

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. V. MEMPHIS, TENN., SATURDAY, FEBRUARY 17, 1872. No. 24.

THE GREAT HEREFTER.

The goal of life to win,
That joy beyond the shadow of time
The better years begin—
When through the nameless ages
I cast my longing eyes,
Before me, like a boundless sea,
The great hereafter lies—
Along its brimming bosom
Perpetual summer smiles,
And gathers like a golden robe
Around the emerald isles—
There in the blue long distance,
By lulling breezes fanned,
I seem to see the flowering groves
Of fair old Enoch's land.
And far beyond the islands
That gem the waves serene,
The image of the cloudless shore
Of holy heaven is seen.
Unto the great hereafter—
Aforetime dim and dark—
I freely now and gladly give
Of life the wandering bark.
And in the far-off haven,
When shadowy seas are passed,
By angel hands its quivering sails
Shall all be furled at last.

THE GALLATIAN DEBATE.

Held in the city of Gallatin, Tenn., commencing Monday, January 15, 1872, between D. Lipscomb, Campbellite, and Eld. Geo. W. Griffin, Baptist.

Mr. Lipscomb's Second Speech.

It behooves me to notice some of the positions the gentleman has advanced, and yet there is not much that demands attention. 1. He denies, if I understand him, the identity of church and kingdom, and calls for proof. I am a little surprised at this. I will quote from Hebrews: "Ye are come unto Mount Zion," etc., "and the general assembly and church of the first born which are written in heaven." This refers to all on earth and all in heaven—"the church of the first born." Matt. xvi: "Upon this rock I will build my church." Did he find a single congregation? I call your minds to the fact that the two terms, "kingdom of heaven and church of God" are synonymous. It is true that the Greek terms *Ecclesia* and *Basilia* are not intertranslatable, but they refer to the same institution, viewed from different standpoints.

He has read from A. Campbell's writings. I am not here to defend Mr. C. He has referred to Pentecost, but I have not got there yet.

I will read the corroborating testimony of the great Baptist historian, Wm. Jones' Church History, page 48:

It is manifest that matters were now arrived at the utmost crisis, between the apostles and the Jewish rulers, who were cut to the heart by the answer which the former had given them. The rage of the Sadducees could no longer be restrained; and the destruction of the apostles was the first thing that occurred to them. A true picture of the spirit of bigotry in every age, when men armed with power have been engaged in opposing the cause of truth and justice. But God, who in his overruling providence, had hitherto guarded the lives of his servants, and had still further occasion for their labors, restrained the wrath of the Jewish rulers, and averted the purposes of this confederacy. There was among them a certain doctor of the Jewish law, of the sect of the Pharisees, (said to have been the son of good old Simon, mentioned Luke ii. 25), and certainly the preceptor of the famous apostle Paul, a person of great eminence in his profession, and deservedly venerated for his prudent counsel in cases of difficulty. Gamaliel, after requesting that the apostles might with justice a little while from the hall of justice, gave his advice that they should let those men alone. He reminded them of the fate of several impostors who had risen up among them from time to time, but who had all come to ruin; and that if this new sect were a mere human institution, it was unnecessary to give themselves any trouble to suppress it, for it would of itself quickly come to an end; but if it were really of God, all their opposition would be in vain, and they themselves would only be found ultimately fighting against heaven. The advice of Gamaliel prevailed; the apostles were again called in, and again commanded not to speak any more in the name of Jesus; yet, to save appearances, they were not dismissed until they had been scourged and enjoined silence. But neither the stripes nor the injunctions had any influence upon them; they retired from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Jesus, whilst daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

At this interesting period, while Satan's kingdom fell like lightning from heaven before the preaching of the everlasting gospel, and the number of the Christians was daily increasing, a circumstance arose in the church, which demanded the attention and engaged the wisdom of the apostles. The church, though consisting wholly of Hebrews,

comprised two classes of persons: one part understood only the Hebrew and Chaldee languages, which was used in their synagogues at Jerusalem and its vicinity; while the other had been accustomed chiefly to the use of the Greek language, into which the Old Testament Scriptures had been translated, (the version which we now call the Septuagint) and which had been for some time in common use, previous to the coming of Christ, in all the Jewish synagogues dispersed throughout the cities of Greece, as well as in Egypt. These last were called Hellenists, or Grecians; and of them it would appear, there were at that time many in Jerusalem, members of the church.

Paul said, "I have laid the foundation." The other apostles did the same. He preached Christ, and thus laid the foundation. He could not have laid the corner stone until Christ died. My opponent says "the God of heaven set up the kingdom"—that Christ built his church; but the Scriptures say the apostles set it up. He ridicules the idea that the apostles set it, God did it through the apostles—by proxy. What one does by another he does himself.

Tonching his criticism on "at hand," I said it was not then present, but nigh, approaching—not immediately here.

In the case of Judas, he was not in the exact place that Jesus occupied. A man's money may be "at hand," but his creditors never get it.

He reports me as saying that there was no law before Christ died. I said that the will of Christ did not assume the force of independent authority, and I quoted from Paul, no testament is of force while the testator liveth, and the woman an adulteress if she married while her husband liveth. My point is this: the laws of Christ were not independent before his death. If Jews left the law before Christ's death they were guilty of adultery.

I will read Gal. iv. 5. Christ died "to redeem them that were under the law." Under what law? Christ was made under the law—the Jewish law when here on earth. When did Christ pass from under the law? When did he take it out of the way, and give us the privilege to become sons of God and members of his church? I answer, when he was nailed to the cross. (Col. ii. 12, 14.) Let Mr. G. take issue with Paul.

Christ declared that not one jot or tittle of the law should pass away until all was fulfilled. When was it fulfilled? Not before Christ died, was buried and raised from the dead, etc. (See Heb. ii. 18.)

I admit there was a kingdom in existence, but it was in a preparatory state; and it was in this state it was preached by Christ and his apostles. John was preparing materials, and so did Christ, and so did the apostles, but the kingdom was in a disorganized state. When was it set up, and who set it up? Peter, and so one else, was authorized to do it. Call it by proxy, if you will, but he still set it up. What one does by another, he does it himself, and so Christ or God may be said to set it up.

Touching his passage concerning the kingdom of heaven suffering violence, etc., I will illustrate my definition. The Confederacy, from the days of Abraham Lincoln, the Southern Confederacy was preached and all men pressed into it; but was it open to the nations of the earth before it was organized? So the kingdom of heaven was not opened until Peter opened it at Pentecost. It is true, John preached the kingdom at the end of the law—much language is prophetic—and in this future events are spoken of as present; e. g., John said he saw the New Jerusalem coming down from God. The event was in the far future, but spoken of as present. So we must interpret it. I do not understand Mr. G. He has John preaching the kingdom, but he leaves John out.

"Who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. i. 10.) Also Heb. ii. 14, 15: "That through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." And he abolished death? When he was crucified. Not before. I will read Hebrew on the same. (He reads awhile from Heb. x. 14.) I mistake the quotation. (Moderator Kelly gives him x. 14; he reads awhile, it is not here. At last while it is in the 10th and 9th. He reads:) "Then said he, Lo, I come to do thy will, O God. He taketh away the first; but he retaineth the second." I call attention to the fact that he did not

establish the second until he took away the first. (See Rom. i. 3,) for the resurrection was necessary to prove him to be the Son of God. Now I will show that he was proved to be the Son of God, by his answer to John's question, "Art thou he?" Luke vii. 19, 20: "And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come, or look we for another?" When the men were come unto him, they said, John Baptist has sent us unto thee, saying, Art thou he that should come, or look we for another?"

3d. By the voice of the father, at his baptism, Matt. iii. 17: "And a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

3d. By his forgiving sins, Mark ii. 5, 7: "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." But there were certain of the Scribes sitting there, and reasoning to their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?"

The resurrection was an additional proof, or only confirmed what had already been established.

Mr. L. further argues that as the keys were given to Peter, he only had authority to open the kingdom, and this he did not do until after the death of Christ. He says in another place, the kingdom was not opened to its denizens until after Christ's death. I must say my friend is a very remarkable man, for he has citizens without a State, and if his position were correct, we would find Christ a king without a kingdom, and men going into that which had no existence. He admits the existence of a disorganized kingdom! John, Christ, and the apostles gathered materials, and Peter and no one else set up these materials, and yet Christ said men pressed into it. Luke xvi. 16:

"The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."

If Christ is correct we then have men pressing into the materials of the kingdom (according to Eld. L.) and not into the kingdom itself. Now be gets off something about the Confederacy and Abraham Lincoln, which, if funny, is not to the point.

I will call your attention to further arguments proving that there was a kingdom opened before the death of Christ. I have before said that Jesus confessed before Pilate that he was king, and he also claimed a kingdom at the same time, for he says, "My kingdom is not of this world." John xviii. 36:

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

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"EVEN ME." The *Congregationalist* reports a marked instance of the power of the Holy Spirit that lately occurred in one of our inland Sunday-schools. The singing leader was a man of social tendencies, moral and upright, though far from being a Christian. (One Sunday the hymn "Even Me" was commenced and sung as usual, but when the leader came to the passage:

"Pass me not, O gentle Saviour,
Let me live and cling to thee,"
in anguish he cried out, "Pray for me!" It was a scene of thrilling interest, and earnest prayers then went up from teachers and scholars that he who had so long sung the sweet songs of Zion, without feeling their power, might now sing with the spirit and the understanding. Their prayers were soon answered, for in the evening the sceptic confessed Christ openly, and announced his intention to serve him all his life as a faithful Christian.

PRESBYTERIAN OPEN COMMUNION. The willingness, not to say anxiety, of Presbyterians to commune with Baptists is of recent date. There was no such thing in the reign of Charles I., when, in opposition to "the toleration of Protestant sectaries" by Parliament, "the Presbyterians exclaimed, that this indulgence made the Church of Christ resemble Noah's ark, and rendered it a receptacle for all unclean beasts." (See *History of England*, chapter 58.) Baptists or Anabaptists, as they were then called, were classed among the "sectaries": but now is my kingdom not from hence?

Jesus at this time was a king with a kingdom, and yet Eld. Lipscomb coolly tells that the foundation of the kingdom was not yet laid—the apostles must do this on the day of Pentecost. But Jesus declared before Pentecost, that "All power is given unto me in heaven and in earth." (Matt. xxviii. 18.) Power here is the word which answers to the Greek *Exousia*, which means authority, rule, dominion and jurisdiction. (See Acts v. 4.) Then he had universal power. All the powers of the universe are his, yet Campbellian tells us that Jesus, at this time, had no royal authority, that he must first be coronated king in heaven before he could exercise the prerogatives of a king.

Rates of Advertising.

For the first year, per line, one dollar; for the second year, per line, fifty cents; for the third year, per line, thirty cents; for the fourth year, per line, twenty cents; for the fifth year, per line, fifteen cents; for the sixth year, per line, ten cents; for the seventh year, per line, seven cents; for the eighth year, per line, five cents; for the ninth year, per line, three cents; for the tenth year, per line, two cents. All changes of rates will be charged for. All changes of rates will be charged for.

BAPTIST DOCTRINES, PRINCIPLES AND PRACTICES.

IMPORTANT DOCTRINES.

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

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of 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 numbered children and adults, (not believers and their unnumbered children and adults on probation,) associated by voluntary covenant to obey and execute all the commands of the Lord, having the same organization, discipline, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no law

Mississippi Department.

W. P. LOWERY, EDITOR.

OF ALL THE DEPARTMENTS OF THE BAPTIST CHURCH, THE MISSISSIPPI DEPARTMENT IS THE MOST IMPORTANT. IT IS THE ONLY ONE THAT IS ENTIRELY IN THE HANDS OF A SINGLE PERSON. IT IS THE ONLY ONE THAT IS ENTIRELY IN THE HANDS OF A SINGLE PERSON. IT IS THE ONLY ONE THAT IS ENTIRELY IN THE HANDS OF A SINGLE PERSON.

SUMMARY.

PRAYER FOR MISSISSIPPI COLLEGE.—We invite attention to Dr. Webb's communication in this week on this subject. If there is one special interest that should enlist the thoughts, prayers and means of the Baptists of Mississippi, Arkansas and Louisiana more than any other, it is this college. Let the brotherhood of these three States but do their duty and a bright future awaits this college. Great blessings are doubtless in store as the result of faithfulness in this department of Christian effort.

ELK. J. B. GARNER has settled at Oxford. He will preach two Sundays in each month to the church there, and will probably give the other two Sundays to other churches near by. His principal object in going there is to receive the assistance the State University offers him in completing his education.

SAMUEL MORSE.—Some of the brethren in Mississippi send the money to us for the paper. This they may do when they prefer it. See direction at the head of our Department: "I cannot be responsible for money sent to us until it comes into my hands, but I will be responsible for all that I receive." We are not aware that any money sent us has ever been lost, or that any one paying us for the paper has failed to receive it. A few mistakes and delays—very few—have occurred in our list, and they have been promptly corrected when we were notified of them. We make it a rule also to answer every letter containing money, so that parties sending it may know that it came safely to hand. If any should fail to hear from us in such a case they should write again.

