

THE BAPTIST.

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TO ADVERTISERS—LOWEST RATES.
CIRCULATION 12,000 WEEKLY.

For insertion in the paper and only Baptist paper in the South, at the rate of \$1.00 per line for the first week, and 75 cents for each subsequent week. For the month, \$3.00. For three months, \$8.00. For six months, \$15.00. For a year, \$28.00. For a year and a half, \$40.00. For two years, \$60.00. For three years, \$85.00. For four years, \$100.00. For five years, \$120.00. For six years, \$140.00. For seven years, \$160.00. For eight years, \$180.00. For nine years, \$200.00. For ten years, \$220.00. For eleven years, \$240.00. For twelve years, \$260.00. For thirteen years, \$280.00. For fourteen years, \$300.00. For fifteen years, \$320.00. For sixteen years, \$340.00. For seventeen years, \$360.00. For eighteen years, \$380.00. For nineteen years, \$400.00. For twenty years, \$420.00. For twenty-one years, \$440.00. For twenty-two years, \$460.00. For twenty-three years, \$480.00. For twenty-four years, \$500.00. For twenty-five years, \$520.00. For twenty-six years, \$540.00. For twenty-seven years, \$560.00. For twenty-eight years, \$580.00. For twenty-nine years, \$600.00. For thirty years, \$620.00. For thirty-one years, \$640.00. For thirty-two years, \$660.00. For thirty-three years, \$680.00. For thirty-four years, \$700.00. For thirty-five years, \$720.00. For thirty-six years, \$740.00. For thirty-seven years, \$760.00. For thirty-eight years, \$780.00. For thirty-nine years, \$800.00. For forty years, \$820.00. For forty-one years, \$840.00. For forty-two years, \$860.00. For forty-three years, \$880.00. For forty-four years, \$900.00. For forty-five years, \$920.00. For forty-six years, \$940.00. For forty-seven years, \$960.00. For forty-eight years, \$980.00. For forty-nine years, \$1000.00. For fifty years, \$1020.00. For fifty-one years, \$1040.00. For fifty-two years, \$1060.00. For fifty-three years, \$1080.00. For fifty-four years, \$1100.00. For fifty-five years, \$1120.00. For fifty-six years, \$1140.00. 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A FORM OF SOUND WORDS.

The Old and New Testaments were written by men divinely inspired, and contain the full and final revelation of God's will to man. To seek through "spirits" to pry into the unrevealed things in the sight of God is the sin of rebellion and witchcraft. The New Testament is the perfect rule of faith and practice for Christians.

2. There is only one God, self-existent, infinite in every natural and essential attribute. He has revealed himself as the Father, and the Son (or the Word), and the Holy Ghost, the same in respect to Divine essence, whatever distinction there may be in some respects.

3. Man was created holy, but, by wilful disobedience, fell from that state; became morally defiled, and began all his children in his likeness; hence, by nature, there is in us no holiness; but we are all inclined to evil; and all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual and eternal.

4. The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him the nature of man, and was crucified for the redemption through faith in his blood; having so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

5. All who truly believe and obey the Gospel, are chosen in Christ before the foundation of the world; and, in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, whose influence is necessary to induce them to repentance and believe in Christ, and to persevere in his love.

6. Nothing can separate true believers from the love of God; but they will be kept by the power of God through faith unto salvation; and, as they are chosen in Christ before the foundation of the world, they will be kept by the power of God through faith unto salvation.

7. A Church of Christ is an organized association of persons renewed by the Holy Spirit, baptized upon a confession of union with Christ, and covenanting to witness the faith and keep the commandments of their Divine Head. To his church alone Christ has committed the preservation of his Gospel in its purity, and the promulgation of it to all men by ministers bearing his commission.

8. The ordinances of a Christian church are Baptism and the Lord's Supper. Baptism is the immersion of professed believers in Christ, not in order to the remission of sins, but to declare their death to and freedom from sin, and is a prerequisite to the preaching of the Gospel. Church membership and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those who are qualified to receive them.

9. Participation in the Lord's Supper should be confined to the membership of each local church, or to those members of other churches specifically invited by it; their faith and walk being ascertained as correct. The supper, no more than baptism, may be administered by ministers to those whom they deem qualified.

10. There will be a resurrection of the righteous dead prior to the advent of Christ, who, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his coming and judgment, and punishment of the persecuting nations.

11. At the coming of Christ he will judge and destroy the nations that have persecuted his people, take to himself all dominion and rule, and, sitting upon the throne of his Father, David, in Jerusalem as King and Ruler, will rule with his saints over all nations for one thousand years.

12. After this earth shall have been purged by fire, and the new heavens and new earth shall have been fashioned and prepared as a heavenly place for the final abode of the redeemed, Christ will descend out of heaven with his saints and his tabernacle will be with them. Then cometh the end, when he shall have delivered up his scepter to the Father, and all things will be conformed and harmonious as before sin entered into the world.



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.

Old Series—Vol. XXX.

MEMPHIS, TENN., SATURDAY, NOVEMBER 2, 1872.

New Series—Vol. VI., No. 10.

THE MOTHER'S SONG.

In a cozy corner,
Safe, and snug and warm,
Lies a little birdling,
Sheltered from the storm.

Not a winged creature
In full plumage shown,
But a tiny spirit
From the Father's throne.

Little shining forehead,
White and pure and fair;
Little wayward tresses
Of bright silken hair.

Little peart eye-lids,
Shading eyes of blue,
Little smile and dimples,
Little mouth so true.

Little rosy fingers,
Reaching for the light,
Catching at each shadow,
Passing out of sight.

And a mother's sighing,
Soft and low and sweet,
"Father, keep my darling,
Guide his little feet."

"Many steps and weary,
In his path may be,
Lead him gently, Father,
To his home and thee."

In a cozy corner,
Safe and snug and warm,
Lies a little birdling,
Sheltered from the storm.

And this cozy corner
Is a mother's heart,
Warm and pure and holy,
Of God's love a part.

THE BAPTIST ASSOCIATION.

DEAR BROTHERS:—The 15th of November will soon be here. That day we expect our churches to meet in convention at Union City. The mission servants that have toiled within your borders will also be there, and we hope that not one of our half dozen missionaries will be absent.

Big Hatchie Association.

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Baptist Doctrines, Principles and Facts.

IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. v. 5. That a immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Rom. vi. 4-8; Col. ii. 12; 1 Cor. xv. 29; 1 Pet. 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 immersed believers only, (not of believers and their unconverted children and seekers on probation,) associated by voluntary covenant to obey and execute all commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver but Christ, and submitting to no law but his. Read Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41, 42.

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. ii. 16 and xxviii. 19; Mark xvi. 16; John iii. 2, 3; Acts viii. 38; Rom. vi. 4, 5; Col. ii. 12; Gal. iii. 27, 28.

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

IMPORTANT PRINCIPLES.

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

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

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

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

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

6. Principles can neither be covered nor compromised.

IMPORTANT FACTS.

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

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

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

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies having legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-apostolic tyrannies which no Christian can lawfully countenance, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.

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

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

Louisiana Department.

Resolved, That we at present accept Ten Baptists as our State organ on the following conditions, viz:

1. A reasonable portion of the paper shall be allowed to represent our local interests.

2. That the Ministers and other Baptists of the State be invited to write for said paper.

Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.

Resolved, furthermore, that the ability with which Ten Baptists has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merit—commend it to the denomination as one of the best living exponents of Baptist faith.—Louisiana State Convention.

LINES.

MRS. VIOLA JACKSON.

Old Time, I ask one boon of thee;
Spare, O! spare, the fresh young breeze;
The cheek may fade, the eye grow dim;
And furrows deep may mark my brow;
The merry laugh may sink in sighs,
And off the tears start from my eyes;
Yet wilt thou not spare this to me,
Thou lovest the heart and hold the key?
The silver threads may mark the brow,
And slow and faltering grow my steps;
Should not a joy my life then crown,
And rough and stony be my path?
Let flowers fresh my heart then twine,
Hope, Joy and Love its'er enshrine.
Old Time, O! I beg of thee,
Spare, O! spare this boon to me.

Let not my heart grow cold and sear,
When life's bright bloom shall pass away;
And when the harvest time comes on,
Then let it bloom as fresh as May.
Still, when the golden time is passed,
The icy grasp and winter's blast
Makes me yield, Old Time, to thee—
Spare, O! spare this boon to me.

NOT A CHURCH OF CHRIST.

A. JACKSON.

BRO. EDITOR:—In the church of Christ brethren dwell together in unity; each pleases his brethren for their good, to their edification; each loves the others as Christ loved him. The church is the body of Christ, of which are many members differing in offices, yet every one members one of another. A discordant religious assembly, whatever be its name, is not a church of Christ. The body, with all its members, is strictly obedient to the head, so must also the church be obedient to Christ. Unless the organization affords to the members liberty and opportunity of entire obedience to the commands of its professed head, it cannot be a church of Christ. Where the spirit of Christ is, there is liberty, not license—liberty to obey God, to work righteousness, to enjoy peace. Any organization, then, that by its regulations or ordinances, places obstacles in the way of the believer's perfect liberty, lacks an essential feature of the church of Christ.

