATON.

This from Bro. Lea, Arkansas, speaks for itself: "I would suggest that you do not place the name of E. J. Vance on your detective list, as he is now in jail in Little Rock for stealing a horse; he is not on the public. J. W. Bacon, I suggest, as he is now in Mississippi, said to be crazy, I would take him off."

BRO. GRAVES.—The delegates and members of the Baptist State Convention, to convene with us in June, will please report, upon their arrival, to the stores of Brethren A. J. Sturges and J. Smith, near the Depot, where committees will be in waiting to assign them to the various places prepared for their reception. J. S. TAYLOR, C. C. Crystal Springs, May 7, 1871.

ANOTHER WARNING.—Is not your time out? Look at your figures and renew if well-nigh out, so as not to lose a number. Can you not get one or more subscribers this week. Show the debate to your brethren. It will be continued two months at least.

SOUTHERN BAPTIST CONVENTION.

The Sixteenth Convention of Southern Baptists was held in the Third Baptist Church of St. Louis. Rev. Dr. P. H. Mell, of Georgia, called the meeting to order, who was elected permanent President. He laid down a few plain, common-sense rules for the government of the Convention, declaring his intention to be impartial in all his decisions, hoping that no one would hesitate in taking appeal if dissatisfied in the least. "It is to be a free fight, brethren, of a fraternal character." The election for Secretaries resulted in the choice of R. Calvin Williams, of Maryland, and M. T. Sumner, of Missouri; J. S. Coleman, of Kentucky; A. Sherwood, of Missouri; J. B. Burrows, of Virginia; and J. W. M. Williams, of Maryland. Baptists, like Methodist laymen, regarding their prerogatives, and the resolution to elect members of the different boards, asserted that half the members should be laymen. All were in favor of giving the laymen an equal share in the duties of the Convention. It was thought best, however, that no distinction should be made between the laity and the clergy, but that the Executive Committee, the committee with the proper respect to this striking out the clause referring to laymen.

THE ADDRESS OF WELCOME was delivered by Rev. W. Pope Yeaman, in behalf of the churches of St. Louis. He reminded the delegates that they were not a Baptist city; neither a Protestant nor a Puritan city. They were in St. Louis, where perhaps there were fewer Baptists, proportionately, than in any other city of the country. It was a city great in growth and enterprise, but given over in a great measure to worldliness and indifference to the claims of religion. The Convention had been invited to meet here because such was the case. The members of the Baptist Church had looked forward to this occasion with great interest, and with a home, but to our hearts, hoping that the Convention may aid us to lift up the banner of Christ."

RESPONSE AND ADJOURNMENT. Rev. J. L. Burrows, of Virginia, responded to the address on behalf of the Atlantic States, relating some humorous reminiscences of St. Louis and Missouri Territory when he was a boy. A HOPEFUL LETTER. The Secretary read a letter from James B. Taylor, of Richmond, Virginia, regarding his inability to sit in the Convention, and stating he had been in the city for some time in the history of the denomination so full of encouragement.

BOARD OF FOREIGN MISSIONS. J. B. Taylor, Jr., read the Twenty-sixth Annual Report of the Board of Foreign Missions, containing many points of interest. At the last annual meeting a balance remained on hand of \$1505.21, since which \$25,749.30 had been received, making a total of \$27,254.51. Expenditures have been \$2,496.84, leaving a balance on hand of \$24,757.67. This balance is needed to meet the liabilities of the year. Through the co-operation of the Board, over twenty-five thousand copies of the Bible have been distributed.

THE REPORT OF HOME MISSIONS was next heard, the Board being represented by Dr. Sumner. The funds at the disposal of the Board during the past year amounted to \$31,442.20, of which all but \$363.07 has been expended. Missionaries have been aided in the several States, as follows: Maryland, 2; Virginia, 4; North Carolina, 8; South Carolina, 6; Florida, 1; Georgia, 24; Alabama, 16; Mississippi, 11; Tennessee, 38; Kentucky, 2; Arkansas, 2; Louisiana, 3; Texas, 1; Indian Territory, 12.

IN the evening a vast multitude assembled to hear Rev. William Williams, of South Carolina, who took for his text portions of the 18th and 14th verses of the 15th chapter of Exodus. The first part of his interesting and able discourse was descriptive of the enslavement and redemption of the children of Israel and their journey to the promised land—a history which taught the true trust in and obedience to God's command.

He reviewed in detail the history of the Convention from its organization in 1845, relating the circumstances of the withdrawal of the Southern churches from the Triennial (or General) Convention in 1844.