ELK. M. P. LOWERY.—Dear Brother:—Please answer the following queries through THE BAPTIST, to-wit:—
1. A member of a Baptist church, whose father is a member of the Methodist society and greatly prejudiced against the Baptists, and through the influence of the father, the Baptist brother submits to have his infant (one of many children) sprinkled, or baptized (as they term it) by a Methodist presiding elder. What course should the church pursue toward the Baptist brother?
2. The church afterward elected said brother to the office of deacon and call for a presbytery to ordain him. Would the presbytery do right to refuse to lay hands on him so much, especially when said brother communes with the Methodists?
3. Should not the church be called to order by the Association for her act in electing him, with a full knowledge of the above facts?
A. A. RACZKA.

Answer to first query.—A man that is a heretic, after the first and second admonition, repeat (Titus iii. 10). Notice, there is to be a first, and also a second admonition. If a man is a Christian, he will regard the right kind of admonitions from his brethren. He should not be abused, nor admonished. If he believes in infant sprinkling, he ought not to be a Baptist; if he does not believe in sprinkling infants, he is certainly very forgetful of his obligation to God, to turn aside to please his father, by doing that in the name of the Lord, which the Lord does not require of him. "Whatever is not of faith is sin."

Answer to second query.—We think the presbytery would do right to refuse to ordain him, and to show the church the impropriety of setting forward, as an officer of the church, one who is not sound in faith and consistent in practice. "Lay hands suddenly on no man." (1 Tim. v. 22).

Answer to third query.—An association is an advisory council, and should advise a church in such a case; and if the church persists in giving encouragement to such irregular and heretical practice, she should be dropped from the fellowship of the association.

MINISTERS OR ASSOCIATIONS.—We have only received minutes for 1871 of eleven out of the twenty-eight associations in the State, viz: Chickasaw, Coldwater, Pearl River, Yalobusha, Aberdeen, Tishomingo, Mississippi, Mississippi River, Yazoo, Pingah and Tippah. Brethren, please send them on. We want to make a report of all the missionary work in the State and complete statistics.

UNITED SUNDAY-SCHOOLS.—We invite the special attention of all Baptists who favor union Sunday-schools to the article of B. W. L. B. in another column, headed "Sectarian Smuggling, or Snakes in the Grass." We happen to know of a union(?) Sunday-school in this part of the "Lord's moral vineyard," in which the children of Baptists were taught the "Shorter Catechism" of the Presbyterian church, and received each of them a present of a neat Bible for learning it.

AMERICAN BAPTIST YEAR BOOK, 1871.

Facts and Reflections.—Will the Baptists of the South "occupy" till their Lord comes, or will they "surrender" to others?

ELK. M. P. LOWERY.—Dear Bro.—The field assigned, in the providence of God, to the Board of Domestic and Indian Missions, located in Marion, Alabama, is very extensive and deeply interesting. It embraces the District of Columbia, the Indian Territory, and the fourteen Southern States, including an area of about 950,000 square miles. The present population of which is about 14,000,000. When as thickly settled as Massachusetts now is, its population will be over 175,000,000. As its climate, soil and products are far superior to those of Massachusetts, we may well suppose that its population will ultimately be not less than 200,000,000. This is the field which

God has assigned to the Marion Board, or to the Baptists South.

The question now is, Will they "occupy" it, that is, take possession of and cultivate it, or will they "surrender" it to others?

The inhabitants of this territory are divided—

1st. Into two general classes, *whites* and *blacks*. The command of the Master is: "Preach the gospel to every creature," blacks as well as whites; "make disciples" of them, as well as of whites; "baptize" them, when so made, as well as others; "teaching" them, as well as others, "to observe all things whatsoever he has commanded;" and to such, the promise is, "Lo! I am with you to the end of the age."

According to the late census, the population of the black in the United States in 1870, was 4,995,264, probably not less than 4,000,000 within the territory of the Marion Board.

These millions of colored people were born and raised among the whites of the South, and so long as they were slaves, the white cared for them, looked after them, and provided for them, in sickness and in health; nor did they altogether neglect their spiritual wants. The gospel was preached to them very generally, and multitudes of them professed conversion, and became members of churches of the various denominations; many of them were being taught to read, and Sunday-schools were being established among them; many a nester and mistress, old and young, were teaching them the Bible on the Sabbath.

But, contrary to the belief and expectation of most of the people South, they were not always to be slaves. God, in his sovereignty, determined otherwise. He gave them their freedom. His ways are not as our ways, nor his thoughts as our thoughts. Had we recognized his hand and his providence in their freedom, and our obligations still to care and provide for them, both in temporal and spiritual things, how different it would have been with both parties—how much better for both blacks and whites!

But, instead of that, as soon as they were freed we dropped them—let go of them, and left them to themselves. Northern politicians saw the use that they could make of them, and with all possible speed they rushed in among them, and in a few weeks had them, almost to a man, secured to them in "Loyal League" associations, by which they have become the solemnly sworn enemies of the whites of the South. They knew that the vote of the most ignorant black man was as powerful at the ballot box as that of the most intelligent white man. Hence the zeal with which they hunted them up and bound them together in "Loyal League."

While the politicians of the South passed them by on the one side, the various religious denominations of the South passed them by on the other side. This gave the various religious denominations of the North the best opportunity in the world to slip in unawares and clinch the nail driven by the "loyalists," and thus make them doubly secure to the interests of the North, politically and religiously.

According to the American Baptist Year Book, first and last, the Baptists of the North have done much for them, both for their education and their conversion to Christianity, all of which is highly commendable in one point of view, but very objectionable in another; commendable so far as separated from politics, and objectionable so far as connected with politics.

According to this "Year Book," the Baptists of the North, with less than 600,000 members, are doing more for the colored people of the South, in one year, than all the Baptists of the South, about 900,000, are doing for both home and foreign missions in two years. This is a real worthy of imitation—would that the Baptists of the South had more of it!

Perhaps it would be more satisfactory to some to see some facts on this subject. In the annual report of the A. B. H. Society, in the Year Book 1868, they say: "Fifty ordained ministers have been commissioned to labor exclusively for the colored people. Thirty of them were colored preachers." Of course twenty of them were white preachers. "We have aided ninety-seven colored Baptist churches in supporting their pastors. We have sustained schools at Washington, Alexandria, Culpepper, Fredericksburg, Williamsburg, Richmond, Petersburg, Portsmouth, Raleigh, New Orleans, Murfreesboro, Nashville, Albany, and Ashland. The teachers of these schools and our missionaries have given instruction to more than three hundred colored preachers and persons having the ministry in view." To use their own expression, they feel that they "have lighted their candles" in our schools, and not a few of them have gone forth to light up the surrounding darkness.

Time and space will not permit me to show from facts published in the Year Books of 1868, '69, '70 and '71, what the Baptists North have done and are doing

for the blacks. All of their Bible and Missionary Societies together have probably given from \$100,000 to \$200,000 a year for their education and Christianization. They say that 2,000,000 of them are Baptists by profession or connection. They have six or eight theological schools in the South for the education of colored preachers, besides the hundreds and thousands of day and Sunday-schools scattered all over the South, whose teachers are commissioned and sustained by these various societies of Northern Baptists. They claim to have put the Bible or Testament into almost every colored family in the South; to have taught more than 100,000 children to read, and to have prepared many hundreds to go forth as teachers of the blacks.

Now the objectionable part of these otherwise commendable efforts may not be apparent to all.

I have in my possession the "Minutes" of three different colored Associations, bound in one pamphlet, and published in "New York, by Lange, Hillman & Lange," 1868. Among the preachers most prominent in these Associations were several from the North, claiming to be educated and sent out here by the North, to dispel the "darkness" surrounding the blacks of the South. Two of these colored preachers were appointed a Committee on Resolutions. Of the many presented and unanimously adopted, here is one, as found on page 5, and both of the preachers who offered them resolutions are now in the Legislature of Mississippi, here in Jackson:

"Eld. H. P. Jacobs then offered the following resolution, which was unanimously adopted:

Resolved, That we are a down-trodden and oppressed race, but, through the providence of God, we have got our freedom, and as such, we will pray the Lord to sustain us and this nation in the right, and make it an asylum for the poor and oppressed of every land; and further, that we, as an Association, will ever pray for the success of that great party known as the Republican party, that gave us our freedom; and we will discountenance any and all parties that are opposed to us having equal rights before the law; and furthermore, we recommend to all the churches that compose this Association, and sister and neighboring churches, to adopt these resolutions; and furthermore, we will discountenance any and all persons that will go with any party that is opposed to our rights, either by preaching or speaking; and we, as an Association, appeal to all the people to withhold their aid from all such; and furthermore, we, as an Association, heartily endorse the action of the Consolidated Baptist Convention held at Savannah, Georgia, in adopting the American Baptist as our organ, and we, as ministers, will do all we can to get subscribers for it.

This resolution was endorsed by the next two Associations, and commended to all the churches in the land for adoption, and its author and his assistant, Eld. J. M. P. Williams, now also in the Legislature here in Jackson, warmly commended to all the churches and people through the land.

This shows the kind of influence exercised over the blacks by colored preachers educated in these schools, founded, endowed, and built up by Northern Baptists. This and similar resolutions have been adopted in most, if not all, the churches, associations and conventions of the colored people of the South under these Northern Societies, and, as they print their minutes, and offer similar sentiments, we take it for granted that it is just as they, the Northern Baptists, would have it. Already the Baptists of the North "occupy" the large portion of this field; and now the question is, Will the Baptists South come in at the eleventh hour and "occupy" the rest of this field, or will they surrender it all to others?

There are some who yet prefer Southern whites to Northern whites.

E. C. EAGER, Dis. Sec.

Clinton, Mississippi.

(TO BE CONTINUED.)

SECTARIAN SMUGGLING, OR SNAKES IN THE GRASS.

B. W. L. B.

The alternative presented as the heading of this article may sound queer to some whose attention is attracted by it, but the design of the writer is not simply to excite curiosity. I do not pretend to be skilled in the science of nomenclature. The purpose of this paper is to state some facts transpiring under my own observation. These facts I deem worthy the consideration of our Baptist brotherhood, especially of those known as "Sunday-school men."

After reading the facts alluded to, and the conclusions which may be drawn from them, each can determine for himself as to whether the heading fits the article, and if not satisfied with the name, may change it to suit his own fancy.

In the year 1867 I was pastor of the church in D—, a railroad village in Mississippi. This church had a union Sunday-school, participated in by the Methodists in the neighborhood. As might be suspected, the books used were those published by the American Sunday-School Union. I was informed that a Methodist preacher procured the library for the school before I assumed the care

of the church. Among the teachers of the school was an intelligent lady, whose parents were zealous Methodists during their life-time, but had died when she was quite young. A few months after I commenced preaching to the church (I lived near twenty miles away), I received a letter from the lady alluded to, inclosing one of the Sunday-school books. I was somewhat surprised at the contents, both of the letter and the book. The latter—I have it now before me—is a very small pamphlet, bearing the following title: "A Short Catechism for Young Children. By John Brown, late minister of the gospel at Haddington."

The lady had marked several passages in this book, and inquired of me as to whether the Baptists and Methodists believed the doctrine contained therein—if this was the teaching of the Bible, then she ought to have her children baptized, etc. I will give the quotations for the benefit of those who have never noticed the book. On pages 11 and 12 of this "short catechism," we find the following questions and answers:

Q. How many kinds of sin are there?
A. Two.

Q. What are these two kinds?
A. Original and actual.

Q. What is original sin?
A. It is that sin in which I was conceived and born.

Q. Doth original sin wholly defile you, and is it sufficient to send you to hell though you had no other sin?
A. Yes.

On pages 28 and 29 occurs the following:

Q. How many sacraments are there?
A. Two.

Q. What are these?
A. Baptism and the Lord's supper.

Q. For what end hath Christ appointed these sacraments?
A. To seal and apply himself and his benefits to us.

Q. Wherein were you baptized?
A. With water.

Q. From what sin did you need to be washed in your infancy?
A. From my original sin.

Q. In whose name were you baptized?
A. In the name of the Father, Son and Holy Ghost.

It is seen at a glance that this catechism was prepared for the "sprinkled" children of the church. In these brief extracts children are taught that original sin is sufficient to send them to hell of itself, and that this original sin is washed away in baptism. Is not the conclusion inevitable that unbaptized children, dying in infancy, go to hell on account of original sin? The extracts also teach that baptism is *absolutely*, and that Christ seals and applies himself and his benefits to us in baptism. Could a greater number of falsehoods, or more pernicious heresy be taught in a smaller compass of words? Is not such teaching deadly poison to the mind of a child? Give my child strychnine, and you can only kill the little body—Jesus will take care of the soul; but for him to receive and believe such teaching as the above, may be the means of his losing both soul and body in hell. Can it be possible that in this age of gospel light, such monstrous heresy is set forth as being the teaching of God's Word? Is it strange that the lady, who sent me the book, should have been grieved because her children had not been baptized, and that she should ask my advice in regard to the matter? I should state here that this lady, though intelligent and well educated, was not at all posted as to what Baptists believe. At that time she had never heard a sermon on Baptist doctrine. The Baptist reader can very easily imagine the tenor of my reply to her letter. At the next church meeting after the reception of her letter, when the Sunday-school exercises had closed, I made a speech in which the corrupt teaching of Brown's Catechism was exposed, and in consequence, the book was rejected by the school.