The form of the human body, in health, is that best adapted to the purposes for which its various members, with itself, were created; and so the organization given by Christ to his church—his body—is that best designed to develop it spiritually, as well as externally. The essentials of existence are life and form; perfect life and perfect form are co-existent. A church of Christ must be spiritually alive—properly organized; must possess the essentials of a perfect existence—the apostles' doctrine and ordinances. Unless this be the case, strictly, the association cannot be a church.

Under Paul and Peter the same commands were given to all churches concerning discipline, contribution, and the ordinances. The apostles, undoubtedly, understood their commission as requiring them to (1) discipline, (2) immerse, (3) indoctrinate. Where, then, is the warrant for assuming a difference in the church organizations that sprung up under their ministry?

No Protestant denomination affords to its membership—clergy and laity—the liberty of obeying Christ's commandments; hence, none of them can be a church of Christ. Examine the requirements of Matt. xxiii.—the duty of "teaching all things;" 1 Cor. v. 1 Cor. xi.; and it will be evident that no Pedobaptist organization can be the disciple render complete obedience to his master.

BRO. EDITOR:—I had the pleasant task assigned me, at the last session of our association, to raise funds for ministerial educational purposes, which I have accomplished so far with but little difficulty. When visiting the churches, it was my happy lot to meet gentlemen of vim and liberality—not members of the church—who say that it is not only the plan to place the church where she should be, but silence so-called churches opposed to her.

With such expressions from men of the world, is it not astonishing to meet with men of learning, who claim to be Baptists, remarking, if they educate their own children it is as much as should be expected of them; that charity should commence at home; and others, too ignorant to realize the effects of ignorance—too lazy to provide the comforts of life—say that educated ministers prefer the applause of men to the favor of God, and would rather show off themselves than hold up the cross of Christ? But of the opinion of the world and weakness of the brethren, I will pass over, and write of what I have witnessed, and other matters of importance.

My visit to the churches has been quite recent, and much enjoyed by the writer. The churches of Pilgrims' Rest and Bellevue, under the care of Eld. Richard Fancher, have been signally blessed.

The church at Big Cane, recently supplied by Elds. E. K. Branch and John O'Quin, has had quite a refreshing season. The country of Bayou Jacques, Bayou Chaupeque, and the Burn—Catholic regions—has been explored, and successfully occupied within the last few months by Elds. John O'Quin, E. K. Branch, Thomas E. Muse, and R. J. Rush. A large number, considering the material to work upon, have been baptized and added to the church at Evergreen, on Bayou Rouge, the one most convenient to these sections.

O! for the means to occupy this Catholic country, so long the unobserved of the Southern Baptist Convention. Perhaps when a direct appeal is made to Bro. Sumner, which will be at the next meeting of the association, we will receive some aid. I am pleased to see the attack made upon anti-Christ at headquarters in the city of Rome. Would be equally, if not more pleased, to see the march of the enemy impeded in this country, advanced pickets driven in, and spies arrested.

I think the brethren will agree with me, that it would be good generalship. Since the war, within a fraction of all that portion of the Louisiana Association, where the English language prevails, has been cut off of which the Sabine and Calcasieu Associations have been constituted; the former numbering twenty-seven churches and eight hundred and eighty-nine communicants; the latter about fifteen churches and four hundred communicants, leaving us twelve churches and five hundred communicants, with a territory extending from the mouth of Red river, two hundred and ten miles above the city of New Orleans, to the Gulf, including all those parishes where the French language predominates, and Catholicism reigns supreme, with little or no interruption.

When I reflect upon the condition of the Louisiana Association, I feel that I can realize the condition of the weeping prophet, as expressed in the last verse of the eighth chapter, and first verse of the ninth chapter of Jeremiah.

Our association will convene on the third instant. Would to God that you could be with us; hope to adopt some plan that will give relief, enlist the sympathy of the brethren of other States, and aid from Bro. M. T. Sumner.

BRO. R. S. JACKSON'S article, "Shall we make the recognition of alien immersion a test of fellowship," is a clincher. Well done, Bro. Jackson! Yours fraternally,
B. W. BLAKEWOOD.
Big Bend, October 1, 1872.

Dr. B. W. Blakewood, Moderator of the Louisiana Association, and Chairman of the Executive Board:

DEAR BROTHER:—We desire to appeal to our association and the Southern Baptist Domestic Mission Board, through you, to aid us in an enterprise we are unable to carry out ourselves.

The inhabitants of Opelousas, and its surroundings, are almost entirely composed of Catholics. St. Landry parish has been like your parish (Ayoyleys), under Catholic dominion since its creation; and the town in which your petitioners live (the parish site of St. Landry) is the headquarters of priestly power, which has had unlimited sway until recently, when the Lord seemed to have lifted his arm against them. Many of the intellectual among them listened to us with pleasure, when talking of the liberties and privileges of our church, its Great Head, Jesus our Lord; the duty and privilege of every man to read the Bible, and examine for himself.

The poor, the neglected of the priest, who seldom or ever go to their house of worship, do not hunt for words to condemn the teachings and miracle of them; they, in the past, obeyed without questioning.

With such evidences of the power and love of God toward us, what else can we do than receive and give encouragement to the spirit of our blessed Lord and Savior, Jesus Christ?

If you will locate a mission station in the town of Opelousas, though but few in number, and not possessing a superabundance of this world's goods, we pledge ourselves to aid the work by our prayers, and all that we can do to defray a portion of the expenses, which may be incurred in carrying the work on to a success. Our hearts are in the cause, and the Lord with us, we feel confident that if the association is unable to give us sufficient aid, that the Southern Baptist Domestic Mission Board is, and will.

In the name of our Master, we ask you to help us. If you do not know our condition, we would be more explicit.

See to our wants, and may the Great Head of the church crown your efforts with success. Very truly yours in Christ,
F. J. HUEBLY,
W. L. FERNANDEZ,
S. T. PRANCE.
Opelousas, La., October 1, 1872.

THE FIRST RESPONSE.

BRO. EDITOR:—In THE BAPTIST of September 14, 1872, I see a query put forth by Bro. W. S. Young and M. M. McGuire, inquiring about the validity of baptism administered by ordained deacons.

Now, to the law and testimony: When the seven were set apart by ordination, it certainly was to discharge the ordinances of the church in some way; for if the apostles broke the bread and poured the wine, they could have carried it to the members as quick as the deacons. When Peter was sent for Cornelius, in obeying the heavenly mandate, he commanded them to be baptized, and there was no other apostle with him. Philip was one of the seven, and he baptized; and he certainly done so upon the authority given him when ordained as a deacon, as we can nowhere find him ordained again. Paul went and preached much and baptized but few, and says he was not sent to baptize, but to preach. Tradition goes a great length, and I fear that many of us follow it rather than to inform our minds, as we should do by studying the New Testament. Much could be written on this subject. I leave the above at your disposal with love to all who love my Lord and Master.

E. DREGAN.

Manny, La., October 8, 1872.
For the best pianos and organs at most reasonable rates, we recommend the well known house of H. G. Hollenberg, 274 Second street, Memphis, Tenn.

Introductory Sermon, by Eld. Thomas Lansdell, Delivered before the Louisiana Baptist Association.

The following resolution was offered by Eld. John O'Quin, and passed by the Louisiana Baptist Association:
Resolved, That with the consent of Eld. Thomas Lansdell, we ask the publication, in this Banner, of his introductory sermon before this association.

THE SERMON.

"And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ."—Rom. xv. 29.

Why was Paul so sure that when he visited the church in Rome, it would be "in the fullness of the blessing of the gospel of Christ"? There are, I think, two reasons—one the condition of the church, the other the state of Paul's heart. Of the church the apostle could say: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world—your obedience is come abroad to all men."

Now, every minister knows the difference in preaching to and laboring with a church nearly dead, and one strong in faith, active in obedience, and fully alive to the honor and glory of Jesus. The condition of the Roman church would insure to Paul a large congregation, attentive hearers, and a hearty co-operation in laboring for the Master. Then, the state of the apostle's heart enabled him to say, "I am sure." He prayed for the brethren in Rome; not once a year, once a month, once a week, once a day only, "but without ceasing I make mention of you always in my prayers," says he. Also he desired, yea, longed to see them. "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was hindered hitherto." And yet these very hindrances of Paul enabled him to say, "I am sure of coming to you in the fullness of the blessing of the gospel of Christ." He could write, "thet from Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named." "For which cause I have been much hindered from coming to you."