SECOND DAY. Visiting ministers from Boston, New York, Philadelphia, Chicago and other places were invited to seat in the Convention. CHINESE MISSIONS. Rev. J. B. Hartwell, missionary from China, gave some account of his missionary experience in that country, and spoke of the methods of spreading the gospel among the people there.

EXTENDED CO-OPERATION. Resolved, That a committee be appointed to consider the means of securing more efficient and efficient co-operation by the Boards of this Convention with State Boards, and with devoted societies of the Baptist denomination in the promotion of foreign and home missions, of publications and of ministerial education.

Dr. Ford made some pointed remarks on the subject, and on his motion the resolution was laid on the table. HOME MISSIONS. Dr. A. C. Teasdale, Corresponding Secretary of the Sunday-school Board of the Convention, read the eighth annual report. The receipts of the Board during the fiscal year were \$19,186.98. The expenses in managing its affairs per annum are as follows: Salary of Corresponding Secretary, \$2400; Salary of Corresponding Secretary, \$1200; Assistant Editor's salary, \$300; Postage, express charges and other incidental expenses, \$271.08; Office lights and fuel, \$1220.91; Traveling expenses of Corresponding Secretary, \$494. Total, \$4,888.99.

APPOINTMENT OF COMMITTEES. The following committees were appointed: On Missions to China: J. E. Welch, Missouri; R. Byland, Kentucky; T. E. Skinner, Georgia; B. Weaver, Alabama; Bradley Kimbrough, Tennessee; R. H. Graves, Maryland; J. L. Johnson, Virginia. African Missions: E. T. Winkler, South Carolina; C. Lewis, Kentucky; D. H. Selph, Georgia; R. B. Heiden, Georgia; E. S. Smith, Alabama; G. W. Young, Tennessee; J. L. Pettigrew, Mississippi. On Enlargement of Work: W. H. McIntosh, Alabama; B. Hartwell, China; G. W. Sanders, C. C. Butler, Virginia; J. M. Ransom, Missouri; W. H. Felix, Kentucky; J. W. Bogan, Missouri. Domestic Missions for Colored People: A. M. Dexter, Virginia; J. W. Steel, Alabama; C. C. Butler, Kentucky; J. W. Bogan, Missouri; W. E. Patton, Tennessee; W. A. Nelson, Tennessee; R. H. Holman, Missouri. Orphan Asylum in Creek Nation: S. H. Ford, Tennessee; H. Talbird, Kentucky; J. M. C. C. Carter, Virginia; C. H. Judson, South Carolina; N. H. Thomas, Maryland.

Committees to nominate members of the Board: J. W. M. Williams, Maryland; A. F. Crane, do; C. H. Ryland, Virginia; G. M. O'Connell, do; D. Johnson, West Virginia; John Mitchell, North Carolina; J. P. Boyce, South Carolina; C. H. Judson, do; W. D. Mayfield, do.

On the 16th of May, 1871, the Convention adjourned until the 17th of June, 1871. A public meeting was held last night in the Convention Hall, at the Convention, when Rev. C. C. Chaplin, of Arkansas, addressed the assembly. Addresses were delivered by Rev. J. B. Taylor, of Virginia, Rev. S. E. Sumner, of Missouri, and Dr. Sumner, of Alabama.

THIRD DAY. PROTECTION OF MISSIONARIES IN CHINA. Rev. J. B. Hartwell reported that the Committee on Missions in China submitted the following resolutions: Resolved, That the vast population of the Chinese empire, and the general aspect of the missionary work in that country, so important to the sympathies, prayers and contributions of the entire Baptist brotherhood as the grand field of missionary effort. Resolved, In view of the recent massacre of missionaries at Peking, and the impression that a general rising of the Chinese against the missionaries is imminent, and would be attended with the most disastrous results, we, the undersigned, do hereby petition the Board of Foreign Missions to send to China in regard to the protection of American missionaries. Rev. Mr. Knott also a missionary from China, and in the same session, and did not lay before the Board that vast empire. The resolutions were adopted.

COLORED POPULATION OF THE SOUTH. Rev. A. H. Felt, of Georgia, Chairman of the Committee on the Condition of the Colored Population in the South, reported that from such inquiry as they had been able to make, they thought there was an increasing disposition among the colored population of North Carolina to accept of the religious culture, and also to accept the aid of the United States in improving their religious condition. It was given them, and especially pastors and conductors of Sunday-schools. It was much to be desired that schools for general education and especially for the education of ministers, be provided for them. The committee did not deem it expedient for the Board at present to attempt the work. THE CHINESE IN THE SOUTH. Rev. J. B. Graves read the report of the Committee on the Religious Interests of the Chinese in the South. The report stated that owing to the derangement of the former labor system of the South, natives of China had been introduced into the South, in which States the Chinese number some two or three thousand. As the causes which led to the introduction of these heathen into the land still exist, the immigration is likely to increase in years to come. The committee felt that their fellow men, whom God, in his providence, was placing in their midst, how can we, said the committee, best benefit their immortal souls, and contain the influence of heathenism and these men return to their native land, to be converted to Christianity? The committee suggested first, that efforts be made to reach the Chinese through the medium of the English language; second, that as far as possible returned emigrants who can speak their dialect be encouraged to labor for them; third, that as soon as the number of the Chinese makes it advisable, a native Chinese colporteur from Canton, or from California, be employed to labor among them. The report was adopted.