The above facts, however, do not constitute my entire experience in connection with Brown's Catechism. In 1868-9, I served the church in C—. There were five denominations in the town, but only two houses of worship—Baptist and Presbyterian. The Baptists, when I took charge, had no Sunday-school of their own, but some of them patronized the union school, conducted by the Presbyterians. I had nothing to do with this school, but having leisure one Sunday morning, I walked over to see if I could learn anything. During the session of the school, I visited the library. The books used were principally those of the American Sunday-School Union, but to my surprise I found a large supply of the obnoxious catechisms before mentioned. On inquiry, I was informed that they had been procured for the school by one of the elders. The few Baptists engaged in the school were resting in blissful security, while a class of young children, in this union Sunday-school, were being taught that baptism is necessary to save little children from hell! I soon raised the note of alarm among the brotherhood, and by a public exposure of the books taught in Brown's Catechism, induced the church to organize a Baptist Sunday-school, which, as far as I know, is kept up to the present time.

But this is not all. During my pastorate in C—, one of our brethren, a zealous Christian, in connection with others, organized a Sunday-school among the operatives of a cotton factory, situated near the town—a very laudable undertaking. As some of the employees of the factory were Pedobaptists, this brother, with his assistants, thought it best to have a union school. He soon procured some of the union books. As a number of the operatives were young children, catechisms were in demand. The brother wrote to the Southwestern Publishing Company, at Memphis, for "union catechisms." In due time the package arrived, and—*mirabile dictu!*—there was "Brown's Short Catechism" again! The package was returned, as the books were not "union" enough to meet the wants of the school. From this same brother I obtained a catalogue of books published by the American Sunday-School Union. Curiosity prompted me to examine it. After what I had seen and heard, I was not surprised to see Brown's Catechism named in the list of this society's books. I should state, however, that a foot-note, with the words "for sale" indicated that the book was not printed by the society. The question occurs to my mind, why should the American Sunday-School Union, a society professedly unsectarian, and patronized by many Baptists, publish in its catalogue of books the name of such a sectarian pamphlet as the one above mentioned? Even if the society does not print the book, why should such pains be taken to circulate it? Suppose the book is good in the main, are not the quotations from it, given in this article, sufficient to condemn it by every Baptist? Again, if this book, teaching infant sprinkling and baptismal regeneration, is circulated by the "Union," may there not be others from the same source containing sentiments equally obnoxious? Does not the whole affair look as if there was a concerted effort on the part of sectarians to smuggle their contraband goods under a neutral flag? Do those who hold the truth ever adopt such a questionable course in advancing their sentiments? Is not the Pedobaptist policy of masking batteries behind the name of "Sunday-School Union," worthy of Ignatius Loyola in his palmist days?

The moral of all this is that Baptists should avoid "entangling alliances" with errorists of every kind. I am happy in the belief that most of our Southwestern Baptists are realizing the necessity of Baptist Sunday-schools; though there are yet many who like the "Union" books. Let those Baptists who are engaged in union schools be on the alert for "snakes in the grass"—concealed enemies; or rather let them form Baptist schools, and use only sound Baptist literature, for this is the only course of safety for our children.

PERSONAL.

BRO. LOWERY.—There appeared in THE BAPTIST of October '7th, Vol. V. No. 6, a "note of explanation," by Eld. N. P. Johnston, in regard to his being charged with unsoundness in "the faith." Now, for the further satisfaction of the many who regard Eld. Johnston as unsound in the doctrines and principles of the Baptist denomination, we, the undersigned, take the liberty of propounding a few questions to him through THE BAPTIST, which we hope he will answer categorically:

1. Eld. Johnston states in his note of explanation that "it is not the doctrine he opposes, but the abuse of it." What do you mean by the abuse of the doctrine, Eld. Johnston?
2. Did you not, when in Texas, affiliate with T. H. Compere, to some extent, and thus virtually indorse his doctrine of infant purity and his denial of the doctrine of election as taught by the "articles of faith" adopted by the Coldwater Association?
3. Did you not follow T. H. Compere and the churches to which he preached when they separated from the Richland Association in Texas, and associate with said party, having knowledge of the erroneous doctrines which said Compere taught?
4. Did you not, at Hopewell Baptist Church, in DeSoto county, Miss., state that you did sympathize with T. H. Compere, because of his views of the doctrine of election?
5. Did you not, at Peach Creek Baptist Church, in Panola county, Miss., repeatedly teach from the pulpit, "that what a person believed to be right, he it is right to him?"
6. Did you not, at Peach Creek Church, preparatory to administering the Lord's supper, make use of remarks substantially as follows: "It is not our right or privilege to deprave any person from coming to the Lord's table, be they members of the church or not. We make no distinction, for it is a question for every one to decide for himself whether or not he be worthy to partake?" And have you not taught, substantially, the same thing at different places, which is certainly opening the way for all who choose to come to the Lord's table, and is open communion *straw* out?
7. We would also state that Eld. Johnston has been away from his church over three years without any church letter. His membership is, or was, at Houston, Texas. He has said, until recently, that he had written repeatedly to his church for a letter, but having received no answer, he came to the conclusion that his church was dissolved. We feel that we are sitting from the purest of motives in this matter, for, believing, as we do, that the Baptist cause is suffering here at the hands of said Johnston, we dare not shrink back from our duty of guarding the interests of the cause of our Master, and especially the interests of our respective churches:
The Texas Baptist Herald will please copy and send to W. D. HOWARD, Deacon of Hopewell Church.
JAMES F. HENDERSON, Deacon of Peach Creek Church, Arkabutla, Mississippi.

sealous Christian, in connection with others, organized a Sunday-school among the operatives of a cotton factory, situated near the town—a very laudable undertaking. As some of the employees of the factory were Pedobaptists, this brother, with his assistants, thought it best to have a union school. He soon procured some of the union books. As a number of the operatives were young children, catechisms were in demand. The brother wrote to the Southwestern Publishing Company, at Memphis, for "union catechisms." In due time the package arrived, and—*mirabile dictu!*—there was "Brown's Short Catechism" again! The package was returned, as the books were not "union" enough to meet the wants of the school. From this same brother I obtained a catalogue of books published by the American Sunday-School Union. Curiosity prompted me to examine it. After what I had seen and heard, I was not surprised to see Brown's Catechism named in the list of this society's books. I should state, however, that a foot-note, with the words "for sale" indicated that the book was not printed by the society. The question occurs to my mind, why should the American Sunday-School Union, a society professedly unsectarian, and patronized by many Baptists, publish in its catalogue of books the name of such a sectarian pamphlet as the one above mentioned? Even if the society does not print the book, why should such pains be taken to circulate it? Suppose the book is good in the main, are not the quotations from it, given in this article, sufficient to condemn it by every Baptist? Again, if this book, teaching infant sprinkling and baptismal regeneration, is circulated by the "Union," may there not be others from the same source containing sentiments equally obnoxious? Does not the whole affair look as if there was a concerted effort on the part of sectarians to smuggle their contraband goods under a neutral flag? Do those who hold the truth ever adopt such a questionable course in advancing their sentiments? Is not the Pedobaptist policy of masking batteries behind the name of "Sunday-School Union," worthy of Ignatius Loyola in his palmist days?

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5. Did you not, at Peach Creek Baptist Church, in Panola county, Miss., repeatedly teach from the pulpit, "that what a person believed to be right, he it is right to him?"
6. Did you not, at Peach Creek Church, preparatory to administering the Lord's supper, make use of remarks substantially as follows: "It is not our right or privilege to deprave any person from coming to the Lord's table, be they members of the church or not. We make no distinction, for it is a question for every one to decide for himself whether or not he be worthy to partake?" And have you not taught, substantially, the same thing at different places, which is certainly opening the way for all who choose to come to the Lord's table, and is open communion *straw* out?
7. We would also state that Eld. Johnston has been away from his church over three years without any church letter. His membership is, or was, at Houston, Texas. He has said, until recently, that he had written repeatedly to his church for a letter, but having received no answer, he came to the conclusion that his church was dissolved. We feel that we are sitting from the purest of motives in this matter, for, believing, as we do, that the Baptist cause is suffering here at the hands of said Johnston, we dare not shrink back from our duty of guarding the interests of the cause of our Master, and especially the interests of our respective churches:

The Texas Baptist Herald will please copy and send to W. D. HOWARD, Deacon of Hopewell Church.
JAMES F. HENDERSON, Deacon of Peach Creek Church, Arkabutla, Mississippi.

PRAYER FOR MISSISSIPPI COLLEGE.

To the Baptist brotherhood throughout Mississippi, Louisiana and Arkansas:

DEAR BRETHREN:—The Word of God tells us that we ought always to pray, to pray everywhere, and in all things, by prayer and supplication, with thanksgiving, to let our requests be made known unto God. Is not Mississippi College, then, a proper subject for prayer? Do you, my brother, who are now reading this communication, know of any reason why you should not pray for the prosperity of this institution? Have you ever put up one prayer in its behalf? You believe in the efficacy of prayer; why, then, not pray for the college? By the college, I of course do not mean the bricks and mortar which compose the walls of its buildings, but the living souls that crowd its halls, and the corporation known as the Board of Trustees. There are many reasons why you should make this college a subject of special prayer. Some of these reasons I will give you:

1. There are at the present time more than one hundred and forty students connected with the institution, many of whom are unconverted. These young men are destined to fill important stations in life. How necessary that they be men of God. Some of them, if converted, would doubtless become the heralds of the cross. Have you a desire to see this accomplished? Then pray for it. These young men are more impressive here than at home; then pray earnestly that they may be converted while here.

2. There is a very interesting state of religious inquiry among the unconverted in the college even now. Pray that this interest may increase until scores are brought to a knowledge of Jesus.

3. God has always, in a peculiar manner, blessed his people when they have labored for the salvation of the young men gathered in our colleges. Some of our best ministers were converted in college. Extensive and glorious revivals have been the results of such efforts. Do you desire a revival among the young men in Mississippi College? Why not pray for it then?

4. There are more than forty young ministers here. These need and desire your prayers, that they may increase in the knowledge of God, and become workmen that need not be ashamed.

5. The Board of Trustees should not be forgotten. They are building up an institution, not for the rising generation only, but for thousands yet unborn. How much grace they need to lay their plans wisely! Pray for them.

6. The teachers also need your prayers. Here are seven men burdened with toil and responsibility such as few men know. Pray that they may have wisdom and grace equal to their position.

7. The college is burdened with a harassing debt. The people can and will pay this debt when they realize the importance of doing so. By thinking about the college, and praying for it, they will be more likely to realize this. As faith and works go together, they will find that they cannot pray in faith without giving something, if the Lord has prospered them, for the relief of the college. If this debt is not paid by the 1st of July next, the Baptists lose the college. We must have a college, and if we lose this one we shall be compelled to establish another. Will it not be easier to save this than to start from the foundation with a new institution? Pray, therefore, that the Lord may open the hearts and the purses of the people to pay off this debt of \$10,000. Two good brethren are in the field endeavoring to raise the amount. Pray that they may be successful.

8. The faculty of the college most earnestly ask your prayers. At the last regular meeting of the faculty the following resolution was adopted:

Resolved, That the Baptists of Mississippi, Louisiana, and Arkansas be requested to set apart the 3d Sabbath in March next as a day of fasting and prayer in behalf of Mississippi College.

And now, dear brethren, will you heed the request of these faithful laborers and the promptings of your own hearts, and come together on that day in your churches, or devote the day in some manner to earnest prayer that God may lift this institution from its embarrassment, and pour down a rich shower of spiritual blessings upon it? There is power in united prayer: there is power in united effort. Let us pray and work one day for Mississippi College. Surely God will hear the cries of his people. Let us not be faithless, but believing. God waits to be gracious; he waits to make us a great people for the glory of his name. Let us "have a mind to work" for and a heart to seek for great things.

W. S. WYNN.

Clinton, Miss., Jan. 23, 1872.

MARRIED.—At the residence of the bride's father, on the 10th day of January, 1872, by Rev. R. G. Hewlett, Dr. J. M. Oloed, of Water Valley, and Miss Jessie Burt, of Lafayette Co., Miss.

Arkansas Department.

There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.

2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.

3. Since nothing is more evident than the fact that we teach more effectively by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be and exercise the action on our part to a recognition of their claims, and thus confirm their fellowers in error.

4. Nothing can be more inconsistent than to admit these preachers into our pulpits who hold and teach doctrines on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases at discipline; that the acts of a church are of superior binding force over those of an Association, Convention, Council, or Presbytery—and no Association or Convention can impose a moral obligation upon the conscientious parts composing them.

6. That since each Church of Christ is an independent body, no one church can expect any other to induct its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.

7. Whenever any church sets in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and Associations of churches, and Conventions, should withdraw their fellowship from her until she repents and rectifies her error, or they become the partners of her sins.

8. That no Association, or Convention, or Council, in a "Committee of Appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise and urge to performance of duty in subordination to the great Christiana voluntary principle.