But now, after one more service he would visit Rome. It had pleased them of Macedonia and Achaia to make a certain contribution for the poor saints in Jerusalem. With this he must first go to Jerusalem and minister to the saints. "When, therefore," says he, "I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come to you, I shall come in the fullness of the blessing of the gospel of Christ."

Should a minister now preach the gospel round about through a large territory where Christ had not been named; should God bless his ministry to the salvation of many sinners; should he be made the bearer of a large contribution in money from the saints in one country to relieve the wants of the poor saints in another country: would he not be prepared to go any and everywhere "in the fullness of the blessing of the gospel of Christ"? Would he not be prepared to say, in reference to laboring any and everywhere, "I am not ashamed of the gospel of Christ"? For our mutual edification I desire to present the following thoughts:

1. The blessing of the gospel of Christ. Remember, brethren and friends, that it is emphatically the blessing of the gospel of Christ. For it there is no substitute, and without it no hope. It bears somewhat the same relation to the world that the Nile does to the land of Egypt. With the Nile and its annual overflows, and Egypt was "the grainary of the world." No land excels it in productiveness. But for Egypt there is only one Nile. Could that wonderful river be dried up, instead of fertile fields there would be only a barren and desolate waste. For the Israelites in the wilderness, sick and dying from the stings of the fiery serpents, there was but one brazen serpent. There is one—only one—mediator between God and man—the man, Christ Jesus. There is one—only one—Lord Jesus Christ; one—only one—gospel of Christ.

How anxious was Peter to impress on our truth upon his countrymen, that there is no other name given under heaven by which we can be saved. For the earth there is but one sun; blot him out, and you strike the death-knell of a world. There is one gospel. But mark you, brethren and friends, in that one gospel there is sufficiency. Egypt needed but one Nile; the dying Israelites needed but one brazen serpent; the earth needed but one sun; and we need but one Jesus, and but one gospel of that one Lord Jesus. The same Almighty God, the same adorable Father of us all, who provided for Egypt the Nile, for Israel the brazen serpent, for us the sun, and for sinners a Savior, has provided such a Savior and such a salvation as meets all our wants. Let us think of the blessing of the gospel of Christ in its power, spirit and effects.

1. Contemplate it in its power. How simple to preach the gospel of Christ; to tell with a full heart the story of the cross; to sing with a choked utterance the song of redeeming love; yet, if God is with the preacher, what a power! It is God's own ordinance—his special command. And the preacher goes forth, armed not with carnal weapons, depending not upon his own arm, looking not to his own efforts for success, but falling back upon God and all the power of God. And the power of God! Who can measure and calculate God's power? Who can tell how high, how deep, how wide? The power—the mighty and Almighty power which piled up the mountains, scooped out the valleys, dug out the channels of the rivers, gathered the waters of the oceans, hung the earth upon nothing, lighted the sun, and studded the sky with stars! But think of God's power in the gospel! The something we call mind—who knows it? What the mind is and how it acts—who can tell? How to find way to and change the mind, so that it will act

right—who knows? But God knows. He can reach, and move, and change it. The heart—who knows it? After all, who knows his own heart? And to reach the heart—to move, cleanse, purify and make it new, so that the man, the woman, shall feel and desire right. But God knows the heart, intimately, entirely, thoroughly, and can reach and change and control it.

God has provided that his saving power shall go with the gospel of Christ and make it a blessing. Hence, it is the power of God unto salvation to every one that believeth the special power of God unto salvation—power to reach and enlighten the mind; to piece and soften the heart; to cleanse and convey assurances of pardon to the guilty soul so that there will be a change as from darkness into marvelous light; from the power of sin and Satan to the love of service of God; so that there will be a regeneration, a new creation; "the new man renewed in knowledge after the image of him that created him;" the standing forth of the "new man" in the liberty wherewith Christ makes us free. By the gracious provision of a merciful God, men suited to every class and condition are called to preach the gospel, so that this wonderful, powerful, heavenly blessing may be carried to all. Preach the gospel in all the world and to every creature is God's command and decree. If there is an "anti-mission" brother here, let me ask if he can afford to stand in the way of God's command and decree? Let me assure him that in spite of all he can do, or refuse to do, the gospel is spreading over all the earth and bearing more and more its blessing to every creature.

2. Contemplate this blessing in the spirit. Outward forms, rites and ceremonies do not make Christians. They make hypocrites and formal and worldly professors, but never true disciples. David understood the subject when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Paul knew whereof he affirmed when he wrote, "The kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost; for he that in these things serveth Christ is acceptable to God and approved of men." The gospel of Christ, the pure religion of Jesus, has a spirit, a pure and right one. It exerts in the heart an influence, a right and controlling one; it is a spirit of love and sympathy—love to God and man, and sympathy for the lost. "He that is joined unto the Lord is one spirit." He that is truly joined to Jesus is one spirit with Jesus. Hence, Paul says, "The love of Christ constraineth us, because we thus judge that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them and rose again."

BANNING'S BRACE.

A few months ago I had great labor to make my voice heard in the congregation, and the effort was usually followed by headache, hoarseness and symptoms of prostration; and, after all, I had the mortification of being told, repeatedly, that I did not speak loud enough. I put on a Banning's Brace, and have not heard a complaint since. Many have noticed the change, without knowing the cause. I carried on a protracted meeting eight days, in the middle of August, preaching two sermons, and riding at least fifteen miles each day, attended one funeral, administered baptism, and made some pastoral visits. I feel almost sure that I could not have done all this labor in that intensely hot week without the brace. It has benefited my general health, added much to my comfort and usefulness, and hence I can say that my experience with it has been entirely satisfactory. I heartily recommend it, not only to my brethren in the ministry, but to many others; especially those afflicted with general debility, or diseases affecting the liver, kidneys or bowels.
W. H. TUCKER.

REVIVAL NEWS.

BRO. EDITOR:—I have attended five protracted efforts for the promotion of the Redeemer's kingdom and the salvation of precious souls, and if the result has not been entirely satisfactory, it has been at least profitable to many believers, and an awakening to sinners. To "boil down," I will just state that the churches were much revived generally, and some twenty baptisms were the results of those meetings. Large, attentive, healthy congregations were in attendance all the time. The ministers attending those services were H. M. Cook, L. Cox, R. F. Mitchell and myself. The gospel was preached with great fervor and demonstration of the Spirit. I feel to hope that good fruits will yet be gathered from these meetings. The churches making these efforts were all, except one, of the Palestine Association.
W. M. RAYMOND.
Pine Bluff, La., October 10, 1872.

SPURGEON COMING TO AMERICA.

We should never have invited him, and he comes not without a most pressing invitation, and has assurances that all expenses will be paid. We cannot believe that the strict communion Baptist pastors or churches in Boston or New York urged him to come among them, knowing that his entire influence will be to demoralize their members. It is, without doubt, a cunning move on the part of the liberal—alias open Baptist—pastors of the eastern cities to break down with Mr. Spurgeon, what of denominationalism remains among them. They will invite Mr. Spurgeon to preach in all their churches, and they certainly will not be so inconsistent as to send him back without even so much as once communing with him. It is inconsistent in any minister to refuse the Lord's supper to any man whose immersions and pulpit qualifications he infers as scriptural. Dr. Reynolds, of the Working Christian (S. C.), says about this move: "It is said that this distinguished preacher is about to visit America, by which is under-

ly meant the principal cities of the North. It is not likely that we of the South will be either gratified or disturbed by his visit. But as he is an avowed loose communionist, we are curious to know what our Northern churches will do with him; whether they will allow him to commune with them or will maintain the ancient usage. Spurgeon is a great and a good man, but he is not a member of a regular Baptist church, and, therefore, no more entitled to our communion than a member of any alien denomination. As regards our ecclesiastical polity, he is a destructionist. We trust that our Northern brethren will have the manliness to tell him so to his face, and treat him accordingly. Error is most to be dreaded, because the most dangerous when it comes to us under the sanction of reverence for a great and good man. The Apostle Paul tells us that even an angel from heaven ought not to reconcile us to the reception of false doctrine."

FAVOR NEGLECTED.

"I gave her space to repent, and she repented not."—Rev. ii. 21.

So spake the Savior in reference to some ungodly characters at Thyatira. And the testimony is true of many in our beloved country. Many have space to repent who have not grace to repent. These are very different things and do not always go together. Each of them is a favor, a favor conferred on those who may justly be punished for their sins, and be punished without one moment's delay.

Space to repent is a favor. Consider your origin; you are the child of a traitor; of one who rebelled against God under the most aggravating circumstances, in the most inexcusable way. Look at your nature; your heart is enmity against the God in whom you live, move, and have your being. You have hated him with a perfect hatred, and so far as you have known him or his will, you have manifested it. Review your conduct; it has been direct opposition to his word. You have said unto God, "Depart from me, for I desire not the knowledge of thy ways." Read his sentences passed upon you long since, "The soul that sinneth it shall die." "He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." Think of your folly in childhood, youth and manhood. How have you sinned the most solemn warnings, trifled with the most gracious invitations, and put away the message of mercy from you, judging yourself unworthy of everlasting life! Put these things together and say, if God gives thee space to repent, is it not a favor? Could it be demanded or expected as a matter of right? It could not. It is a favor and one which should be instantly improved.