THE MISSION TO ROME AND ITALY. Rev. Dr. Sampson read the report of the Committee on European Missions. They felt assured that the facts recited in the report of the Board will be recognized as a most imperative call of divine providence. Within less than a single year a plan has been conceived, and more than realized, of planting a Christian mission among the natives of the opening of Rome had prepared the preaching of the gospel, the conversion and baptism of several prominent young men, and the organization of a Christian church after the model described in Paul's epistle to the Romans in that ancient city. Their earnest and devoted missionary, Dr. Cote, has gathered a class of candidates for the gospel ministry, and had initiated an extended plan of colportage and mission work throughout the entire length of the Italian peninsula. These facts sufficiently indicate the determination which ought to possess their spirit. The committee recommended the adoption of the following resolutions: Resolved, That the Foreign Mission Board be desired to consider the expediency of appointing a General Superintendent of European Missions. Resolved, That our churches be urged to take means for providing for the support of the young brethren already gathered by Dr. Cote at Rome, the sum of \$200 annually being required for each of these young men. Several addresses were delivered in regard to the propagation of the views of the denomination in Rome. A collection was made in accordance with the suggestion contained in the second resolution. Great enthusiasm was manifested, and the sum, \$1163, was collected in a short time. The report was adopted, and the meeting adjourned until two o'clock.

AFTERNOON SESSION.—SYMPATHY WITH ENGLISH BAPTISTS. Rev. Dr. Burrows made some remarks in regard to the Baptist denomination in England, which is struggling to bring about the establishment of the English church as a state organization. He offered a resolution, which was adopted, that the Convention should sympathize with the English Baptists.

Arkansas; W. M. Lea, do; J. H. Lather, Missouri; A. C. Avery, do; M. Hillman, Tennessee; A. Hatchett, do; B. L. Helm, Kentucky; N. Long, do; H. Tupper, Georgia; J. F. Arvey, Georgia; E. B. DeGrae, Alabama; Israel Falmes, do; B. W. Blakely, do; W. S. Webb, Louisiana; W. H. Mitchell, Texas; K. Dodson, do; McCallum, Florida. Agencies for Foreign Board: S. L. Helm, Kentucky; A. E. Dickman, Virginia; C. C. Carter, Tennessee; S. F. Thompson, Kentucky; C. W. Warren, Alabama; J. B. Coleman, Missouri; P. M. Hayward, Georgia. On Credentials: J. S. Coleman, Kentucky; G. M. O'Connell, Maryland; J. W. Jones, Virginia; D. D. Johnson, West Virginia; John South, North Carolina; W. D. Thomas, South Carolina; W. R. Beck, Arkansas; Buckner, Missouri; W. A. Montgomery, Tennessee; J. H. Kimbrough, Georgia; S. E. Freeman, Alabama; J. W. Bogan, Missouri; J. M. Lewis, Louisiana; A. R. Chalmers, Kentucky. On Constitutional Changes: Kentucky, J. M. Lewis, do; Virginia, W. M. Williams, do; Tennessee, J. K. Murray, do; Arkansas, T. C. Young, do; Mississippi, O. H. Howell, do; Louisiana, J. M. Weaver, do; Missouri, J. S. Coleman, do; Georgia, W. M. F. Craddock, do; Alabama, A. F. Crane, do; West Virginia, G. M. O'Connell, do; Maryland, W. A. Nelson, do; North Carolina, H. K. Wallace, do; N. M. Pratt, do.

AFTERNOON SESSION. The Committee of Arrangements for a Baptist Convention, to be held in Chicago next year, presented a cordial invitation to the members to be present. Received with thanks.

DOMESTIC MISSIONS. A mass meeting was held in the Third Baptist Church, in the interest of Southern Domestic Missions. Addresses were delivered by Rev. E. M. Hatcher, of Virginia, Rev. S. E. Sumner, of Missouri, and Dr. Sumner, of Alabama.