9. When any church departs from the faith, or violates the order, of the gospel, in the judgment of the Association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been, the representatives of the principles and practices of Paganism, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1517, as based on the assumption that the prophecies and declarations of Christ to "churching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.

1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are prerequisites to a regular gospel ministry; hence all ordinances administered by an unbaptized and unordained, although immersed ministry, are null and void.

3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.

4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.

5. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.

6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.

7. No church should receive the letters of, or the members of, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep an company with it that it may be ashamed.

BAPTIST POLICY.

1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission, which is, to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by the set to countenance, recognize, aid or abet those who teach error, or to condemn those who are in error.

3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most efficient means and agencies not incompatible with the Word of God.

4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.

5. To furnish a pastor to every church, and missionaries of the same for every destitute region, at home and abroad, under the whole heaven, and to maintain them.

6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a Board outside of her. The churches should select, send for and sustain missionaries of the cross.

7. To the steadfast and uncompromising advocacy of these principles and this policy this paper is devoted.

ANOTHER DEBATE.

A debate of five days' duration, between R. M. Thresher, of the Baptist Church, and J. J. Williamson, of the Christian Church, self-called, but better known as Campbellite, came off during Christmas week in Magnet Cove, Hot Springs county, Arkansas.

R. M. Thresher affirmed the following propositions, and Williamson denied:

1. Repentance in conversion precedes faith or trust in Christ.
2. The Scriptures teach that man, by nature, is totally depraved.
3. For sinners to pray, and be prayed for, for the pardon of sins before baptism, is in accordance with the teaching of the Bible.
4. Man, according to the Scriptures, can be pardoned, justified and saved without water baptism.
5. The Missionary Baptist Church was set up by Christ before his crucifixion, or the day of Pentecost.
6. J. J. Williamson affirmed the following propositions, and Thresher denied:

6. Baptism preceded by faith and repentance is a condition of pardon.
7. Man may be a Christian, and afterwards so depart from the faith as to be finally lost.

The merits of this discussion we leave to the judgment and decision of those who heard it. But as some things were developed in the discussion which may be of interest, I give to the readers of *THE BAPTIST* twelve dilemmas, into which Mr. Williamson threw himself by his teaching and declarations during the discussion, and leave them for his own explanations:

DILEMMA 1.

Mr. Williamson has asserted during this discussion, that "the law is of no force while the testator liveth," quoting from the 9th chapter of Hebrews, to prove that baptism, as a law or condition of pardon, was not in force till after the death of Christ; and that, therefore, the "prayer and pardon of the thief on the cross, without water baptism, was not a case in point in proof of propositions 3d or 4th.

Now I ask him to reconcile John i. 12, 13, with his theory of a water birth, which he calls baptism. How did these persons "become the sons of God" before the law of baptism, the means of birth, was in force? He must admit that this law of the kingdom was in force, and if so, that the church, or kingdom of Christ, was set up before Pentecost, or give up his water birth to make the sinner a child of God.

DILEMMA 2.

Mr. Williamson says baptism is one of the acts of conversion, and quotes Acts iii. 19 to show that sinners cannot be saved without baptism, against proposition 4th.

If conversion here means baptism, how were sinners converted and healed by Christ (Mat. xiii. 15) before baptism, one of the acts of conversion, was in force? Here, again, he must yield his church or his baptism.

DILEMMA 3.

Mr. Williamson says "we must get into Christ before we are justified, or pardoned; that to get into Christ we must put on Christ by baptism," and quotes Rom. vi. 3, and Gal. iii. 27, as against proposition 4th.

Now I ask, if the brethren in Rom. vi. 3, were baptized into Christ in order to make them Christians, in what sense did these same Christians "put on Christ," as Paul exhorts them, Rom. xiii. 14? Did Paul mean that they must be baptized again in order to "put on the Lord Jesus Christ?"

Will Mr. Williamson please reconcile his teaching with Gal. iii. 26, and 1 Cor. i. 30?

DILEMMA 4.

Mr. Williamson affirms that "baptism preceded by faith and repentance is a condition of pardon," proposition 6th.

Again, he says, "Luther, Calvin, Wesley, and all honest Pedobaptists, will be saved without baptism, because they did not know any better."

Now I ask, if a sinner can be saved without complying with one condition of pardon, on account of his ignorance, may he not for the same reason be excused from all the conditions? Or, is one condition more important than another?

DILEMMA 5.

Mr. Williamson says "the law of pardon was not given till the last communion, which commands us to baptize in the name of Christ." He says, "therefore, John's baptism was not Christian baptism."

Will he please tell us what kind of baptism John's was—what relation it sustained to the church, or kingdom of Christ—and what was its design?

DILEMMA 6.

Mr. Williamson says "none of Christ's disciples were converted before the day of Pentecost," and quotes the Savior's address to Peter, "When thou art converted, strengthen thy brethren," as against proposition 1st.

He also says, "baptism is one of the acts of conversion" (See dilemma 2.)

Now, will Mr. Williamson inform us, why did John and Christ baptize before the day of Pentecost? Was their ministry a failure? Here Mr. W. denies that any one was converted under the ministry of either John the Baptist or the Lord Jesus Christ. To reject their work is to reject them.

DILEMMA 7.

Mr. Williamson affirms that "baptism was not in force as the law of pardon before the day of Pentecost."

He also says "John's baptism was not Christian baptism."

Now Mr. Williamson has failed to prove that baptism ever was a condition of pardon, either before or after the day of Pentecost. But will he please tell us what Mark and Luke mean when they say "John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins?" (Mark i. 4; Luke iii. 3.)

DILEMMA 8.

Mr. Williamson says "Christ had no church before the day of Pentecost." He also says, "if Christ had a church before Pentecost, it was a dead body, because the Holy Spirit was not yet given," quoting John vii. 38; and then adds, "James says the body without the spirit is dead, being alone."

He also says, in the same connection, "if Peter had received the Spirit he would not have cursed and denied Christ." This was given as an argument against proposition 5th.

Now Christ is head over all things unto the church. Was he a dead head till the day of Pentecost? Christ received the Holy Spirit without measure at his baptism, which was before the day of Pentecost. John vii. 38 refers to the miraculous gift of the Holy Spirit. Those who believed on Christ "became the sons"—for they were "born of God"—and "God is a Spirit" (John i. 12, 13). But how could they be "born of the Spirit," and not receive the Spirit, "the witness" of the Spirit? Remember, these were "born of God" before the day of Pentecost!

But what about Peter? Ah! here Mr. W. denies proposition 7th, which he also affirms!

DILEMMA 9.

Mr. Williamson says "men are born into the world;" (what if there was no world for them to come into?)

He says, also, that "men must be born of water (that is, be baptized) to get into the church, or kingdom of Christ."

He also says, that "Christ had no kingdom before the day of Pentecost."

Now if Christ had no kingdom before the day of Pentecost, as John's work was preparatory, into what kingdom were the disciples which Christ made born when they were baptized? (John iv. 1, 2.)

DILEMMA 10.

Mr. Williamson says "kings do not begin their reign when they are anointed, but when they are crowned;" to prove that Christ was not a king while on earth. Again, he says, "Christ was seated on the right hand of the throne of God and crowned with glory and honor when he ascended to heaven."

Now we know that Christ ascended to heaven several days before Pentecost, and though Mr. Williamson admits that Christ began to reign when he was crowned, and that he was crowned when he ascended to heaven, still he denies that Christ had a church or kingdom before the day of Pentecost!

What! A king crowned and reigning without a kingdom? A monstrous absurdity! But he says, "if Christ had a church before Pentecost, it was a dead body." Where was the church of Christ, and how was it engaged, during the days that intervened between the ascension of Christ and the day of Pentecost? I answer, assembled at Jerusalem, holding prayer meetings and attending to church business, as any one may see by reading the first chapter of Acts.

DILEMMA 11.

Mr. Williamson teaches that "there is no abstract influence of the Holy Spirit in conversion;" that "the Holy Spirit operates through the Word." (Mr. Williamson erased the word only, as you see, when this dilemma was publicly read, and thus virtually abandons the Campbellite theory of the operation of the Holy Spirit.)

Mr. Williamson teaches that "the heathen who are destitute of the gospel have the law of God written on their hearts, and are saved."

Will he please tell us how the law is written on their hearts? And why it is that God shows more favor to those who have not the Word, than to those who have it?

Again, if God is more favorable to those who have not the gospel than to

those who have it; and if God will save Pedobaptists, who through ignorance fail to comply with a positive law, or condition of pardon (see dilemma 4); and Mr. Williamson says baptism is such a law, and "stands unrepelled in Heaven's statute book, and is found upon record in Mark xvi. 15, 16," I ask, if such teaching be true, how can God be "he who changeth not?" Would it not be better to destroy the Bible and let every body be saved through ignorance? What practical difference is there between Campbellism and Universalism?

DILEMMA 12.

Mr. Williamson says "baptism is not a Christian duty; it is the sinner's duty."

Mr. Williamson says "the sinner must love God before he is baptized."

Mr. W. has declared several times during this discussion, that "he advocates the Christian system as taught by Mr. A. Campbell."

Mr. Williamson says that the quotation, "Faith unfeigned brings a person to remission, or a good conscience; a good conscience precedes in the order of nature a pure heart; and that is the only soil in which love, that plant of celestial origin, can grow," &c., found in "Text Book on Campbellism, by D. B. Ray, pp. 170, 171," and credited to Mr. A. Campbell's Christian System, is not a true quotation.

Will Mr. Williamson pledge himself, in the presence of God and this assembly, to abandon Mr. Campbell's system when the quotation is proven to be true?

Upon my part, I will pledge myself to publish the "Text Book on Campbellism by D. B. Ray" as a slander on Mr. A. Campbell's Christian System in three of the most widely circulated Baptist papers in the land, when the quotation is shown to be untrue.

It is due to Mr. Williamson to state, that when this 12th dilemma was read, publicly, he took Mr. Ray's book, read the quotation very carefully, and then said "he would admit the correctness of the quotation," and tried to harmonize it with his own declaration, that "the sinner loves God before he is baptized." He said, however, that he "did not endorse Mr. Campbell, or any other man, any further than he followed the Word of God." He also said there were "other places in which Mr. Ray's book did not fairly represent their (Campbellite) doctrines."

These twelve dilemmas were read to Mr. Williamson in the presence of the congregation, during the debate, and he was called upon to correct his teachings used as horns therein, if he had been misunderstood. This he did. Therefore, in his reply to this article, it only remains for him to extricate himself from these dilemmas as best he can.

In conclusion, I must say that the discussion throughout was characterized by good order and close attention on the part of the audience, notwithstanding the uncomfortably cold weather; that a kindly spirit was maintained by the disputants toward each other; and that it was a matter of astonishment with some who had been taught to think that debating is quarrelling, how two men, differing so widely in their views of the teaching of the Scriptures, could debate so earnestly for five days, and not quarrel any. Let the motto of all who engage in public discussions be, "Fertile in re, suavis in modo," and this most excellent way of exhibiting truth by contrasting it with error, will grow in favor with the people.

R. M. THRESHER.

PRECIOUSNESS OF CHRIST.

"Who you, therefore, which believe he is precious."

We often wonder whether we are truly believers or not. By the aid of this text we can put our faith upon a sure test and thus try it. We all have our precious things; they consist of recollections of the past, tokens of love from friends, present social relations, etc. Our precious things are dearest to us. One by one, if constrained to do so, we part with them, reserving for the last that which is most precious.

Reader, is Jesus thus precious, unto you? Revive recollections of the past, survey every picture that now hangs in the hall of memory, recall each dear name—father, mother, sister, brother, husband, wife, child, friend, country, home—with all of their endearing relations, and then let Jesus ask you the question, "Lovest thou me more than these?" Now enter into thy heart and get its sure response, that you may decide whether you do truly believe.

O for this faith that places Jesus as the most precious in the basket of the heart's jewels! Then we could truly say: Precious Savior! source of life divine—Precious forevermore and thou art mine. Precious as the Father's gift to me; Precious for naught else compares with thee. Precious in thy life-giving power; Precious to light the darkest hour. Precious to all my fears displace; Precious in thy "Reign of Grace." Precious when temptation's night—Precious when faith is soaring high—Precious to fill my soul with love; Precious to guard me when I rove. Precious in view of life to come; Precious Savior, lead me home. A. M. N.

ALLEGORY NO. 2.

The following is an example, we think, of justifying an allegory: A man, taking for his subject the colt tied where two ways met, got off the following pointed exposition. Said he: "By the colt is meant the preacher of the gospel. He is a strong, active young man, with the ability and disposition to do much in his Lord's vineyard, but, alas! he is tied. Of what use is the horse while he is fastened to a limb or post? He might be never so fleet, but he can't carry you from your parsons until he is loosed. So of the minister, who is tied. As long as he remains in this condition, he is almost as useless as the earl in a pig's tail. But where is the minister tied? The text says, where two ways met. Now, one of these ways is the pressing demands of a helpless wife and children, and the other is the call of the Master, saying, 'Go preach the gospel.' Right here the poor man is tied. He can neither go to the right hand nor the left. As his heart is pierced with the wail of his suffering family, he essays to go that way; but, anon, the call of the Master, still louder, sounds upon his ear. There he stands like a culprit, not knowing what to do. Now, brethren, who does not sympathize with a man in this situation? It lays upon us a great responsibility. This colt belongs to the Lord, and he must be untied. Untie the colt, brethren, and let him go preach the gospel." s—p.