The design of this favor is that you may repent. The goodness of God leadeth thee to repentance. Time is given you that you may reflect upon your conduct, perceive your danger, feel the need of mercy, confess your sins to the Lord, obtain the pardon of your transgressions, and reform your life according to his word. It assures you that God has no delight in punishing, but would rather that you turn from your wickedness and live. He does not desire that you should perish in your sins, or he would have cut you off long ago. He prefers penitence to punishment; this is clear from his name, which is love; from his word, which invites you to his throne of grace; from his oath, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die?"—from his conduct; he waits to be gracious, and never yet cast out one that came; from the provision he has made: he has provided a Savior, sent a message of mercy, suspended punishment, appointed a public judgment, given space for repentance, and commanded "all men every where to repent."

But see how his favor is neglected, and what obstinacy is manifested. "She repented not." So it must be said of many. Reader, can it be justly said of you? What! do you still prefer sin to holiness; Satan to Jesus; and hell to heaven? Is not repentance necessary—necessary for you? Is it not required? Does not Jesus say, "Except ye repent, ye shall all likewise perish." Is it not promised? Jesus is exalted a Prince and a Savior, to give repentance and the remission of sins. Did you ever desire to possess it? Did you ever seek it? Is it not expected—expected of you? Are you not inexcusable if you live and die impenitent? You must repent or perish. Just contrite the patience and long suffering of God with the pride and obstinacy of men. Remember that repentance alone can prevent your ruin—your eternal ruin. Repentance requires time; space is given you for repentance, you have it to-day, but it may expire before to-morrow. Yea, you are not sure of another moment. Where time is given, fruits meet for repentance are expected. How many years have been given you? How often has the Lord come seeking fruit on you, a barren fig-tree? And if he should now say "Cut it down, why cumbereth it the ground!" How fearful! How dreadful this! What the space given for repentance is trifled away, the sinner perishes with double destruction. Aged sinner, read, tremble, repent; so iniquity shall not be your ruin.

"Repent, the voice celestial cries,
Nor longer dare delay;
The wretch that stoneth the mandate dies,
And meets a fiery day.
No more the sovereign eye of God
O'erlooks the crimes of men;
His heralds are dispatched abroad
To warn the world of sin.
The summons reached thro' all the earth;
Let each attend and fear;
Listen, ye men of royal birth,
And let your vassals hear!
Together in his presence bow,
And all your guilt confess;
Embrace the blessed Savior new,
Nor trifle with his grace."

BAPTIST COVENANTS.

There is no church but of believers who have been impenitent officers of a Scriptural church. There are no Scriptural churches who have been only authorized churches.

3. Since nothing is more evident that we teach more effectually by precept—therefore, so long as our pulpits for the effect of the gospel by those whom we call and ordained to the ministry, it is evident that it is improper those teachers to occupy the pulpit since they claim the action on our part to be claims, and thus confirm error.

4. Nothing can be more than admit those preachers into our churches and teach doctrines on which would exclude both from our own minister of our own denomination, we claim, is one of the old Baptist Church.

5. That a body of immersed highest ecclesiastical authority and the only tribunal for the discipline; that the acts of a binding force over those Convention, Council, or Presbytery or Convention or Synod, or any other organization, and no litigation upon the constitution of them.

6. That since each Church is dependent body, no one church can either to endorse its acts, or to strict accordance with them, she excludes a member until church can restore him if it so.

7. Whenever any church in the directions of her only law in the New Testament, and she her acts null and void; and she should withdraw their fellowship the repeats and rectifies her come the parishes of her side.

8. That no Association, or Council, is a "Court of Appeal" authority over the churches, advisory council; therefore, to dictate to the churches, or to for any project or scheme which, but may only recommend to performance of duty in, as great Christian voluntary principle.

9. When any church departs or violates the order, of the present of the Association, it may draw its fellowship from her herself until she repents. Herference with her internal regulations.

10. Baptists are not Protestants never had any ecclesiastical the Papacy, they are now, and repudiation of the principles, Papacy, whether found in Roman acts that came out of it.

11. We regard Protestant Reformation of 1537, as based on that the prophecies and dealing touching his church are all Christ an impostor, and the Christ, the saviors and preserver.

AXIOMS.

1. The unimmersed bodies of not churches, nor are any priv of them the church; hence, denominations are only religious.

2. That baptism and an office church are prerequisite to a ministry; hence all ordinances unbaptized and unordained, ministry, are null and void.

3. No church has a right to before it in violation of the specification of the order to prohibition of any other order.

4. No member should submit or trial brought and violation of the laws of Christ, judicially responsible to Christ, observance of his laws.

5. Since right only, not institutional majority is in all churches.

6. An unconstitutional church cannot exclude a member of constitutional church.

7. No church should receive the members baptized by, a Nor should it admit to its members of such a church, or names or uphold its disorderly company with it that it may!

BAPTIST PRINCIPLES.

BAPTIST COROLLARIES.

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 either baptized nor ordained, and especially since they claim to be and construe the action on our parts to a recognition of their claims, and thus confirm their followers in error.

4. Nothing can be more inconsistent than to admit those 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 of discipline; that the acts of a church are of superior standing over those of an Association, Convention, Council, or Presbytery—and an Association or Convention can impose a moral obligation upon the constituent parts composing them.

6. That since each Church of Christ is an independent body, no one church can expect any other to endorse 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 acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—acts null and void; and all other churches, Associations of churches, and Conventions, should withdraw their fellowship from her until she repents and rectifies her error, or they become lawless partakers of her sins.

8. That no Association, or Convention, or Council, is a "Court 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 repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1527, as based on the assumption that the prophecies and declarations of Christ touching 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 men, the church, hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are prerequisite 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 law.

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 baptized by, 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 no 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 no act to countenance, recognize, aid or abet those who teach error, or to confirm 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 effective 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 cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.

6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or 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 ever

Arkansas Department.

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

PERMANENT PASTORATES AND WEEKLY MEETINGS.

M. GREEN.

Around this caption I propose to place a few thoughts. I will assert, as a truth, that there is more Scripture for weekly meetings and permanent pastors than there is for immersion, as the act of baptism. A Baptist says that the Scriptures teach immersion so plainly, that he who does not believe and practice immersion for baptism is not fit to live in a Baptist church; and, notwithstanding there are so many great sticklers for immersion. Will not some one of the old land-mark sticklers give a reason why we should not equally stickle for any and every apostolic usage of apostolic churches? In other words, why "tythe mint, cummin and anise," and neglect weightier matters?

I have said there is more Scripture for weekly meetings than there was for immersion. Both the Old and New Testaments unmistakably teach the custom of weekly meetings. (See Acts xv. 21.) "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

Here we have the Old Testament authority for weekly meetings to preach and to teach the oracles of God; and that such meetings and such teachings were Sunday-schools. The New Testament churches were wont to meet every first day of the week (Sunday) and the disciples met to worship the Savior. They met to preach and to teach. Thus the New Testament churches were Sunday-schools. The term, "disciple," is proof. The commission, "Go teach all nations," is proof.

Paul's account of Timothy (2 Tim. iii. 14, 15): "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus."

Timothy was taught from a child. His mother, Eunice, was his teacher, and her mother, Lois, taught Eunice. (See 2 Tim. i. 5.) "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice, and I am persuaded that in thee also." Timothy must have been a Sunday-school pupil, and entered the school when a child.

Doubtless the Sunday-school was familiar to every Jew. Eunice, Timothy's mother, was a Jewess; his father was a Greek. Timothy's father was not a believer, so far as we know; but his mother was, and no doubt that she was Timothy's Sunday-school teacher, as he learned them from a child.

This corresponds with the custom of the Jews, to dedicate their children to God in infancy. This was done when he commenced going to Sunday-school; the tenth chapter of Mark, 13th, 14th, 15th and 16th verses, shows how the children were brought to Christ, the great teacher, that the young children might receive the blessing of Jesus, our Sunday-school teacher.

Now, my brethren in the ministry, what say you to making Arkansas take the lead in bringing young children to the Lord for his blessing? Bring them to his church, where he is always when two or three are assembled in his name; make these children the first class, and raise them up like Timothy was.

Now, if we stickle for one command of Jesus for one apostolic example, let us take all, and so not divide the commands of God into essential and non-essential. Thyte your mind, cummin and anise, and all.