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From the census would appear that the total of foreign-born persons in the United States is to be found stand thus: Natives, 209,823; Wisconsin, 303,845. The State of North Carolina latter, with a population of 13,578 foreign-born, with 1,068,101 total foreign-born.

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Resolution, no offered the following resolution of sympathy with his brethren across the Atlantic. That this Convention desires to express its warmest sympathy with the Convention held in England in their present effort to establish their principles by which the liberation of religion from state influence may be secured.

Louisiana Department.

Resolved, That we at present accept the Report on our State organs on the following conditions, viz: 1. A reasonable portion of the paper shall be allowed to represent our local laborers.

Resolved, That we do pledge ourselves to attend the circulation of the organ thus selected. Resolved, furthermore, that the ability with which the Report has heretofore been conducted, the harmonious and efficient cooperation of the local laborers, and the success of the enterprise as one of the best living experiments of Baptist Missions.

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desires to have a visit from Bro. Graves, and I hope, by the time our Convention meets, we will have consulted and arranged a programme, which will fill out all the time you can spare us.

As the pastor of the church at Mansfield I would heartily welcome you here, and there are churches on the route from Oak Ridge to this place sufficient to occupy many days.

I would love to have here one of your old-fashioned meetings of days, and have you preach Jesus to our people, and who can tell but that a mighty blessing would for Jesus' sake come upon us.

Public conveyance here is a great drawback. The whistle of the locomotive would be strange music in these parts. There is just now, though, considerable railroad-fever here. The cars are coming after a while. A stage-line from Shreveport to this place—forty miles—is the best we can do yet.

I hear, but little said about our approaching Convention, but hope there will be a large attendance, and much good accomplished. Yours, G. W. HARTSFIELD. Mansfield, La., April 29, 1871.

MINISTERS AND DEACONS MEETING.

The Ministers' and Deacons' Meeting was held, commencing on Saturday before the fifth Sabbath in April, with the Bartlett Church. The meeting was organized by the election of Elder J. B. Canada, Chairman, and N. P. Moore, Secretary.

Resolved, That, while we are assured that they rest from their labors—that they have exchanged the trials of earthly life for the blessedness of heaven—we yet feel, with lively emotions of grief, our loss of their society, their bright examples, their faithfulness, their devout and earnest piety; and we sympathize sincerely with the sorrowing hearts of the bereaved families at the thought of seeing them no more on earth.

Sister Sarah Rebecca Randall, a native of Greenville, South Carolina, and consort of Brother James E. Randall, entered our communion soon after the reorganization of the First Church, in 1860, on the 21st of June, by letter, from the Coliseum Place Church. She was baptized into the fellowship of that church in January, 1855, by Rev. W. C. Duncan, being the first lady received into that church by baptism.

Absent from the city for some years during the war, she returned to our midst after the return of peace, and by her many estimable qualities of mind and heart, and by her Christian virtues and graces, she endeared herself to all who knew her, and adorned the gospel of God our Savior.

Of a delicate organization and somewhat feeble frame, her health during some months past was quite impaired; and within the last few weeks of her life she declined rapidly. Fully resigned, cheered by the hope of the gospel, and leaning confidently upon the Savior, she went through the dark valley of the shadow of death, and at about 1 o'clock on Saturday, the 21st of January last, her redeemed spirit passed away from its mortal tenement in hope of a future resurrection.

Sister Mary Thirlow Barrett, a native of the State of Massachusetts—a widow of nearly fourscore years—(having been born in May, 1792), entered our communion March 2, 1865, from the Coliseum Place Church, with which she had been in fellowship for several years. She was received by baptism into the Shiloh church, Alexander county, Illinois, in 1840 or 1841, having previously been, for many years, a member of a Pedobaptist church.

Quiet and retiring in her taste and habits, infirm and far advanced in her pilgrimage, her life of late years was passed mostly in the seclusion of the home circle, except when filling her place in the house of worship. Here it was her pleasure to meet with her brethren and sisters and feast on the provisions of grace. Here she was present, for the last time, on Sunday evening—the day before her decease. The next morning about 11 o'clock, January 23d, she was smitten by the archer, and at five in the evening, her ransomed spirit peacefully left its tabernacle, and was wafted to its rest above.

We are glad to chronicle the successful inauguration of these meetings, and are satisfied that all of our brethren will take an appreciative interest in them when they come to know them. W. P. MOORE, Secretary.

The following is the programme as arranged for next meeting by the Committee: Sermon for criticism—subject, Titus ii. 1—W. J. F. Allen.

Is the voluntary and persistent non-attendance of a member upon the sessions of the church a Scriptural disqualification for membership?—F. M. Freeman.

Is the refusal of a member to contribute, "as God has prospered him," of his means to the support of the church, a justifiable cause for the withdrawal of fellowship?—J. B. Canada.