THE SECRETARY ON THE WAR PATH.

In a recent issue of *THE BAPTIST*, Bro. Mayfield, of Helena, pays his respects—not in the most complimentary terms—to his "Bro. Espy," for being the fancied author of some articles published in the Arkansas Department, supposed to reflect on the Secretary of the Board of Education. His article, as a whole, furnishes proof conclusive that the Secretary is a wise man—wise above what is written in this instance. If he has seen anything from his "Bro. Espy" on this subject, in *THE BAPTIST*, he has seen what no one else has. The feat of killing the wrong man possibly might be a source of regret even to him. We shall lay claim to the paternity of the pieces in question, and defend them so far as it may be necessary. When we are driven to the wall, it will then be time enough to call in some one to help us—an exigency, indeed, which is somewhere in the future, if the production before us is indicative of the strength of the opposition.

We did write some articles on the late Convention. In so doing we noted what was praiseworthy, as well as some points in which we thought, in our simplicity, improvement was needed. If the Secretary had remembered that it was his connection with the department where reform was most needed, that gave to the article complained of a double significance, it might have saved him the trouble of unearthing his tomahawk. He thinks that our concern about the little done, is greater than need be. This may be so. More has been done, he says, much more, than was ever done before. We haven't the facts and figures before us just now, but are somewhat in doubt about the correctness of this statement. We are told the annual gatherings were larger in the days of Dr. Hartwell than now. We believe the record will show more done than for missions. An amount nearly sufficient to endow an institution of learning had been raised by subscription. The project was knocked on the head by the war, I believe. Possibly they had no Secretary, salaried to the tune of \$200 per annum, to examine a few students on their way to college, requiring, perhaps, two hours of his time, and as many more in writing letters to them after they begin their studies. He thinks the meeting at Helena a great improvement on the one at Little Rock. How much was that at Monticello ahead of the previous meeting? If good was done at Helena, the Secretary is entitled to a part of the credit of it, and no one is readier to bestow it than myself. We would hope, however, that the success of that meeting, if it was a success, owed itself in no sense to the adoption of a certain measure, which, it is fair to presume, but few could be found disposed to place upon the highest grounds of respectability—not to say piety—without some degree of hesitation. Whether this was one of its leading measures, we do not feel authorized to state now. If these are the laurels to which Helena ambitiously lay claim, she will be permitted to enjoy them, no doubt, to her heart's content. We know of no one who is likely to dispute the claim.

On the salary question the Secretary thinks a *chequer* man could be had, and actually threatens to retire. If he means by a *chequer* man, one whose estimate of his labors is not so unreasonable as that of the Secretary's, he is, no doubt, correct. If he means that the *honors* of the State Convention are a mere bargain and sale transaction, then we haven't it in our heart to blame him for his assessment. The market value is always

what an article will bring, not what it is worth.

In his kindness of heart, the Secretary says Little Rock could furnish a suitable man for the place. We are inclined to agree with him in this suggestion. The Baptists in the capital city have an ex-Governor, another high State official, besides several others of marked financial ability and experience. Some one of these might be induced to assume the great responsibilities and duties of the office with which the Secretary has been burdened the past two years. In justice to him, we think he ought to be relieved at the next meeting. It is positively wrong to require one brother to carry the burden of the Convention, year after year, with little or no prospect of relief. We do hope he will not execute his threat till the next meeting.

Deeply sympathizing with our brother in his arduous labors, we remain, as ever,

CHURCH ORGANIZED.

A church was organized at Deval's Bluff, Arkansas, on the third Sunday in December last. The council of recognition were Elds. T. B. Esby and J. M. King. The former was subsequently chosen as pastor, and they have meetings now twice each month, the missionary of the Caroline Association preaching one Sunday. Of this church Deacon Saunders, late of Hernandez, Miss., and his family are members. An influential lawyer and doctor are also members; and it is hoped that this church, though numerically weak, will become a felt influence at this important point. The Methodists and Presbyterians also have small organizations, and occasional preaching.

It is desired by this church, Bro. Editor, that you give them a call in passing, at your earliest convenience. This we shall expect you to do sometime the present year. Fraternally,

T. B. Esby.

Little Rock, Ark., Feb. 3, 1872

THE MINISTERS' INSTITUTE FOR 1872.

The Board of Managers have appointed the following brethren to lecture on the subjects connected with their names, at the Convention to be held at Austin, Arkansas, next November. The lecturers are men of ability, and the subjects are of vital importance. We therefore solicit a full attendance on the Institute.

Eld. M. T. Moran will lecture on "The Plan of Salvation."
Eld. T. B. Esby on "John iii. 5."
Eld. W. D. Mayfield on "The Immortality of the Soul."
Eld. J. R. Graves on "Decision of Character."
J. B. SEARCY, Chairman.

The Annual Committee on Sunday-Schools, appointed at the last session of the Arkansas Baptist State Convention, viz.: A. Yates, Eld. W. M. Lea, Eld. R. M. Thresher, Eld. R. W. Rock and T. A. Heard, are requested to meet at Rockport, on the 2d day of March next, at 11 o'clock A. M. A. YATES, Chm. Dallas county, Ark., Jan. 30, 1872.

COMMENDATION.

DEAR BRO. GRAVES:—At a meeting of the Spring Hill Baptist Church, held July 22d, the following preamble and resolutions were adopted:

WHEREAS, Our worthy brother, Eld. L. M. Stone, an ordained minister of this church, having been called to the pastorate of churches beyond the bounds of our Association, has withdrawn his membership from us, with the intention of uniting with the Baptist church at Gainesville, Alabama;

Be it therefore resolved, That as a sincere and exemplary Christian, a faithful and devoted minister, our church and community sustain, by his withdrawal from our midst, not only the loss of a bright and ever-burning Christian light, but also of the invaluable service of an efficient ministerial laborer.

Be it resolved, That we most cordially recommend him to the confidence and support of the Baptist denomination in his new field of labor, as a man of unblemished character, sound morals, deep toned piety, and earnest devotion to the Master's cause.

Resolved, That a copy of these resolutions be forwarded to THE BAPTIST for publication.

Done by order and in behalf of the Spring Hill Baptist Church, in regular conference, July 22d, 1871.

J. M. LAMB, Chm. of Com.

Union Association, Pickens Co. Ala.

REVIVAL.

A most excellent meeting has been in progress for about three weeks at Marine Street Church (Eld. G. F. Williams, pastor), with glorious results, about twenty having already been baptized, and many others asking what they must do to be saved. Eld. Woodfin, of St. Francis Street Church, does nearly all the preaching. He presents the great truths of the gospel with great force, and in the most lucid style. His illustrations are apt, and make one almost see the pictures with their natural eyes. Mobile, January 23, 1872. A. M. N.

The Baptist.

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

J. K. GRAVES.

IMPORTANT CONSIDERATIONS.

G. J. Johnson, District Secretary of the American Baptist Publication Society:

DEAR BROTHERS:—Your 5th "important correction" is an implied denial of my charge against the American Baptist Publication Society, that it was "too low in its denominationalism" and that "it virtually teaches that the various men-invented societies of the day, claiming to be churches, are, equally, with Baptist evangelical or Christian churches or Christian denominations," and that "their immersions are Scriptural and valid."

While you effect to deny the above allegations, still you do not deny, nor can you deny them. The facts are patent. Why then class this as an "important correction" No. 5?

I do now repeat my charge broadly and boldly:

That the American (it is not sectarian) South Baptist Publication Society is too low and loose in its denominational teachings, and that the logical influence of much of its literature is to open communion. If I do not prove my charge, then I am guilty of gross misrepresentation, and the society has reason to complain.

1. My first proof is that which I produced in your presence before the Arkansas State Convention, to be found in a book written by an English Presbyterian, and republished by the American Baptist Publication Society. The Board, or the committee appointed to examine and approve of works for publication, knew that this book was written by a Free Presbyterian, and therefore, if they regarded the character of the literature put forth by the society as of the least importance they would at least have read the book before using money, begged from the Lord's poor, to put it into circulation.

Now they either read this book, or they did not. If they read it, then were they wholly incompetent to be entrusted with such a duty; or, if intelligent men, they willingly and recklessly betrayed the important trust committed to them.

If they did not read it, then are the managers of the American Baptist Publication Society unworthy the confidence of American Baptists.

I call the attention of my readers, not to one sentence, but to several, in a little treatise of 122 pages. Read:

In closing these prefatory pages, the writer may remark, that although it would have been both easy and delightful to have written it wholly himself, he has purposely introduced extracts from various writers belonging to different sections of the Church of Christ—Episcopalians, Presbyterians, Independents, Baptists, etc., that the anxious inquirer may enjoy the benefit of having saving truth presented to him, in a variety of aspects, and may, at the same time, feel the moral effect of observing the perfect agreement of Spirit-taught Christians, in the different branches of the Church of Christ, with regard to one way of a sinner's acceptance with God, "by the blood of Jesus." (Capitals ours.)

Here the American Baptist Publication Society teaches, for it is chargeable with the doctrine it puts forth under its imprimatur, that the Church of Christ is divided into five or six different and antagonistic branches, and that all these are in perfect agreement with regard to the "one way" of a sinner's acceptance with God, "by the blood of Jesus." Is this so? Do the Episcopalians teach that remission of sins and regeneration is only by faith in the blood of Jesus, or conferred in and through the rite of baptism?

On page 92 we have a repetition of this branch theory:

But we have reason to believe that a mighty breath of the Divine Spirit is now passing over the earth. The Church of the living God, scattered throughout the different denominations, has been feeling its influence; and the result of his gracious presence and quickening power is appearing in greatly increased religious activity and zeal for the conversion of souls.

Is this Baptist doctrine? Is it not the pernicious teaching that all our ministers have to meet and antagonize everywhere? Is it not the basis, the very leverage of the argument for open communion? "The different churches are the branches of the one body of Christ, and therefore equally evangelical or Christian denominations, and therefore they should commune together." Convince me that this sentiment is true, and I will commune with one branch as soon as another, and the man is a bigot who would not and desires to be disappointed. Now, this open communion doctrine of the American Society, published by the thousands for years and praised and recommended the book as so full of "Jesus" and "its sentences, germs of truth" until Bro. Griffin, of Arkansas, more than one year ago, called the attention of Arkansas Baptists to it in these columns. Six months after we learned from you, for the first time, that the society, at your instance, promised to revise it. But that revised edition was not issued until a few weeks since—long since the recent Arkansas Convention, for I sent for a revised copy of it with other books, and it was not sent because not out. It came the last of January! and now I submit the "corrections." Instead of "the different sections of the Church of Christ," we have thus—like your own—important correction: "different Christian denominations, Episcopalians," etc.

fore they should commune together." Convince me that this sentiment is true, and I will commune with one branch as soon as another, and the man is a bigot who would not and desires to be disappointed.

What shall we think of men who, after their attention has been called to the pernicious teachings of this Pedobaptist book, can only be influenced to substitute "Christian denominations" for "sections of the Church of Christ?" Can such men be trusted to prepare the literature suited to the demands of this age? Will Arkansas Baptists now indorse this book? We trow not? Will Bro. Thresher, a sound Baptist, be satisfied with this correction? We trow not. But how have they corrected the extract on page 92? It now reads:

The people of the living God, scattered throughout the different denominations, have been feeling its influence. It is less objectionable than the original, but it still fosters the same idea: that one denomination is equal to another—Catholic, Campbellite (they are different denominations), Episcopalian, upon an equal footing with Baptists.

We now call attention to a couple of paragraphs which Eld. Griffin did not notice:

In the Westminster Assembly's "Shorter Catechism," which is considered by all orthodox people to be an excellent summary of Christian doctrine, you will find the very same truth stated which we have advanced and confirmed by the above quotations, and which we have been writing for publication almost daily for the last ten years.

Is not this an indorsement of the Westminster Confession of Faith, of its Shorter Catechism, at least, as orthodox, and contain a summary of Christian, Christ-taught, doctrine? It does, if language has meaning.

The managers of the American Publication Society, possibly, may have never read this Catechism; if they have read it they indorse it as orthodox, and according to the teachings of Christ. Let me read you a few of its doctrines—teachings:

Q. What shall immediately follow after the resurrection?

Ans. Immediately after the resurrection shall follow the general and final judgment of angels and men; the day of wrath, when every man shall receive according to what he hath done.

Bro. J., do you believe there are any outward means whereby—i. e., through which—"Christ communicate to us the benefits of redemption?" Does not this smack of sacramentarianism, saying grace, conferred through outward physical actions, rites, ceremonies? Do you accept the answer?

Q.—How is the covenant of grace administered under the New Testament?

Ans.—Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was, and still is to be, administered in the preaching of the word, and the administration of the sacraments of baptism, and the Lord's supper: in which grace and salvation are held forth in more fullness, evidence and efficacy to all nations.