We are disposed to believe that we cannot alter any of the constitution of the church, or change any scriptural regulation, without injury. There is no room for human improvement. Christ has given us a model church, as developed and perfected in the apostolic age, and by their authority; this model church had a pastor and deacons. The bishop and deacons constitute the elders of the church. They met every first day of the week—weekly meetings. In connection with preaching, exhortation, singing and praying, they exercised discipline, and taught the children; and this is that part of the work we call Sunday-school work.

Each and every scriptural, or Baptist church, should be a weekly-working church—teaching them to not only observe baptism and restricted communion, but all things whatsoever Jesus has himself, as head teacher, taught us. This weekly-working church, with all at work, would not only correct the blunder that church committed, who authorized a deacon to baptize, but it would do away with mixed communion and pulpit affiliation. In a word, all the evils which annoy us now would be done away with.

BRO. EDITOR:—Please publish the following appointment:

MIXTURES AND DEACONS MEETING.

These will be a supplemental meeting held with the church at Dardanelle, commencing on Saturday before the first Sabbath in November. The following brethren have been appointed to preach and write essays upon the given subjects: Eld. W. W. Crawford—Preach on "Conscience." Eld. J. B. G. W. N. Adams—Preach on "Positive and Moral Precepts of the Bible." Deacon S. W. Jackson—Essay, "Duty of Deacons," subject to criticism on Monday following. Brethren and friends from a distance are invited, especially all ministers and deacons within the First District of the Dardanelle Association. Respectfully,

M. M. McGinnis, Church Clerk.
Dardanelle, Ark., Oct. 3, 1872.

[Read before the District Meeting of the Third District of the Bartholomew Association.]

HOW TO TEACH IN SUNDAY-SCHOOLS.

Much might be said on this subject, but I shall say but little.

First, I would say, teach so as to preserve the sense of the lessons intended to be taught. Some teachers lose sight of this, and merely seek to amuse the children with, I might say, foolish baby talk. The lessons should be well digested by the teachers, and they should be lessons—not mere slang. Secondly, teachers should teach so as to be understood. While I would discountenance foolish baby talk in Sunday-schools, I would like to condemn the use of high sounding words and phrases that cannot be understood by the children. Let teachers study to rivet the lessons on the minds of their pupils by means of plain, forcible illustrations, which will reflect the sense of the lessons and be easily retained in the memories. Many such illustrations are to be found in the Old and New Testaments, and they should be selected in preference to any others.

Lastly, teach with punctuality, patience, prayer and perseverance, and success will inevitably ensue. Submitted,

J. B. SEARCY.

[Read before and approved by the District Meeting of the Third District of Bartholomew Association.]

RELATION OF THE CHURCH TO THE SUNDAY-SCHOOL.

DEAR BROTHERS:—In writing of the relation which the church sustains to the Sunday-school, I shall not speak of the Sunday-school as it is, but what we think it ought to be. Let us, then, inquire what is the legitimate work of the Sunday-school. It ought to be to teach, study, investigate and try to understand the word of God. This is certainly the duty of every member of the church; for if there are any who do not know enough to instruct others, they certainly need instruction, and if they do not need instruction, they know enough to teach others, and are not discharging their duty unless they do it. But there are none that could not be greatly benefited by a well-conducted Bible class; and when can this be more conveniently and appropriately done than on the Lord's day? And this is no new idea, it was the custom of the church 1800 years ago. It is the duty of the church to do, in order that they be not ignorant, but understand what the will of the Lord is, and be always ready to give to every one that asketh them, a reason of the hope within them. This, then, is the duty of the whole church, and no church is living up to her privilege or discharging her duty who neglects this work, and no member can innocently absent himself from the Bible class who can, with any degree of convenience, attend. Here, then, is a foundation of a Sunday-school; it belongs to the church and cannot be separated from it.

It is not only the duty of the members of the church to study the Scriptures themselves, but it is certainly their duty to teach them to their children; and how can this better be done than to form them into classes on the Lord's day, under the conduct of suitable teachers? Here, then, is work, and that, too, of the greatest importance, for every member of the church, and none can excuse themselves without being guilty of, at least, omitting an important duty. Those members, who are competent to teach, should be selected as teachers, and by careful, prayerful study of that portion of God's word under investigation, endeavor to be prepared to instruct their classes as for eternity, while those members of the church who are not competent to teach, certainly need to be taught, and should take their places in the different classes. Here, then, is work for the church—the whole church—a work that ought to engage the mind and heart of every true Christian. We see, then, that this, too, is the work of the church—a work which she cannot neglect without falling far, very far below her duty. But the work should not stop with our own children, it should extend to all, both old and young, who can be induced to attend. We should go out and hunt them up, and teach them God's word, that they be not led into vice and immorality. What a vast field of work! work of vast importance; work, if properly and faithfully performed, will be for good not only through time, but through eternity. And yet, how many not only individual members, but whole churches are lying idle neglecting this great work in which all could and should engage. While the Master says "go work in my vineyard," can they expect to receive wages when he comes? If they do, we think they will be most fearfully mistaken. This, dear brethren, all of this, we humbly conceive to be the work of the church—of every church—a work which she is bound to perform in duty to Christ, herself, her children, and to the world; a work which she cannot transfer to A. B. and C, although she may receive aid or assistance from them, yet the work is hers. And now, in regard to the reflex influence of the Sunday-school upon the church: who can estimate the influence, if all our churches had well organized Sunday-schools? Not only would her present membership become intelligent, but as God in his mercy, should convert our children, they would come into the church intelligent members, knowing what to do and how to do it. The standard of piety would be greatly elevated, the working capacities of the members in other departments would be developed. Then, instead of so many churches with members enough, with the help of the Lord, to remove mountains, yet without moral strength to turn over a mole-hill, we would see pastors better sustained, the churches would be blessed and revived, and the word of the Lord would be magnified, and the name of the Lord glorified. Submitted,

M. T. MORAN.

CHICKENSO PLANT and Eatery Organs are world renowned! A full stock is kept by H. G. Hollenberg, 274 Second street.

CAROLINE ASSOCIATION.

T. R. EBY.

This body met with the church at Loneoke, on Saturday, the 12th inst. The body was organized at 2 p. m., by re-electing Col. B. D. Turner, Moderator, and W. M. Warner, Clerk. Several very important measures were set on foot. An associational Sunday-school meeting was organized, after the Missouri plan, having a vice president in each church in the association, so that each church may have a Sunday-school. This organization is to be auxiliary to our State Sunday-school Convention. A resolution was passed requesting the churches to take up Sunday-school collections for the several benevolent purposes; also, requesting them to state whether or not they have pastors and, if not, why? and, if they have, the amount pledged to them, and the amount of their indebtedness to the pastors for the year next preceding the meeting of the association. This was intended, I suppose, for lazy, do-nothing churches. We paid off our missionary, Elder J. M. King, whose continuance for another year was asked for by several of the churches, and whose labor resulted in the establishment of four new churches. Three hundred dollars were pledged for missionary purposes another year, and an executive board appointed to have the control of this matter. Elds. Thrasher and Maynard were present from the Saline Association; Eld. Robert from the Mount Vernon; Eld. Turner from the Big Hatchie, Tenn., and Eld. Felts, from the Tenn. Upon the whole, it was a very pleasant meeting. Too little time was given to devotion, and there was a haste in the proceedings that we hope no other association will imitate. This body is growing in strength and activity. Little Rock, Oct. 22, 1872.

THE BARTHOLOMEW ASSOCIATION.

J. R. SEARCY.

This body met pursuant to adjournment with Promised Land Church, Ashley county, Arkansas, embracing the first Sunday in October, 1872. Eld. M. T. Moran was re-elected moderator, and Bro. A. N. Files, clerk. This association now numbers fifty-three churches, embracing a membership of nineteen hundred and seventy. I think there were only two churches "not represented."

Three new churches were received, one old one that had been dropped from the roll was again represented, and one received by letter from a sister association. There were two hundred and thirteen baptisms reported. Almost every church reported some exclusions. I am sorry I did not note the number, but I think it exceeded that of any previous year. This I do not regard as unfavorable; on the other hand, it shows that our churches think more of quality than quantity.

There are twenty-seven preachers in this association. Some are preaching to one church, some two, some three, some four, and some none. Our missionary, Eld. H. E. Hemphstead, was able to make a very good report of his labors. He and Bro. Edwards are doing a great work in Desha county and the bottoms.

A resolution was passed, looking to the formation of a new association, embracing the northern part of Bartholomew and the southern part of Pine Bluff Associations. This Baptist was indorsed as our organ. The session closed buoyant with brotherly love.

OUR CAUSE IN PIKE COUNTY.

BRO. EDITOR:—Thinking the brotherhood are desirous of hearing from this long neglected part of Arkansas, I avail myself of this opportunity of informing them through THE BAPTIST, what the Lord has been doing for us.