The officers of the church—N. P. Moore. From whence does the ministry derive its authority to preach and administer the ordinances?—G. W. Young.

What is the "modus" of receiving applicants into the Church of Christ?—J. H. Borum.

Exegesis, Acts xix. 1-5—G. W. Johnston. Successful pastor; means of attainment—P. L. Mitchell.

Christian union, is it desirable, and how?—Butler.

The relation of Sunday-schools to the church—Bibb. Call to the ministry—J. F. B. Mayer. Faith and repentance—Wm. Gowen. Prayer—McFadden.

The church—J. R. Graves. The ordinances—W. H. Barksdale. The best method of collecting moneys for church purposes—M. O. Quinn.

Exegesis, 1 Peter i. 2—J. B. Tichenor. Dancing, by their attendance?—J. R. Branham. The Sabbath—W. P. Bond.

How should a church regard an excluded member?—J. C. Ferguson. The origin of Baptists in America—Wm. Nolan.

Are there degrees of happiness in heaven?—E. P. Luckadoo. Is it the duty of a church, as a corporate body, to bind itself to pay the pastor's salary?—S. K. Melton.

W. M. GOWEN, W. J. F. ALLEN, N. P. MOORE, Com.

THE SUFFERER OF CALVARY.

Much has been written the past few months upon this subject, and several articles by the editor of THE BAPTIST, in which there were some points to which I objected; but the article in the editor in the issue of April 8th is so perfectly the thing that it settles the matter forever, so far as I am concerned.

To the closing item of the article, which is the "summa" of the whole. "Blessed, and blessed only, is he who can now say, THE SUFFERER OF CALVARY IS MY SAVIOR!" I can say, without doubt or fear, Amen, Amen! So let it be. Touch it not; it is truth, God's own truth. You who have not read it, do not fail to do so; and such as have read it again, and again; study it, pray over it. If the victim of Calvary is not our Savior, then we have none save gibbering priests and purple-robed mortals, and shall all go down to hell together!

I say, read it, and as you read remember what Elder Boyce has said, and with me, mourn over the seeming tendency of the teachings in our theological schools in general, and the Greenville school in particular. "I know that the old Bible doctrine of Landmarkism was denied by some of the teachers in that school as well as the succession of Baptist churches, but also, there are also to be seen the outcroppings of Socinianism!"

"A thousand thanks, dear editor, for eliminating this muddy question so clearly and truly. A word to some of our good brethren—cease your quill-driving upon this subject, for it must be now settled forever; and talk, pray and preach—preach this 'Suffering Savior' as the world's only hope, our precious, divine Redeemer."

The design of this little rambling article is to do that which, in the course of twenty years' ministry, I have never suffered myself to do but once before, (though a fast friend of THE BAPTIST and its editor), i. e., to write plain words of personal approval; hence I have now written what I have written. The article is so full of truth and preciousness I cannot refrain.

There is also a paragraph in the editor's "Way-Marks" (same issue,) of which I must say a word. That little paragraph with the prefix D. D., how it thrilled me as I read it—if possible, it brought me nearer in my heart to J. R. Graves than ever before. It certainly requires moral nerve and spiritual strength for mere mortals to turn aside from these high-sounding titles, and I do take courage and thank God that he gave J. R. Graves strength, not alone to do this, but in marked, unequivocal terms, to denounce this huge barbaque on Christianity—these unscriptural, undignified, degrading titles, for which, alas! too many itch and keep itching, most unbecomingly. Bro. Editor, not only will the Master, but thousands of good brethren bless you for the words in that little paragraph. AN OLD MINISTER.

HERE is a sample of a real worker for THE BAPTIST, and the result of working—a nice club. Hear what Bro. Dickey, of Oregon, says:

"I have been reading your paper over a year, and like it so well that I don't see how I could do without it. I think every Baptist in the land should read it. When I first commenced reading it, I set out to get others to subscribe for it, and after spending a good deal of time I got one subscriber only. Since then I have been loaning the paper to all that I could get to read it, and at the same time talking a good deal for it; and the other day I set out again for subscribers, and the above club is the result of my raid. I am much surprised to see Baptists so backward about reading and sustaining their own denominational papers. There are at least fifty Baptists in this vicinity that should be reading your paper, and I have resolved to do all I can to get them to take it. Whenever I can get a Baptist to read a few numbers, he will most always subscribe for it. Yours is decidedly the paper for the times, and is much needed in this country. I know of no other source from whence we can get so much good and useful reading for the same money."

Better to be understood by ten than admired by ten thousand.

Items.