Do you indorse this answer? Is faith once mentioned? But ordinances are: We shall soon see what this means, from this excellent summary of Christ-taught doctrine, to which the Baptist Publication Society sends all the readers of this book to be instructed touching their doctrinal views.

Q. What is the duty which God requireth of man?

Do you believe that there is a sacrament in Christ's church in the sense this catechism teaches? Is the Lord's supper one? Is baptism one? This is popery. Do you believe that mere rites are made the effectual means of salvation? Do you know what Campbellism is? Romanism? Ritualism?

What does this excellent summary teach constitutes a sacrament?

Q. What did God at first reveal unto man as the rule of his obedience?

Ans. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.

Do you believe this? Does the Board of your American Society, who feel called of God to disseminate such teachings as these all over the South, really believe this? Do you think they ever read it? Think of it, a sensible sign used as the seal of the new covenant.

A sensible sign, as water baptism, employed by God to apply the benefits of the new covenant to recipients! If so, then each Presbyterian minister is a real priest, and he might as well assume the mitre and vestment of Aaron. But let us read in this catechism, recommended to us and our children by the American Baptist Publication Society:

Q. Is there any use of the moral law to man since the fall?

Ans. Although no man since the fall can attain to righteousness and life by the moral law, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

Baptism a seal! sealing our ingrafting into Christ! Then no one was or ever can be saved without it! Do you indorse this? Do you believe that you can get Missouri and Arkansas Baptists to indorse it? But read on:

Q. Of what use is the moral law to all men?

Ans. The moral law is of use to all men, to inform them of the holy nature and will of God, and of their duty binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts and lives; to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Is not this an excellent summary of Christian doctrine your society commends to us, and which to be considered orthodox, they indorse?

We leave the catechism and read the next paragraph in this Presbyterian tract, indorsed and put forth from the Philadelphia Society:

The answer to the question in that Catechism, "What doth God require of us that we may escape his wrath and curse due to us for sin?" commences with, "God requireth of us faith in Jesus Christ, repentance unto life," etc. Now, this shows that the framers of that symbol of sound doctrine were accurate in their conceptions, and precise in their statement of the order and position of this great Scriptural truth.

Campbellites all over the Southwest claim that faith precedes repentance—that this is the "proper order," and challenge our ministers to deny it. Well, the Board of the American Baptist Publication Society, that claiming to speak for all the Baptists on this continent, here pronounces the Campbellites correct, and so does battle for them and the false teaching against our ministry and members in the South and West. Do you indorse this? Will you agent in Arkansas indorse it? What will you do about it? It is not corrected, in the new edition. Will you go on circulating this book, or again appeal to headquarters for a second revision? These are the horns of the dilemma.

Your Board either did not at first read this book, and after all the protests made against it still have not read it, or they have read and do indorse it. In either case can such a Board be trusted to prepare literature for the South—any nation, kindred, people or tribe of men?

Which is worse; Ritualism—gross and bald—and infant baptism for salvation, or open communion? J. R. GRAVES.

A MODEL CHURCH AND A MODEL CHURCH LETTER.

We heard not all, but one, of the church letters read in the Coldwater Association, and it so completely answered to our idea of what all church letters should be, and it seems to us would be, with well supported, zealous, working pastors, that we requested a copy for publication. It is worth reading:

The Baptist Church of Christ at Hickory Grove to the members and messengers composing the Coldwater Baptist Association, to convene with the Hopewell Church on Friday before the third Sabbath in October, "sendeth Christian salutation."

DEARLY BELOVED BRETHREN:—The time having arrived that we should meet you by letter and delegates, which purpose we have chosen our beloved brethren J. M. Dean, Jeff. Wallace, D. L. Buford, George McPeckers, and A. B. Crawford, to aid you in all your godly deliberations. We are in a prosperous condition and our church is growing rapidly. Our number is increased some 22 each monthly meeting. We organized last year with seventy members. Our number at this time is one hundred and six. At present we are at peace among ourselves. Bro. J. W. Lipsey is our pastor, and we have chosen him for the ensuing year. We have had quite a revival of religion in our church; held a meeting of seventeen days; during the meeting there were thirty-one added to the church by experience and baptism. Bro. Lipsey preaching most of the time, both day and night, assisted a portion of the time by Bro. J. W. Stein. We have

in our church a well organized Sunday-school, and it is doing well.

We number about thirty-five in our school; out of that number there were ten children happily converted to God. We have two regular prayer meetings in our church a week, one carried on by the young men on Wednesday nights, and one by the older brethren on Sunday evenings. Nearly all of our male members take a part in public worship, and help to hold up the great banner of Christ.

Our statistics: Received thirty-three by experience and baptism; five by letter; granted two letters of dismission; excluded two; died none.

We send you four dollars for minutes done in conference.

J. W. LIPSEY, Moderator.
A. B. CRAWFORD, Church Clerk.

Mark the features! 1. It is a growing church; the members all living, working members.

2. A weekly Sunday-school, in a growing condition, with library and Sunday-school papers.

3. All the males, nearly, take part in the prayer meetings, singing and prayer.

4. Though it is not mentioned, we learn from the pastor that a copy of THE BAPTIST is taken by every family in the church.

It is a thorough Baptist church; holds no open communions nor union meetings, but is a liberal and a missionary church. There are a few loose Baptists, the warm friends of the *Religious Herald*, in the South, who are saying, "If you want to encourage missions, get the people to take the *Herald*;" the influence of THE BAPTIST is anti-missionary. Never did Pedobaptists utter a fouler slander upon Baptists than this is upon this paper, and if this is continued we propose to list a few names. The *Herald* has its traveling agents in this State, and is offering lower rates to get Tennessee Baptists to drop THE BAPTIST and take the *Herald* than it offers to Virginia Baptists. We suppose it is doing the same thing in Kentucky, from the question asked by the *Western Recorder*. Let every church follow the example set by Hickory Grove, and add one feature more—worship every Sabbath.

APPOINTMENTS FOR FEBRUARY AND MARCH.

Providence permitting, I will preach at the following places at the time indicated. We shall appreciate the kindness if some brother from those of the churches off the line of the railroad, will come for me; and it would be a nice thing if the brethren at these places, and all the brethren "round about" who can come in, would fix up nice clubs of new subscribers, and get every old to renew. We wish to pay Bro. Lowrey handsomely this year, and we cannot unless Mississippi adds at least 1000 new subscribers this year. Will not the brethren within ten miles of these appointments come in and see us? It may be the only opportunity we shall ever have to shake each other's hand, or the last. Let them be mass meetings indeed:

Shannon, Thursday night, February 15. Subject—The House of God.

Oaklona, Friday night, February 16. Subject—Spiritism.

Aberdeen, Saturday night, February 17, and Sabbath.

West Point, Tuesday, February 20. Starkville, Wednesday, February 21. Columbus, Thursday, February 22. Sharon, Friday, February 23, (at 11 A. M., or at night, as the brethren may appoint.)

Macon, Saturday night, February 24, and Sabbath.

Friendship Church, Tuesday, Feb. 27. Lauderdale, Thursday, February 29. At 11 o'clock I will preach to the children of the Home, and at night in the church.

Meridian, Friday night, March 1, and Saturday night, and Sabbath at 11 o'clock A. M.

Enterprise, Monday, March 4, at 11 o'clock A. M.

Quitman, Tuesday, March 5. Shubuta, Wednesday, March 6. Mobile, Friday, March 8, until March 11. We shall be obliged to the brethren in Mobile if they will procure for us an editor's pass, for the year, if possible, or for the round trip.

PAYMENT OF STOCK.

The pressing effort now is to collect the amounts due last January, so that the Society can commence operations early this spring. We believe that the subscribers of stock will make the requisite effort to pay the half due, that the work may commence.

We authorize the following brethren in Arkansas and Louisiana to receive and receipt for stock, and forward to us, less the expenses: In Fort Smith, Breth. Buckley and Welch; Bro. Look at Concord; Bro. Crawford, Dardanelle; Bro. Bussey, Monticello, and Bro. A. Yates, Princeton.

In Louisiana, Bro. Burt will collect at Arcadia and Vienna; Bro. Moreland at Mount Lebanon; Bro. Marey at Homer; Bro. Ardia at Minden; and Bro. Timmons at Shreveport.

The funds should be so transmitted as to be at par here, the subscribers paying, in all cases, the expense of sending.

J. R. GRAVES, Gen. Agent.

R. S.—Bro. Burt will meet all the stockholders around Arcadia the 2d Sabbath in March and Saturday before, at which time he will preach. Also at Vienna, 3d Sabbath and Saturday before. Preaching each day.

350 STILL LACKING.

There are three hundred and fifty new annual subscribers still lacking, and there are only twelve days remaining. Now brethren—friends of THE BAPTIST—old and new guards—these twelve days must be working days, or the whole thing fails. As in a church, so in any religious enterprise, a few do the work and pay the bill. Now you who read this, will you not cast one vote before the polls close? Be among the few, the working, noble few; be for once a friend indeed, and that deed is a fine one, or one new name, if no more. This is our last appeal to save you fifty cents a year.

SERIALS.

We are promised a series of articles on "The Pastor's Office," by Bro. Landrum, pastor of the Central Church. Also one from Bro. Tichenor, of the First Church, on "The Great Apostasy," etc., and a series reviewing the positions of Profs. Dagg and Williams on re-baptism, to commence with the first number of the paper when it has secured the 10,000. Several new writers will appear with the improved paper—but shall we get the number? Will you not get one new reader, if you have not? Send it to a child or grandchild.

READ IT.

We commend, especially, to our readers the communication of Dr. L. T. Tichenor, in our columns of this issue. The honor of our denomination and of our Master's cause demands that this matter be taken hold of and pressed to a happy termination at once.

Which is the first church whose name we shall publish as responding? Our columns are open for this purpose, and we shall be happy to record many liberal names and churches.

MARDI GRAS.

On Tuesday last the whole city was under a special eclipse of Catholicism. It was the first time it was ever celebrated in Memphis, and large numbers yielded to the sense of the true appellation, as in Europe it is plainly called, "All fools' day," and exhibited all the fantastic show and frolic that could be readily gotten up. This *Mardi Gras* is a day of great hilarity in some cities, both in this country and in Europe. It is said that one hundred thousand people went this year to see it in New Orleans. In Europe it lasts for several days, as in Rome, Venice, etc., and in Milan, by special edict, it is permitted for eight or nine days. It is "Shrove Tuesday" of the Catholics, and is the last day of the "carnival," that is, the last day before Lent, in which Catholics may eat meat. It is understood to be the same as the "Saturnalia" of the old Pagan Romans, and yet this and *Christmas* are so earnestly indorsed, directly and indirectly, by both Protestants and Baptists. We are not Romanists at this Baptist office.

EDITORIAL BRIEVITIES.

AN OPENING.—The young lady who advertised in this paper for a situation, will please address W. B. Seals, Cuthbert, Ga.

CORRECTION.—Bro. W. C. Crane informs us that the following names of stockholders were omitted in the report published in the *Texas Baptist Herald*. Will Bro. Link please copy them? L. P. Gordon, 1 share (paid); J. M. Williams, 2; G. W. Graves, \$50. The omission was unintentional. With Bro. Gordon added to the list published makes the three minutes' work at Independence foot up \$1400. Nobly done.

ELD. C. M. GORDON removes from Rodney to Hazlehurst, Miss., where he will be addressed. We congratulate the brethren of Hazlehurst in securing so strong a man, and hope to hear of their prosperity.

Bro. J. Toland writes from Washington, Texas, that an effort is now on foot to revivify the church there, and he sends for the *Trilemma*. That little book has done good service and will, if used freely, do better.

THE CANE.—Imagine our surprise and delight to receive, by express the other day, our cane, left that cold night at Willow Pond, Texas! On the tag we read: "Here's your cane. Remember the Texas peddler, B. Bancroft." Thank you, Mr. B. Your name will ever be associated with this stick and that bleak night, and the "fry" and shared blanket. All the children thank you. We may cross each other's orbits again.

B. LOWENSTEIN.—We did this week what we have not done before in this city—solicited the card of a dry goods retail house, because from long trading with it by our family; there has ever been found in it the most complete stock, and cheapest goods of any house in this city; ever accommodating and ready to correct mistakes. We can most cordially commend it to all of our patrons. Another feature: Our friends at a distance can, through Mr. McCoy, connected with the house, send for samples of goods, and order them, and purchase as cheap as though present. We will guarantee it. See card, and call and see them when you visit the city.

A COLUMN TO BE READ.

1. Every act of obedience is, like baptism, the work of a good conscience toward God.

From the above it can be seen that infant baptism is not a religious act, because it is not and can be no since be considered an act of obedience. There is no law for it; and if so, the law could not be known by faith; nor one infant can be known by faith; nor have they a good conscience to be answered by baptism.

Infant baptism, then, and only is destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of this one specially in rebellion to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—if these societies that sprinkle infants could be regarded as churches—working rules 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 his parents were dissenters in theory—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, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize.

3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and anathematized. 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, because they do not practice it. But if the baptisms of Baptists are not Scriptural because of its design, then are all Campbellites unbaptized, because Mr. Campbell and the first Campbellite preachers had no other.