As all who read THE BAPTIST are apprised, on my arrival in this county last January, I found it without a Missionary Baptist organization in its bounds. Immediately I went to work for my Master. When I proposed to constitute a church in the neighborhood in which I reside, I was laughed at, but, thank God, truth is mighty and will prevail. On the 10th of last March, assisted by Eld. J. O. Browning, I constituted the first Baptist church in Pike county, with ten members, and, through the blessings of God, we now number thirty-one. During the past summer, I have held two protracted meetings, during which times the Lord blessed us abundantly; and I had the pleasure of burying thirteen persons in baptism. In our first protracted meeting, we had the efficient labor of Elds. James Gunter, E. Merrell, and Jno. Roundtree, with whom we feel ourselves under many obligations.

Pray for us, brethren, that we may be successful in pulling down the strongholds of Pedoism, and building up a true gospel church in Pike county. Our little church read THE BAPTIST, ignore Campbellite and Pedobaptist immersions, and therefore have to contend with all the lies and sins of the day. But truth is mighty and will prevail; and in view of this fact, we press forward fearing no evil.

J. P. COPELAND.

THE WHEREABOUTS

of Eviline Guy, or any one of her sons—Joseph, Thomas, Gabriel, or Robert—is anxiously desired by the undersigned. Eleven years ago they lived seven miles west of Huntsville, Ala. Let any one who knows of them communicate with me at Cotton Plant, Ark., and relieve a distressed daughter and sister. My name formerly was Johnson.

Mrs. E. F. THOMPSON.

THE CONVENTION—CHANGE OF TIME.

The suggestion having been made by brethren from different parts of the State to change the time of meeting of the Convention, on account of its conflicting with the election, and believing that no true patriot will object to the change, and not having been able to hear from all the officers of the Convention, I have concluded to assume the responsibility of announcing the change according to the suggestion of Bro. S. P. to Thursday before the third Sunday in November, before the first of November. President of A. B. S. C. Branchville, August 27.

TACS THY BREAD UPON THE WATERS.

BRO. EDITOR:—A single expression, inadvertently dropped, may be the means of producing wonderful effects, either for well or woe. In the year 18—, I removed to a section of country where there were many good and pious people, but Sunday schools, missionary societies, and benevolent efforts of every kind, were entirely ignored. They loved the Lord and the ordinances of his house; they labored to build up his cause, but often it seemed as if the seed fell upon stony ground.

An old minister, much loved and revered, being anti-missionary, and strongly tinctured with the deepest dye of Calvinism, labored most assiduously to implant these principles in the minds of his people; and what wonder if he should, when for so many years they had been accustomed to look to him, whom they so much loved and revered, for instruction. The younger ministers had been brought up under his teachings, and though they greatly desired the spread of the gospel, they were too timid to oppose him. Bounded by two rivers, and shut in by pine hills, this seemed an exclusive section, seldom trodden by a strange foot, a domicile wholly their own, with the Bible for their guide, adopting and teaching their own peculiar views, the same lesson reiterated day by day.

In the fall of 18— my husband was appointed by the church to write her letter to the association. I urged him to call the attention of the association, in that letter, to the importance of Sunday-schools, missions, etc. He replied, "I cannot do it; it would be throwing a fire-brand into the association." Some days after, some of the messengers, on their way to the association, called at our house. My husband, not being able to attend, and not having written the letter, came to my room and asked me to write the letter for him, saying the statistics were made out, and it would not take but a few minutes. I gladly availed myself of the opportunity, thinking, I do not fear to "cast the fire brand." The church having full confidence in my husband, and he in me, this letter was not required to be submitted to the church, as customary, or perhaps it would never have gone; but it was quickly dispatched and entirely passed out of my mind.

Some years subsequently we attended the same association (having in the meantime removed from the bounds of the association) and found the brethren a happy little band of working Christians; brotherly love and affection seemed to abound, and not a drone in the hive; all was harmony, peace and love. A division had been made, and the anti's had formed another association, and were standing aloof, looking on.

One morning I was early at the stand, when one of the ministers took his seat by me, and in conversation, remarked to me: "Sister, do you know you were the first person that ever uttered a word in our association about missions and Sunday-schools?" "Oh, no," I replied, "I have greatly desired to do so, but have never had an opportunity." "Do you remember the letter," he said, "you wrote the association, when convened on B— river some years ago, for Bro. — tells me you wrote it?" The letter had entirely passed out of my mind, not knowing any action had been taken on it; but that recalled it. "That letter," said he, "introduced the subject, and the bell is still rolling, and we know not what the end may be. Never shall I forget," said he, "a verse of a hymn in that letter." (I suppose he was not familiar with it.)

"Shall we, whose souls are lighted with wisdom from on high, Shall we, to men benighted, the lamp of life deny?"

Years passed away, and again we visited that association. Oh! how changed we found everything! The light of a new era seemed to have dawned upon them; a missionary flame had kindled in their hearts; each seemed to vie with the other in his efforts to further the cause of Christ. One proposed forming a society for an educational fund for young ministers; most heartily every one joined, and ready to contribute to the extent of his means; another proposed a fund for foreign missions; all gladly embraced it, together with a system of home missions. Not one dissenting voice was heard in that body, on every proposition submitted for the cause of Christ and his church.

My heart leaps with joy when I think that "wilderness has been made to blossom as the rose, and those hills made vocal with the praises of the living God." Sunday-schools, I understand, have been established in many of the churches, attended by both old and young, which are proving truly a nursery to the church.

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which may prosper," etc.

OBITUARY.

Died, at Cornersville, Ark., July 3, 1872, of consumption, JAMES S. C. NABORS, aged forty years. Bro. Nabors was born Nov. 17, 1825, in Lorence district, S. C. He removed, while young, to Pontotoc county, Miss., where he made a profession of Christian religion in 1848, and became a member of the Baptist church, of which he remained a constant and faithful member until his death. He was married in 1855, to Miss R. E. Pitts. In 1860, he removed to Drew county, Ark., and in the following year connected himself with the church at Cornersville, where his membership remained until death. Bro. Nabors was truly a devoted Christian and consistent member of the church, a kind husband, and loving father. During his last illness, from which he suffered a great deal, he expressed himself at different times as being fully resigned to the will of God. He had no fears beyond the grave. His God was with him in the last agonies of death. He leaves a wife and four children, with many friends, to mourn his absence; but we are encouraged to think that our loss is his eternal gain. May God be induced a husband and father to the bereaved companion and children of our departed brother; and may they be determined to meet the absent husband and father, where there will be no more parting.

J. F. G.

The following has just come to hand, and is without date:

The Baptist Sunday-school Convention, of Clark county, Arkansas, met at Hollywood on Thursday, the 25th day of July, 1872, pursuant to adjournment.

After reading a part of the fifth chapter of Romans and prayer by the president, the convention was called to order.

Reports were presented and read, and delegates' names enrolled from the following Sunday-schools, to-wit: Arkadelphia, Thos. A. Heard, delegate; Mt. Bethel, D. Denison, J. F. Boreman and J. A. Madlock, delegates; South Fork, Eld. G. W. Wells, G. B. Carter, A. S. Vandevere, G. F. Williams, T. J. Dillard and W. M. McMillan, delegates.

On motion, Bro. J. P. Kelly was recognized as delegate from the Sunday-school at Okolona Church.

STATISTICS.

Arkadelphia—T. A. Heard, Superintendent—male teachers, 3; female teachers, 5; scholars, male, 23; female, 27; total, 50.

Mt. Bethel—L. N. Carter, Superintendent—male teachers, 5; female teachers, 3; scholars, male and female, 45; total, 53.

South Fork—Geo. W. Wells, Superintendent—total, teachers and scholars, 111.

Grand total, 222.

The convention then proceeded to the election of officers for the ensuing year, which resulted in the choice of Eld. Geo. W. Wells, President; James F. Boreman, First Vice-President; Thos. A. Heard, Second Vice-President; Jesse A. Ross, Secretary.

On motion of Bro. M. Boreman, all Sunday-schools in the county are invited to participate in the celebration in connection with the next session of this body.

Bro. M. Boreman and J. A. Ross were selected as speakers for the occasion.

On motion of Bro. J. F. Boreman, the president appointed J. P. Kelly, G. F. Williams and John W. Barton a committee to notify the Sunday-schools in the county of the invitation extended to them.

On motion, it was resolved that a vote of thanks be tendered the Methodist church at this place for the use of their house, and to the citizens of Hollywood, generally, for hospitalities extended to the members of the convention.

It was ordered that the secretary procure a record book in which shall be entered the constitution and a minute of all the proceedings of this convention. Also that he furnish THE BAPTIST with a copy of the minutes of the present session for publication.

Adjourned to meet with Sunday-school at Mt. Bethel, on Thursday before the fourth Sabbath in July, 1873, at 10 o'clock a. m.

Geo. W. Wells, President.

J. A. Ross, Secretary.

REVIVAL NEWS.