PRELIMINARY TERMS AND USES IN—In the laws of Virginia, these can be found. In 1610, attendance at church twice every Sunday was enjoined upon pain, for the first fault, to lose their previous and allowance for the whole week following; for the second, to lose said allowance, and also to be whipped; and for the third, to suffer death. The law was subsequently modified as follows: "That every person should go to church Sundays and holidays; or he that neglects that duty, shall be a slave in the colony the following week; for the second offense he should be a slave for a month; for the third, a year and a day." We do wish we had such a "snappy law" in our time. It would make the lazy folks get up early in the morning on Sunday, 1862. "Every person who refuses to have his child baptized by a lawful minister of the Church of England—shall be amerced 2000 lbs. of tobacco. The whole liturgy of the Church of England shall be thoroughly read at church or chapel every Sunday." 1668—"If any Quakers or other separatists whatsoever in this colony assemble themselves together to the number of five or more, of the age of sixteen years or upward, under the pretense of joining in a religious worship not authorized in England or this colony, the parties so offending shall forfeit and pay for the first offense, 500 lbs. of tobacco, and for the third offense shall be banished from the colony."

"An advertisement of the Sunday service of a Methodist Church in this city, published in last Saturday's Star, closes as follows: 'Our best quartette choir in Philadelphia, under the direction of that magnificent tenor, F. R. Thomas, M. D., with Professor Harry Barnhart as base, and kindred talents as soprano and alto. Lovers of artistic music may enjoy a rich musical treat at every public service.' The above advertisement included the statement that some one would preach; but the only invitation in it is addressed to 'lovers of artistic music.' Are their souls more valuable than others? We began by saying that this was the advertisement of a church. Can it be possible that this is a mistake—that it is not a sanctuary of God where the gospel of his grace is proclaimed and magnified, but rather a religious concert hall, where scientific music is artistically rendered as 'a rich musical treat' infinite grace, how free it is! priceless in its two-fold sense! But it was never meant to go trucking after this fashion. A Christian church should be ashamed of such a temporizing proclamation, and a minister of the gospel should feel that his Divine calling is degraded by it."—New York Exchange.

"SHOOTING AT LONGBOW."—A Kentucky layman, writing in the Richmond Religious Herald, says: "A very large proportion of the rank and file of the Baptists in this country—perhaps a majority—do not give their assent to close communion." This is so greatly wide of the truth, as scarcely to need contradiction among Baptists. But we wonder that our brethren of the Herald suffered it to pass without correction, to prevent the erroneous conclusions which Pedobaptists might draw from it, to the damage of the denomination.—Christian Index. This paragraph escaped our notice in the Herald, and we thank the Index for bringing it to our notice. A Kentucky layman certainly does not represent the views of even a respectable minority of Kentucky Baptists.—Western Recorder. If a very large proportion of the Baptists of Kentucky is in favor of pulp communication, then we do believe that the Kentucky brother is correct in his statement. There's not one hair's difference between the two—we offer a premium for one point of essential difference to be shown.—En. Bar.

STANFORD CAMPBELLISM.—Doctor Hopkins of Louisville, Kentucky, in the Living Pulpit, a standard Campbellite publication, thus defines the faith and teaching of his sect touching the efficacy of baptism. "But will I not be damned if I am not baptized? Certainly. Why not? Is it the blood of Christ that really washes away the guilt of sin; we come to the blood, into the death of Christ, through faith and repentance, and in baptism. Why should you be damned if you do not believe, and not be damned if you are not baptized? Why is faith essential to salvation, and baptism not? The baptized man will be pardoned if he be a believer. The believer will be pardoned if he will be baptized. The baptized, penitent believer, according to the Savior's promises, will receive the remission of sins. No other man will."

INTOLERANT SPIRIT OF ROMANISM. The Christian Intelligencer says that the following "popish anathemas" is read in every Romish church on Thursday before Easter: "In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the Apostles, Peter and Paul, and by our own, we excommunicate and anathematize all Hussites, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians and other apostates from the faith; and all other heretics by whatsoever name they are called, or of whatsoever sect they may be. And also their adherents, receivers, favorers, and generally any defenders of them—as also schismatics, and those who withdraw themselves, or recede obstinately from their obedience to us or the existing Roman Pontiff."

I think that look of Christ might seem to say, "Thou, Peter! art thou then a common stone, which I at last must break my heart upon, for all God's charge to his high angels may guard my foot better? Did I yesterday wash thy feet, my beloved, that they should run Quick to deny me 'neath the morning sun? And do thy kisses, like the rest betray? The cock crows coldly. Go, and manifest a late contrition, but no brother's feet! For when thy deadly need is bitterest, Thou shalt not be denied as I am here; My voice, to God and angels, shall attest— Because I knew this man let him be clear!"