If Protestants and Campbellites cannot meet these dilemmas, they rest innamed upon the shield—"we cannot tell"—and this makes a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price 50 cents. S. W. Pub. Co.]

SIMILAR ORDEES.

SACRAMENT.—If any man shall say that baptism is a sacrament, let him be so judged. In baptism, not only are our sins remitted, but also the punishment of sins is gradually pardoned of God. Baptism opens to every one of us the gate of heaven, which before, through sin, was shut.—*Conv. of Truth, highest authority.*

MEMORIAL.—Every person confirmed is required to answer these questions: Q. "What is your name?" A. "J. M. or M."

Q. "Who gave you this name?" A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Proper Book Catechism.*

MEMORIAL.—What are the benefits we receive by baptism? "And the first of these is the washing away the guilt of original sin by the application of Christ's blood."

"By baptism we are admitted into the church, and consequently are made members of Christ, his 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 the inward."

"By baptism, then, we are regenerated as born again."

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—*Doctrinal Tracts*, pp. 245, 247, 249, 250, 251.

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

1. "A Christian, as defined, not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that believes this one fact, and has submitted to one institution, and whose department accords with the morality and virtue of the great Prophet."

2. "The end of the Christian is in a single word—salvation—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 baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every person is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."

THE RELATION OF BAPTISTS TO UNSCRIPTURAL CHURCHES.

Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whence it is; and if that body is not a Scriptural church, of course its ordination cannot confer Scriptural authority.

THIS IS NOT BEHEED!

Dear Brethren:—Our Sunday School Board, for years past, has been embarrassed in its work by a debt, which, as it was of no great magnitude, the Board has until now been unwilling to place upon the attention of the denomination. It was hoped that the reorganization of our country, and increase of interest in the work of the Board, would enable them gradually to extinguish the debt without making any special appeal for that purpose. But the continued financial embarrassment of that part of the country from which we have drawn so large a part of our support, together with the fact that for months we have not had a corresponding secretary who could devote his attention to the collection of funds, makes it necessary for us to appeal to our brethren throughout the South for contributions for this special purpose. We are exceedingly anxious that this debt shall be entirely paid before the meeting of the Convention at Raleigh. The debt amounts to about \$4500. The editors of the *Religious Herald* have generously proffered to pay one hundred dollars of this amount, provided the whole is raised by the time specified.

If our brethren in Virginia, North Carolina, Georgia, Alabama, Mississippi, Texas, Louisiana, Tennessee and Kentucky will contribute \$500 each, the whole will be raised. How easily this can be done if they only have a "mind to work!" Will not three churches in each one of these States raise us one hundred dollars each? And will not four others raise fifty dollars each? and four others raise us twenty-five dollars each? Brethren, do this for the Master's cause. Make this one more sacrifice for Jesus, and he will give it back to you, good measure, pressed down, shaken together, and running over. Your Bro. in Christ, I. T. TUCKER, Pres. S. S. Board.

[The *Western Recorder*, under Bro. Worrell, has become one of our staunchest Baptist papers—a real, live, active, and not a passive one. We commend it to all Baptists, and also the following editorial. Our readers will please show it to those who need to see their inconsistencies. We hope the *Observer* will answer. Why not?—Ed.]

THE CHRISTIAN OBSERVER.
This paper, as far as we know, has decided not to answer the simple question. "Do Presbyterians regard an invitation from Baptists to fill their (Baptists) pulpits, as an indorsement of Presbyterian churches as churches of Christ?" Why it declines, is known better to the editors or writer than to us. We should feel profoundly humiliated, if an antagonist should so "crowd" us as to close our lips on so simple a question; yet if the *Observer*, the assailing party, is content with its victory, so are we.

There is one thing, however, on which the *Observer* is quite specific. The editor or writer would refuse to accept an invitation from Baptists to preach for them, if the invitation was understood to be tendered to them simply on the ground that they or he is a good man, having the ability to expound the doctrines of the Bible; in other words, if the invitation was extended to him as a fully qualified minister of the gospel, he would reject it. Of course, this position could be maintained only because of some supposed authority conferred in his ordination. But his ordination has no authority, unless it comes from a true church. Hence, by a simple inference, we obtain our neighbor's opinion on the question which he refuses to answer; and we, therefore, feel bold to state that he does consider such invitation from Baptists as a virtual indorsement of the Presbyterian church as a church of Christ. We commend this to the careful consideration of every Baptist, as deserving his most serious attention. If such invitations make such impressions upon the minds of others, ought we, as Baptists, to give them? It matters not what may be our method of explaining away the difficulty growing out of their want of regular ordination; if the parties, invited, understand it as an indorsement of their ecclesiastical status as true churches, we should regulate our practice by their understanding of it, and not by ours.

350 VOTES LACKING.
To elect our candidate to honor and a more exalted and responsible office—THE BAPTIST to a circulation of 10,000.
The polls close in twelve days, and the vote of every friend will be needed to secure the election. Turn out and solicit a few votes in time. Remember, we must have before 1st of March, THREE HUNDRED AND FIFTY.

Bro. C. Smith, writing from Tuskegee, the charge of which church he has accepted—and we congratulate the church upon its acquisition—says: "Thank God I am in the harness again and at work wholly for the Master. Pray for me." Be assured we will pray for you, and we rejoice that you have given your talents wholly to the Master. You should have been with a supporter, etc.

TO THE THEOLOGICAL STUDENTS IN THE SOUTH.—We will send this paper so long as the debate continues to any and all who will apply for it, and then if they wish it and will read it, for the year—free.

Items.

CATHOLICISM IN PHILADELPHIA.—That our readers may see the strength of Catholicism in our great cities, we give the statistics of Philadelphia. The statistics of the Roman Catholic denomination in the Diocese of Philadelphia are thus given: Total number of priests, 184; priests engaged in ecclesiastical institutions, 16; churches built, 106; churches in course of erection, 5; stations attended, 31; chapels, 85; theological students in Seminary of St. Charles Borromeo, 104; clerical students in American College at Rome, 4; seminarians ordained from the diocese, for the year ending September, 1871, 8; clerical students of religious orders, 46; ecclesiastical institutions, 2; colleges, 8; religious orders of women, 12; convents, 18; religious women, 566; brothers of the Christian schools, 40; academies for parochial schools under the charge of Christian Brothers, 7; scholars, 8000; academies for young ladies taught by religious women, 22; pupils, 1892; parochial schools, 41; orphan asylums, 5; orphans, male and female, 805; hospitals, 2; widows' asylum, 1; home for the aged poor, 1; conferences of St. Vincent de Paul, 21; children attending parochial schools, about 20,000; Catholic population, about 225,000.

"The society will not quarrel with any one on the hymn-book question. We were ordered by the denomination to make a hymn book. We have made it, and shall try to introduce it. In doing this we have not said, and will not say, one disparaging word against any other book. Parties directly interested in some of the new books have written, and caused to be written, articles condemnatory of our books. This is a kind of warfare that we cannot engage in." So says the Northern Baptist Publication Society, and yet it is expending thousands of dollars in pushing all other hymn books out of use and running theirs in. They war with money, that is given to them, against private publishers and in the face of private contracts, and its agents abuse those who protest against its policy.

Said Pope in a letter to Swift: "I am rich enough and can afford to give away £100 a year. I would not crawl upon the earth without doing a little for truth. I will enjoy the pleasure of what I give by giving it alive, and seeing another enjoy it. When I die, I should be ashamed to leave enough for a monument, if there was a wanting friend above ground." Should not something like the above be the sentiment of every Christian, and especially of every Baptist in the South this year? Do a little for the truth—do a little for the Southern Baptist Publication Society this year.

FREE SEATS.—Mr. Talmage, when arguing for a free pew system, after describing the horrors of a shipwreck, people drowning and the launching of a lifeboat, said: "Stop, you cannot get in here unless you pay! This seat in the middle of the boat is worth a dollar; this in the bow fifty cents; you may have that on the stern for a quarter. If you cannot pay that, wait for the free lifeboat, the mission chapel! That will be along after awhile."

THE *Journal and Messenger* says: "The Disciples are strongly agitating the expediency of sending a missionary to Germany. If they do he should be instructed to co-operate with Bro. Oncken. There is but little difference between the best sort of Disciples and the German Baptists—by the way, the latter do not call themselves Baptists, but *genuine Christians*—baptized Christians. That ought to be orthodox with the Disciples."

It is calculated that Russia can raise, within a few days, an army of 1,700,000 soldiers. Great improvements have been made in all military matters. They are now trying at St. Petersburg a mitrailleuse which beats all inventions of the same kind, and the infantry are to be armed with the chassepot. This is the coming power of Europe and of prophecy.

DR. VOGLK, of Vienna, in considering the consequence of the Persian famine, says that the cholera will, in January, penetrate through the Caucasian countries into Russia, spread over the west and south of Europe, and soon after reach America.

In Siberia, during the winter, milk is bought and sold in a frozen state, and can be carried for a long period in a simple bag. When required for use the requisite quantity is chopped off with a hatchet or sheath-knife, and thawed as needed.

THE earnings of the "Suez Universal Canal Company," from January to October, 1871, nine months, were \$1,647,200. They must amount to over \$3,000,000 to cover expenses and pay the interest on the bonds.

THE work of connecting the Black Sea and the Caspian Sea by a navigable canal is now in progress, and will be completed in about five years. The cost will be \$38,000,000.

THE Mexican government is in a critical condition, owing to recent successes of the revolutionists. The newspapers are discussing the advisability of an American protectorate.

A VETERAN of persons, said to be competent judges, assert that the Constitution of the German Empire confers the right to vote on every woman over twenty-one years of age.

GREAT BRITAIN has 3,600,000 scholars and 635,000 scholars in her Sunday-schools; and the United States has 4,000,000 scholars, and nearly 400,000 teachers.

WOMEN VOTING.—Several women, not ladies, voted at the late election in New York City. Mrs. Woodhull and Claiborne, and many others of the same ilk.

THE Baptists of the South are warned by the Friendship Baptist Church, Alabama, against Ellis Thorburgh. He was excommunicated for gross immoralities.

A CLERGYMAN named Fiddle, refused to accept the B. B. of D. D. because, as he said, he "didn't want to be called the Rev. Ichabod Fiddle, D. D."

THE King of Tunis has paid the Sultan of Turkey \$2,500,000 in order to secure to his dominions the military right to raise over Tunis.

Mrs. SENATOR POMEROY, of Kansas, gave one hundred dollars, as a Christmas gift, to the wives of several home missionaries in that State.

It is said that President Thiers had never heard of Chicago before Mr. Washburn informed him of the great fire.

Louisiana Department.

Resolved, That we at present accept the *Religious Herald* as our official organ of the following conditions, viz: 1. A communication for the paper shall be allowed to represent our local interests. 2. That the Ministers and other Baptists of the State be invited to read for said paper. Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected. Resolved, furthermore, that the ability with which the *Religious Herald* has hitherto been conducted—its uncompromising defense of gospel principles and literary merit—commend it to the denomination as one of the best living organs of Baptist faith.—Louisiana State Convention.

The Louisiana Convention and Mt. Lebanon University.

THE LEGAL STATUS OF THE CONVENTION.
If a society has not a corporate existence it can neither hold property nor enjoy the rights and privileges of property holders. The "Louisiana Baptist State Convention" has no such existence. The laws of Louisiana provide that "Whenever any number of persons exceeding six, may be desirous of forming themselves into a corporation or body politic, for any religious, scientific, literary or charitable purpose, and to enjoy the rights, privileges and powers of a body corporate and politic in law, it shall be lawful for such persons to prepare and sign an instrument, either in authentic form or under private signature, wherein they shall declare and specify the objects of such corporation; the name, style and title thereof; the place chosen for its domicile; the manner in which such officers and managers are to be chosen; the officer on whom citations may be served, and the length of time the corporation shall exist and continue. The act of incorporation shall be handed to the District Attorney of the district in which its domicile is fixed for examination as to its legality; and should he be of opinion that the purposes and objects of the corporation, as specified in said act, are legal, and that none of the provisions therein contained are contrary to law, he shall endorse his opinion to that effect thereon. The act, together with the opinion of the District Attorney, shall then be recorded in the office of the Parish Recorder, or other officer performing the duties of Parish Recorder, which act when so recorded shall constitute the subscribers to the same, and their associates and successors, a body politic and corporate for the purposes and objects declared and contained in the act, and shall have continuance and succession by the name, style and title as set forth in the act." [Rev. Stat. Art. Corporations, § 77, p. 133.] "Every corporation organized, or which may hereafter be organized, under and by virtue of any law of this State, shall establish its domicile at some place within the State of Louisiana and not elsewhere."

Every such corporation shall from and after the passage of this act, hold all its meetings for the transaction of business appertaining to its corporate purpose or capacity, whether of its stockholders at large, for election of officers or other purposes, or of its directors, managers, trustees, or other officers charged with the direction of its affairs, at the place of domicile of said corporation, and any such meeting held elsewhere, and any business transacted at any meeting elsewhere, shall be unlawful and of no effect." [Rev. Stat. Art. Corp. 740, 741, p. 144.] The Board of Trustees of Mount Lebanon University were charged with the duty of receiving the title to the property. The title was not made to the Convention in its own name, because being without corporate existence the Convention could not hold property; and the Board so reported at the session of the Convention held in 1864.