BRO. EDITOR:—The Baptist church in Searcy closed a very interesting meeting of eight days last Sunday night (October 6). There were thirty-two or three conversions; eight received by letter, and thirty by baptism. This number was baptized on Sunday evening, and the scene reminded us of the days of John the Baptist, when Jerusalem, Judea, and all the region round about Jordan went out to John's baptism; so Searcy and all the region round about our little Jordan went out to the baptism—the largest crowd ever seen here before on such an occasion, and we hope that there was a good impression made for the Lord's cause.

The church met at night, extended the right hand of church-fellowship to the baptized, and administered the Lord's supper. Thus closed one of the most refreshing and lovely meetings it was ever our pleasure to witness. During the meeting there was the most perfect order maintained, and yet the deepest feeling manifested in prayers, tears and love—all blending together, made it truly a refreshing season.

Permit us to say, for the encouragement of Sunday-school workers, that a large majority of the conversions and baptisms was Sunday-school scholars.

The pastor also baptized eight into the fellowship of the Center Hill Church, nine miles west of Searcy, on the next Monday morning.

T. P. BOYCE.

Searcy, Ark., October 9, 1872.

BRO. EDITOR:—I commenced a meeting at Zion Church, Texaco county, on Saturday before the third Sabbath in August, which lasted nine days, and resulted in twenty additions to the church, even ten by baptism. Also another meeting at the same place, commencing on Friday night before the third Sabbath in September, which continues four days. This meeting resulted in twenty-one accessions; twenty by baptism. The writer was aided by Elds. J. H. Gathright, J. B. Robins, H. Haynes, and E. Merrill. The meetings were truly interesting from the commencement, and closed with deep interest also at Zion Church, Nevada county, I have recently baptized fifteen willing subjects.

Falcon, Ark., Sept. 29, 1872.

BRO. EDITOR:—I feel like I want to tell you about a meeting I closed last Sabbath at Pleasant Hill Church, which lasted two weeks. Twenty were added to the church—seventeen by experience and baptism. In this number were one Roman Catholic, two Presbyterians and one Methodist. They are now missionary or primitive Baptists. I also baptized two very old ladies, one fifty-four and the other fifty-eight years old. The church was greatly revived in her love to God and one brother. I was assisted in the meeting by Elds. T. B. O'Neil and W. D. Johnson. I baptized all of one household, except the husband, during the meeting. All professed strong faith in Christ upon which profession they were baptized.

J. R. VICK.

Pleasant Hill Church (generally known as Cook's Church), October 2, 1872.

P. S.—Our church has a flourishing Sunday-school, which was organized last spring. The first in this neighborhood organized with forty scholars. There was also another organized, two miles from the church-house, the same day, with sixty scholars. May the Lord continue so bless us.

J. R. V.

Mississippi Department.

ELDER M. P. LOWREY, Editor.
All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi.
NOTICE.—All money for subscriptions should be sent to Rev. Graves, as mentioned. I cannot be responsible for money for the paper until it comes into my hands, but will be responsible for all that I receive. M. P. Lowrey.

KOSCIUSKO ASSOCIATION.

This body met at Spring Dale Church, ten miles northeast from Durant, on Saturday before the third Lord's day in October. The association was called to order by the former moderator, Eld. Lloyd, and after the reading of a part of the letters, the meeting adjourned to hear the introductory sermon, which was preached by Eld. A. H. Booth. We arrived just in time to hear his closing remarks. We learned that his sermon was on the subject of "Christian Influence," and that it was an excellent one. We found some of the brethren and friends camped on the ground, while others, who lived near the camp-ground, had large hearts and open doors, and that Baptists, Methodists and worshippers had united to provide amply for everybody who might be in attendance. All were impressed as once with the whole-hearted hospitality of the community. The association, organized in the afternoon, after reading the balance of the letters, by electing Eld. A. H. Booth, Moderator, and J. S. Holloway, Clerk and Treasurer. The business of the association was transacted with a rush, and finished Monday evening. There were only two days, or rather part of two days, occupied in the business of the association. We thought that if more time had been taken to discuss some important subjects that were before the body, and the whole congregation had been invited to witness the deliberations, instead of having the business of the association and preaching going on at the same time, there would have been a better impression left. The association was very harmonious and interesting, notwithstanding its haste and brevity, and we think the impression on the community was good. All seemed to feel that what they said must be said quickly, and what they did must be done quickly, so they compressed the business into the prescribed limit and adjourned. The usual reports were read and adopted, among which we mention one earnestly recommending "our paper," and another urging the churches to take immediate action, touching the Orphan's Home. The churches are requested to pledge to the support of the Home not less than twenty-five cents per member, to be paid annually, so long as it may be necessary. The association has had the labors of our venerable and well known brother, Wm. M. Farrar, as missionary the past year, and his labors have been blessed. His salary was fully paid off, and it seemed to be the conclusion of the body to have no regular missionary next year. This association is composed of twenty-five churches, all of which were represented but one. Several of the churches reported one hundred and twenty-one baptisms since the meeting of last year. We only heard three sermons: one Saturday night, by Bro. Cochran, of the Yazoo Association; one Sunday afternoon, by Bro. C. Johnson, of Kosciusko, and one Sunday night, by Bro. G. W. Johnston, of Jackson, Tenn. The sermons we heard were all good, and we were informed that other good sermons were preached. Bro. Lloyd, the venerable pastor of the church, seemed to have his whole soul enlisted for a revival, and the prospects were very favorable. The Christians seemed already considerably revived. Several ministers presented themselves frequently for prayer, and one, Monday afternoon, after the third sermon, by that excellent preacher, Eld. G. W. Johnston, professed to have exercised faith in Jesus. Bro. Johnston had visited and assisted in a series of meetings, and, as an evidence of their appreciation of him, as soon as he arrived, they put him to preaching. He is a humble, able and earnest minister, and his preaching seemed to be blessed. We were glad to learn from him that the Female Seminary, in Jackson, Tenn., over which he presides, is in a prosperous condition. It is an excellent school, and we are glad to know that some of our brethren in this State, who live near the Mississippi Central railroad, are patronizing it. We are satisfied they could not do better.

It is the first time we have enjoyed the pleasure of meeting with the Kosciusko Association. Last year we were invited to attend it, and went into the neighborhood for that purpose, but were taken severely ill. This year we were invited again, and are truly glad we went. Our reception was of the warmest and most gratifying character. "Our paper" has many friends in that association, and we received a good list of new subscribers and renewals. We were cheered in our work by some active working sisters, such as we don't find everywhere we go. On Monday morning, while we were deeply interested in matters pertaining to the meeting, one of these sisters raised money enough to pay our traveling expenses, while another raised a club of ten subscribers to our paper. How thoughtful and kind they were; and we appreciate it the more highly because instances of exactly this character are rare. The brethren made it convenient to give us plenty of work during our short stay with them. Notice of a sermon we preached some months ago at Salem Church, and also at the Tipton Association, on the "Nature and Mission of the Christian Church," had been observed by a worthy brother, whose opinions we highly respect, and he urged us to present this subject on Sunday. The congregation was very large, and we had to preach in the open air, but we had earnest attention, and hope that good was done. Then, to our regret, we were appointed to preach again on Monday, and still more to our regret, the association unanimously requested a sermon on "Church Communion," and adjourned to hear it. It is our custom

to submit to the arrangement of committees, and comply with the requests of associations, when it is practicable, and although we had not expected to preach on this subject, and were without notes or special preparation, we gave them the best sermon we could under the circumstances. The next mail after our return home, brought the following from the moderators:

Bro. Lowrey:—I hand you herewith the resolutions passed by the Kosciusko Association, which please publish:

Resolved, That we feel profoundly grateful to our Heavenly Father, for the valuable services of his servant, Eld. M. P. Lowrey, during the present session of our association, especially for the two sermons preached by him on Sunday and Monday, of this meeting on the "Nature and Mission of the Christian Church" and on "Church Communion."

Resolved, That it is the desire of this association that said sermons be published in a form for general circulation.

A. H. Booth.

SEND YOUR COPY TO THE RIGHT PLACE.
Brethren occasionally send articles, intended for the Mississippi Department, to Memphis. This delays their articles, and costs Bro. Graves additional postage. Any one can see that it would create confusion for articles sent to Memphis to be admitted into our columns without first being submitted to us. Then we could never know how much matter to forward for our paper; for we could not tell whether there were enough copy in Memphis, to fill half the page, or none at all. It costs correspondents no more trouble or postage to send their communications to Ripley than to Memphis, nor does it cause delay in publishing. We have now in hand an article and a brief notice from Haskins, that were forwarded to us from Memphis. They have neither name nor date; and a universal rule among editors demands that they be laid aside. There was probably a name with some other papers that accompanied these to Memphis, but it did not reach us.