The Synod of Texas reports that "not a single man born in Texas, or brought up on Texas soil, had ever entered the Presbyterian church, though that church had been organized in the State thirty years. Is not that a solemn, shameful, and remarkable fact? Into the church in Houston, organized thirty-one years since, not a single male communicant has ever entered. I give these as characteristic of the state of things throughout the whole country."

THE total amount of fractional currency lost or worn out while in circulation will exceed \$3,500,000, or 15 per cent of the whole. There are in the world about 120,000,000 miles of railway, that have cost \$1,000,000,000, and give employment to more than 1,000,000 persons.

If we have remission of sins, it is through the blood of Christ; if we have a title to an immortal inheritance, it is through his life; if we rejoice in hope of everlasting glory, it is because he has entered that glory for us. The presence, the favor of Christ sustains the daylight of the Christian, in which he walks and in which he talks.

It has been stated that the General Baptists of England are strict communitarians, but a traveler corrects this. He says: "I went among them supposing this to be the case, and naturally inquired the matter to many of these whom I met; but what I saw and heard led me to believe that the most influential portion of the body were strictly in favor of open communion. I did not hear one word in favor of close communion while in England."

"ST. PETER'S CHAIR" AT ROME.—In one of his lectures on Peter's supremacy at Rome, Cardinal Wiseman based his chief argument on the tradition concerning the chair of St. Peter, said to have been St. Peter's; when he must have known that it was certainly assumed fifty years since by two French priests, who found on its seat extracts from the Koran, and ascertained that it was manufactured in Venice and brought to Rome centuries subsequent to Peter's death.

RETURN OF THE JEWS TO PALESTINE. The Philadelphia Press states that the Sultan of Turkey is offering strong inducements to the Jews to emigrate to Palestine, and has even expressed a willingness to sell them the Mosque of Omar, (an almost incredible statement) which, if it will be realized, occupies the site on Mount Moriah of the ancient Temple. He adds: "Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners. This mighty revolution will follow in the wake of such an event is probably as certain as that the Jews will return at all; as all events, affairs in that immediate region of the East must ere long become an engrossing theme among the nations of the earth."

LOOK OUT FOR HIM.—E. M. Boyce. A Warning. This man walked on me, about a month since, showing me letters from the church in Canton, and, I think, about Ithaca. He had, he said, been persecuted, etc. His wife's health required her to remove South, and he begged me to give a note, so that he might seek some place at the South. I now learn he is at the Eastern Shore—Bellevue at Newmarket. Letters from Dr. Weston said Dr. J. L. Kennard, of Philadelphia, warned me that he is a most plausible and unprincipled impostor, who has abused the confidence of churches. Dr. Kennard sends me the action of the Philadelphia Association. The committee of that body, composed of the most eminent pastors and laymen, examined the conduct of Boyce for sixteen years past in several States, and warn the churches against him as a false and dangerous impostor, and a man who has abused the confidence of churches. Dr. Kennard sends me the action of the Philadelphia Association. The committee of that body, composed of the most eminent pastors and laymen, examined the conduct of Boyce for sixteen years past in several States, and warn the churches against him as a false and dangerous impostor, and a man who has abused the confidence of churches. Dr. Kennard sends me the action of the Philadelphia Association. The committee of that body, composed of the most eminent pastors and laymen, examined the conduct of Boyce for sixteen years past in several States, and warn the churches against him as a false and dangerous impostor, and a man who has abused the confidence of churches.

The Catholics now claim six millions of communicants and three millions of voters in America, and that if they continue to increase for the next thirty years in the ratio of the past three decades, they will control this country, politically and religiously! The Catholics claim a clear voting majority of fifty thousand in New York City. In ten years they will, at their present rate of increase, control every city on the continent containing twenty thousand inhabitants, and in twenty years every city of ten thousand. Protestants and Baptists are aiding them by assisting them to build churches and schools, and by patronizing their schools. Below are the statistics for the various chief religious denominations in the value of the church property.