THE TRUSTEES.
The report made by the Board of Trustees, session 1864, and the charter, published in same minutes and in the minutes of 1868, expressly state that the Board of Trustees owes its existence to the Convention. "We, Jasper Gibbs, Ben. Egan, and others, chosen as a Board of Trustees by the Baptist State Convention of Louisiana, for the purpose of establishing a University under the direction and patronage of the Baptist State Convention of Louisiana."

The charter was made perpetual, the Board chosen by the Convention a permanent Board, and the power of removal and filling vacancies in case of members of the Board vested in the Convention. It is also provided that "the fund subscribed for the endowment of said University shall be kept sacred as such by said Board of Trustees."

What is the legal relation sustained between the Board and the Convention? The Convention is not a corporate body in law, and is unable to hold property in its own name. Is it able to hold property through a Board of Trustees? If it is not able to hold property thus, the Board created under the direction of the Convention seems to have no legal existence. The Board acknowledges subordination to the Convention in all particular appertaining to its existence and continuance; and the legality of its existence apparently depends in part, if not wholly, upon the body to which it owes the essentials of existence. It has an

evident connection with the Convention; is an instrument of that body. It cannot be a Board of Trustees or managers for the Convention, for under the law, only a corporate body can have such a board. The powers of corporations are set forth in the charters under which they are organized, and it appears plainly from this charter that all the power, rights and privileges of the Board of Trustees of Mount Lebanon University grow out of the action of the Convention of 1863. Yet it has been claimed that the board is legally independent of the Convention. This does not appear from the reports of the Trustees, nor from the charter. In 1857 questions were asked concerning the right of the Trustees to apply certain funds to general uses. These questions were referred to Judge T. T. Land and Isaac Garrett, Esq., legal gentlemen of acknowledged ability. Their opinion was given "in view of the terms of subscription and the charter." And, as the charter is the instrument which under the law defines the powers, duties and rights of the corporation, it is to that instrument we must refer the legal question concerning the relations existing between the Convention and its creature, the Board of Trustees. The action of the Convention in creating the Board cannot be more plainly stated than in the report of the Board (1854) of its action in locating the institution and receiving the titles to the property; which is concisely repeated in the correspondence of the Convention with the legal gentlemen aforesaid, published in minutes of Convention for 1858.

EXTRACT FROM CORRESPONDENCE.

MOUNT LEBANON, July 13th, 1857.
Gentle: The Louisiana Baptist State Convention, at its annual session, 1853, determined to raise, by voluntary subscriptions, a fund of twenty thousand dollars for the endowment of a Theological Professorship in Mount Lebanon University, and adopted the accompanying form of subscription. They elected eleven trustees, directing them to secure a charter for the University, which was accordingly done under the provisions of the general law for incorporations. This charter was submitted first to the Executive Board of the Convention for its approval, and subsequently to the Convention in full session, and received the unanimous approbation of the Board and Convention. The only funds at the disposal of the Trustees were the smaller sums under fifty dollars subscribed to the agents, and the interest on the endowment as yet incomplete. The buildings donated by the citizens of Mount Lebanon were incomplete. No library, no apparatus. The Trustees applied the sums under fifty dollars, and a portion of the interest accruing from the endowment fund, to fitting up the buildings for use, to procuring an apparatus, and meeting the incidental expenses of the institution.

Have the trustees the right, in view of the terms of subscription and charter, to apply any sums thus obtained to the general uses of the institution?

B. W. EGAN, Cor. Sec. La. B. S. C.

This extract is made with a view to show the idea which at that time evidently obtained with all the parties concerned in respect to the relations existing between these two bodies, the incompleteness of the buildings donated by the citizens of Mount Lebanon, the appropriation of funds donated to the Convention for "fitting up the buildings," and the commendable carefulness of the gentlemen composing the Board of Trustees in every step relating to the property and to the funds growing out of its management.

Two legal instruments bear materially upon the University property and the relations arising from its existence, the terms of subscription and the charter of the Board of Trustees. Any subscriber to the building or other fund has certain rights defined and secured by the terms of subscription; and in case of violation of such terms by the misapplication of the funds subscribed, the donors have the legal right to procure a forfeiture of the donation or to enforce its proper application. The subscribers, as such, alone have the legal power to enforce in a court of law upon the Board of Trustees the terms of subscription. The Convention is not able to bring an action in court, for it is not a corporate body. This brings us to the real ground of the claim that the Board is legally independent of the Convention. Suppose the Board should see fit to act against the express desire of the Convention, where is the power authorized by law to compel a compliance with the demands of the Convention? Should the Convention enter the court with a petition asking the application of a legal remedy against the Board, it would be told that the Louisiana Baptist State Convention is not a corporation and has not corporate rights before a court of law. It appears, therefore, that the Board of Trustees, although apparently under the legal control of the Convention, as its agent, is practically under no legal subordination to that body.

This view of the matter does not prevent the subscribers to the various funds, raised for the building and support of the University, from exercising their right to have the charter, with the terms of subscription, enforced against the Board of Trustees.

THE MORAL RELATION.

The reports of the Trustees, extending from the annual session of the Convention for 1854 through seventeen years, excepting the interruption occasioned by the late war, the charter of the Board, and the various proceedings in the Convention relative to the trustees and to the funds and property of the University, divest the moral aspect of this matter of all ambiguity. Says the report of 1854: "We hold the property as your agents, subject to your control." In the corrected version of the report, it is shown that the building fund was not the simple donation of land and houses suited to the purposes of the University; money donated to the Convention was appropriated to fit the buildings for use. In the minutes of the Convention for 1860 we find that a steward's hall had been purchased and improved; and that a President's house had been regarded as a necessity, and for this, and in consideration of "the character of the occupant, no small sum was required." The enclosure of the college campus, the improvement and embellishment of the University buildings, originally donated to the Convention by the subscribers to the building fund, involved considerable outlay. "It remains for the Trustees to commend to the earnest solicitude of the Convention an institution which its own benevolence created, which the munificence of its individual members has largely fostered, and which is peculiarly and emphatically its own." What could be more emphatic than the terms used here by the President of the Board, in his annual report, to express the idea prevailing among Baptists generally, that the University was the property of the Convention? All through the annual published proceedings of the Convention, in the various matters pertaining to the institution referred to, the action of the Convention, the reports of the various boards and committees, in matters relevant, and in the treasurer's reports, will be found much calculated to strengthen the denomination in the belief that the Trustees were really agents holding the property in trust and subordinate to the Convention.

The Convention, in its relations to the Trustees and the University, is morally bound to foster the institution, and carry out, so far as lies in its power, the provisions of the contract to which it is morally, if not legally, a party.

It is doubtless plain enough that the Trustees are morally bound to act under the direction of the Convention as its agents. And as there is not the least suspicion concerning their integrity and faithfulness to the trust imposed in them, there should be full confidence in these brethren that they will perform their moral duties as strictly as those which are binding merely because of the laws of the State of Louisiana. To assert the bare legal relation of the Trustees to the Convention, and proceed regardless of the law of God with reference to this matter, will evidently be damaging in the extreme to the parties concerned, and to the cause of our blessed Master.

BANNING'S BRACE.

DEAR BRO. GRAVES:—In accordance to promise, though after a long time, I write relative to the "Brace;" and in giving my testimony I here, once for all, frankly assert that I cannot see how any minister can preach, and do himself justice, without using the Banning's Brace, the greatest lung and body supporter now or ever before known. I have been using one for about twenty months, and I would not, under any circumstances, give it up, if another could not be had. Brethren in the ministry, let me beg of you, if you are young, use the brace, and save your physical power; if old, use the brace, and preserve the remainder of your strength, that you may longer be able to do battle for the Master's cause.

I would further say to females afflicted with weakness of the back, with other troubles incident to females, you may save many hours' suffering, and perhaps a heavy doctor's bill, by using the brace. But especially, brethren in the ministry, one and all, use the brace, and save yourselves from an immature old age.

ARCADIA, LA. D. H. BEAN.

THE PRESENT is an excellent time for schools and churches to subscribe for *Kind Words*. The coming spring should induce all to give every attraction to the Sunday-school. Therefore subscribe for *Kind Words*, and make the school so much the more attractive to the young. I shall be much pleased to receive many and large subscriptions from the thousands of churches and Sunday-schools, among which THE BAPTIST circulates. See terms in my advertisement.

S. BOYDIN, Ed.

ONE HUNDRED AND THIRTY-ONE new names were entered on our books in four working days last week. We must average two hundred and seventy-eight per week the two weeks remaining, and it will take good earnest work.

The dedication of the new Baptist church at LaGrange, Tenn., is deferred until the second Sunday in March next.

REVIVALS.

BRO. EDITOR:—The good Lord has done great things for us, whereof we are glad. He has graciously revived his work in the four churches of which I am pastor. I have baptized twenty-nine into the fellowship of the Mt. Lebanon Church, or two yet waiting for baptism, and a number were received by letter, and several were restored. Brethren I. L. Hunt, N. H. McFadden, P. McCullo, assisted us. We held a meeting at Bethel, five miles west of Covington. We have baptized six into the fellowship of this church. Bro. N. H. McFadden assisted us. We held a meeting at Mt. Pisgah, Shelby county, Tennessee, which resulted in five baptisms, and one stands approved of the church for baptism. Bro. O'Quinn assisted us in this meeting. You have had the report of the Big Creek Church. We have baptized twenty-seven into the fellowship of this church; among the number were two who were about seventy-two years old. We baptized a lady last Lord's day (fourth Sabbath in November), eighty years old. I assisted Bro. N. H. McFadden in a meeting at Antioch, Tipton county, Tennessee. This meeting resulted in the addition of twelve or fourteen by baptism. To God be all the glory. Here is landmarkism in profession vs. practice, yet the good Lord has blessed my labors. I would that Baptists were true to Christ and themselves. E. P. LUCADO.

Portersville, 1872.

BRO. GRAVES:—I am glad to have good revival news to write to you. The church at Mount Zion has just enjoyed a glorious revival; forty-five professed faith in Christ, twenty-five have been baptized, five stand approved for baptism. Others will come in soon. The church has been greatly revived. Bro. T. J. Lane was with us nearly all the time. The meeting lasted fifteen days. R. C. HOANER.

St. Clair, Tenn., Jan. 8, 1872.

ORDINATION.

DEAR BRO. GRAVES:—At a union meeting that convened with the Antioch Church, Gadsden county, on the fifth Sabbath in December, Bro. John E. G. Campbell was ordained to the gospel ministry. Bro. Campbell is a young man of a Presbyterian family, and united with the Providence Church of Gadsden county in September, after a long and prayerful search and study of the Holy Scriptures. He is a young man of deep piety, and will, under God's blessing, make "a workman that needeth not to be ashamed." Another sentinel on the walls of Zion to guard her purity, defend her truths, and warn her of danger; another to preach the glad tidings of salvation, to win precious souls to Christ. The ordination was conducted as follows: Sermon by Eld. G. W. Bostick; examination of candidate by Eld. R. P. Green; prayer by Eld. J. C. Gibson; laying on of hands by the Presbytery; charge and presentation of Bible by Eld. G. W. Hall; benediction by candidate.

The Lord of the harvest has answered the prayers of his people, and other laborers are being sent into his harvest. Brethren S. C. Revell, S. J. Revell, William Benton, Jasper Richards and Archy McDougal have been licensed to preach the gospel in this part of the Florida Association. G. W. HALL.

Ocokeconee, Wakulla Co. Fla., Jan. 12, '72.

RESOLUTIONS.

WHEREAS, Eld. T. Gilbert has labored among us pastorally nearly ten months, and is now called to Rutledge Valley, Granger county, Tennessee, to labor as traveling missionary, we feel that we should express our highest esteem for him. His labors, being so wonderfully blessed, have added about one hundred and fifty to the Baptist ranks in Scott county;

Resolved, That Bro. Gilbert is a faithful and efficient minister of our blessed Savior, and as such we recommend him to all people.

Resolved, That in his removal from us we feel a great loss in our church, but we have the consolation that what will be our loss will be the gain of those among whom Bro. Gilbert may live and labor.

Resolved, That this church give her earnest sympathies and prayers for the welfare of Bro. Gilbert and his beloved family, wherever God in his providence may cast their lot.

Resolved, That a copy of these resolutions be presented to Bro. Gilbert, a copy sent to THE BAPTIST and Religious Herald for publication, and a copy spread upon the church books.

Done by order of the Church of Christ, now in session at Clinch River, Virginia, this 24th of December, 1871. JOHN A. MOORE, Moderator. JAMES GILLENWATER, Ch. Clerk.

YESTERDAY morning two little girls went to the station-house to inquire about the fate of a person who had been arrested during the night. The appearance of the children—poorly clad, no shoes on, and shivering with the cold excited the ever-ready compassions of Captain Gray, who took them out and purchased a pair of comfortable gaiters for each, and also comfortable stockings. Such are the workings of true charity. Appeal.

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