Table with 2 columns: Denomination and Ch. Prop. Roman Catholic 40,869 \$1,801,000 Baptist 4,597 864,000 Methodist 3,778 894,000 Presbyterian 2,800 978,000 Lutheran 2,005 128,000 Prot. Episcopal 2,795 868,000 Congregational 2,688 744,000

Last year a Protestant minister, Dr. Hatfield, we think, preached a sermon exposing the errors and dangerous influence of Catholicism in Chicago, and the next day the City Council was called upon by the Catholics to pass a law prohibiting such discourses as incendiary in character and calculated to stir up riots in the city! A minister in Missouri was silenced by a shower of rotten eggs while speaking against Catholicism; and Gaspari, the Italian patriot, was repeatedly mobbed and his life threatened, as was that of Dr. Cote in Canada and New York, when exposing the errors and designs of the Papacy in this country. If the influence of Romanism continues to increase, under the protection of a Romanized political press, it will be worth any minister's life to preach against Catholicism in our great cities and larger towns. If we have ought to say, we should say it now and fast. The National Baptist says: "Of one thing we may rest assured, the Romanists of this country are agreed in a determined effort for the control of our political and educational affairs. All their movements, especially in our larger cities, are directed to this end. Where they can by an opponent, or silence him, they will certainly not hesitate to do it, least of all, when it can be done with public money. We do not want them deprived of a single right, nor interfered within a single legitimate action. American citizens, of whatever creed, are equal before the law. But Romanism, as such, is hostile to republicanism, and insists upon the control of the State by the church. We do not want Protestants, above all, we do not want Baptists to abet these iniquitous, Papal schemes, but rather to do all they can to frustrate them."

FOREIGN MISSIONS.

A public meeting on the subject of Foreign Missions was held last night in the Third Baptist Church, and was conducted by delegates to the Convention. There was a large attendance. Rev. C. C. Chaplin of Kentucky, presided. Addresses were delivered by Rev. J. H. Hartwell of China, Rev. J. M. G. Breker of St. James, and Dr. Fowdexter of Virginia. The speakers directed their remarks principally to the necessity of missions in China and Africa.

DEAR BRO. GRAVES.—At the request of Bro. L. P. Jones, I write you of the constitution of a new Baptist church in Obion county, Tenn., on the North-western Railroad, six miles from Union City, on Saturday before the third Lord's day in April. The presbytery, consisting of Rev. S. P. Jones, J. L. Burton, of Union City, and the writer, met a large congregation at their new house of worship, and after sermon by the writer, Bro. Jones was called to the chair and announced the object of the meeting, whereupon several letters were presented from Poplar Grove, Ky., and from Covington, Tenn., which were read and received by the presbytery, and after they had adopted the Articles of Faith and the Church Covenant in the Encyclopedia of Religious Knowledge, they were recognized as a Church of Jesus Christ, by the presbytery extending the hand of fellowship, to be known as Woodland Church. Bro. Jones was then chosen as their pastor. They then recognized J. C. Hogan and G. P. Saunders, from Covington, as their deacons, and elected Bro. Alexander, who was ordained on Sunday in the presence of a large audience. The church met the next Lord's day and organized a Sunday-school, with a fair prospect of accomplishing some good. May God's blessing rest upon them. N. H. MCFADDEN. Covington, Tenn., May, 1871.

DEAR BAPTIST.—I have heard and read a great deal concerning the corruption of the Roman Catholic Society, but circumstanced as I was I had not the privilege of hearing a priest argument and dilate upon the virulent and strident dogmas taught by the Society until yesterday. A priest visited our calm little town and employed a place to exhibit Catholicism. He commenced his operation by declaring that he was a High Priest, endowed with all power adequate to expiate and disannul the sins of the vilest malefactor on earth, and undertook to corroborate his position by saying that "Christ gave Peter the keys of heaven and hell," and that he gave his "twelve disciples the power of monarchs, and that after they passed away the priests became possessors of the keys, and that the power Christ gave the twelve was their hereditaments," and then illustrated it very limpidly by comparing himself with the Lord. He averred that if a man offended him that he (the priest) could either forgive him himself or authorize another person to do it in his stead. "So with God," he said, "he can forgive or authorize men to do it." Transubstantiation was the next theme upon which he took a vast excursion, and endeavored to confute the doctrine inculcated by the Baptists appertinent to the Eucharist, but made a complete failure. This, I think, is enough to rouse the Baptists from their stolidity and torpidity to a sense of duty, and induce them to use every argument and effort within their power to evade the omnivorous and approximating terrors and dangers of Catholicism. W. P. ROUTH. Lebanon, Va., May 5, 1871.

From the census returns of 1870 it would appear that the largest proportion of foreign-born persons in any of the States is to be found in California. It stands thus: Natives, 358,393; foreigners, 209,853. Wisconsin comes next, with this exhibit: Natives, 690,320; foreigners, 304,845. The States with the smallest foreign population would appear to be North Carolina and Virginia. The latter, with a population of 1,211,393, has but 13,573 foreigners; while North Carolina, with 1,068,113 inhabitants, has but 3022 foreign-born.

That calling and condition in life are best for us, and to be chosen by us, which are best for our souls, which least expose us to sin and give us more opportunity of serving and enjoying God.

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