Remember, the Mississippi editor is a Mississippian, and his postoffice is Ripley, Mississippi. As associational meetings are now over, and the most favored time for protracted meetings has passed, we do not expect to be crowded with copy, and think all good articles will stand a fair chance for immediate insertion. Let us hear from you, brethren. We desire to make our page as good as any reasonable person can expect. Help us, brethren, by subscriptions and by good articles. Give us the news also.

REV. HIGH STOWELL BROWN.
This distinguished pastor of the largest Baptist church in Liverpool, has been warmly received by the Baptists in America. He is regarded by very many as fully Spurgeon's equal, and some think him superior to Spurgeon. It should be known, too, that he was once an open-communion Baptist, having drifted for a time in the popular current in England; but that he is now a consistent strict-communion Baptist, and represents the strict-communion sentiment as rapidly gaining ground among the Baptists in England. He is represented by the *Watchman* as discoursing as follows, in a recent speech in Tremont Temple:

"At home we are divided. There are churches with an open table, and a close membership, and churches so entirely open, that the ordinance of baptism in many cases is almost entirely ignored. I know churches where the deacons that serve the table, and the majority that sit about it, have never been baptized. The result is weakness at the heart and paralysis in the life. Many of our brethren feel it. Some pastors of open communion churches are mindful of their condition. They feel hampered. They have been so free and liberal that they have little left. They cannot preach the whole gospel. The effect is seen in the membership. There are Baptists, so-called, that would not give to a Baptist enterprise so quickly as to one that appealed to them from other than denominational motives. I was not always a strict communionist. At one time I was inclined to leave my church, which must be strict because of its deed, and start a church on the open communion platform. After much reflection and prayer, I saw the mistake, and became, from principle, in harmony with my church. Wherever strict communion is adhered to, there is prosperity. The two Baptist colleges have been open in their sentiments, but lately another has been started which will declare the whole truth. We hope for better things in the future. I shall go back strengthened in my determination to contend for the faith once delivered to the saints."

NOT POSTED.
—MEMPHIS, MISS., Sept. 30, 1872.

"During the past two months, many churches in this State have made special efforts, and quite a number of revivals have occurred. But few of them are reported in our papers, and brethren in other States may think us dead in Mississippi, while in all our borders faithful ministers are doing glorious work for Christ."—*Theo. Whitfield, in Religious Herald.*

As Bro. Whitfield does not read *THE BAPTIST*, of course he is excusable for thinking that the general progress of Zion in our State is not known abroad. Those who have read the Mississippi Department of *THE BAPTIST*, know that for many months every number has contained most cheering revival news from the different parts of the State. And as our paper has at least twelve thousand subscribers out of Mississippi, it is not reasonable to suppose that all the "brethren in other States think us dead."

LOUISVILLE ASSOCIATION.
Bro. LOWREY:—As I am always pleased to hear from the news that is doing by Zion's friends, I presume others are equally so. The Louisville Association met with the New Zion Church, in Choctaw county, Mississippi, on the 12th of October, 1872; was

organized by Eld. D. H. Dobbs, moderator, and Capt. M. A. Nuts, clerk. The preaching, from first to last, so far as heard by your correspondent, was of an evangelical character. On Monday, 14th, the usual reports were made. On the adoption of the report on Foreign Missions, some remarks were made, and a subscription made, to be paid by the next association, of about one hundred dollars.

The report on Sunday-schools was quite meagre, as but little is being done in this department.

The report on Domestic Missions stated that all the churches of the association were supplied with monthly preaching, and that there was no destitution within its bounds, where, in the judgment of the committee, it would be advisable to establish another church. In consequence of which, it was ordered, that if there were any surplus funds on hand, the treasurer be instructed to forward the same to the Secretary of Domestic Mission Board, at Marion, Alabama. This barrier, with other papers, was warmly recommended. We will labor to secure the twenty thousand subscribers, to have a sixteen-page paper.

The churches reported something over two hundred additions by baptism, and some two or three churches not represented. The association was quite a harmonious one, such as we always love to attend. Yours truly, WILLIAM M. FARRAR.

October 19, 1872.

LETTER FROM BRO. HACKETT.

Bro. Lowrey:—The friends of Mississippi College will be glad to know that at this time—the end of the first month—that over one hundred and twenty-five students have matriculated, and that others are steadily coming. Bro. Martin, who rarely makes mistakes when talking for Mississippi College, thinks we may safely count on two hundred and fifty students this year. Why not? Some twenty-five young preachers are already in, and others are expected soon. The corps of professors is now quite full, and everything is moving off to the satisfaction of all concerned.

All will remember the action of the convention last spring, in nominating a new Board of Trustees for the college. That action displaced some of the old board, and among them, that sterling old friend of the college, Dr. M. W. Phillips, who had moved beyond the limits of the State. The design was to get a board of active working men, as near the institution as possible. At the last meeting of the Board of Trustees, the following resolution was unanimously adopted:

Resolved: That in consideration of long and faithful services, as a member of this board, that Dr. M. W. Phillips be elected to an honorary membership for life, and that we hereby invite him to meet with us as often as convenient, and give us the benefit of his experience and counsel.

This resolution was signed by W. T. Raliff, president of the board. It has since transpired that Dr. Phillips has been elected to a professorship at the University at Oxford, but we have no fears, should he accept, that he can be drawn away from us, or estranged from Mississippi College.

A word about the Central Female Institute would not be amiss, especially since it is located at Clinton, the seat of our college, and so nearly identified with it as almost to be a part of the college; and, besides, many of whose former pupils are now the worthy and honored wives of former students of the college. The close of the first month shows a roll of more than ninety-five young ladies in attendance—a considerable increase on any year since the war, and, indeed, since the founding of the institution. A capital corps of teachers are at their posts. The young ladies seem to be contented and happy, and all moves off as smoothly as the best regulated machinery. It is our opinion that those who have children to educate, cannot do better than send them to Clinton—their boys to Mississippi College, and their girls to Central Female Institute.

The recent scurrilous attack in the *New Orleans Christian Advocate*, on President Hillman, by a Rev. H. H. Montgomery, of the Methodist persuasion, has had a good effect on the school. Fortunately for Prof. H. and the cause of truth, Mr. Montgomery, as usual, greatly overcharged his gun. The effect was to shoot wide of the mark, but himself to suffer prodigiously from the rebound. The correspondence in reference to the matter is most refreshing, and that in connection with the article in the *Advocate*, Prof. H.'s refutation is soon to be published. I know of no better advertisement for the school.

J. A. H.

Jackson, October 19, 1872.

LETTER FROM ALABAMA—HELP FOR THE HOME.

I have just returned from a short trip to Southeast Mississippi. There are many things of importance I learned while there, which I would like to say a word about, but there is one thing I must speak of quickly—not a moment to be lost. While lying in the public room of a hotel at the station, prostrate with fever, I heard two Methodists—one a resident of Marion—talking. The Orphan's Home was talked of, an article in the *Banner* referred to, commented on, and the Baptists of Mississippi condemned. The article stated that the orphans were on the point of starvation; but little meal on hand; nowhere to look for more; two old axes, all they had, were kept constantly going, and they couldn't keep the house supplied with wood. They talked on, and seemed to condemn the action of the Baptists at the late convention; stated that many who had been assisting in its support had ceased their efforts, since the Baptists had proposed to run it themselves.

My feverish dreams that night were about those little sufferers. I saw them suffering this winter with cold and hunger, just as I had seen many of their noble fathers suffer in the army. I weep now to think of the visions of that long, long night. Were these only dreams? Were they merely the wild fancies of a sick man? I tremble when I think that maybe I saw things as time will develop them.

Do the Baptists of Mississippi know the condition of the Home? Are the "old soldiers" of Mississippi willing to see the children of their comrades suffer? While they have a morsel will they not divide? Brethren, don't take long to act in this matter. The two gentlemen referred to stated that while thousands of dollars were expended by December, thus far only a few hundred had been sent up.

How will Baptists appear before the world if they fail in an object so laudable? Ah! how will they appear before God? Baptists of Mississippi, you spend more money for tobacco than it would take to run the house comfortably. Brethren, act upon it—act now; don't wait for church conferences or associations to act; but let each individual send up what he can, if it is but a mite.

To prove my faith by my works, I send you all the money I have; accuse me of parading my alms before the world to receive praise of men, if you will. I can't help it; my heart and sympathies are with those orphans. I mention my contribution only to stimulate you to good works. I could write more, for my heart is full of the subject; but "a hint to the wise is sufficient," and a word to the Master's children, telling of suffering, ought to be sufficient to arouse them to duty. God save the orphans from suffering! Fraternally yours,

W. B. CAMERON.

Cambridge, Ala., October 9, 1872.

RELATIVE DUTIES OF PASTORS AND CHURCHES.

J. V. ALEXANDER.

It is the duty of pastors, as I conceive it, to preach the gospel in its purity and simplicity without reserve, earnestly contending for the faith once delivered to the saints, thus keeping the churches thoroughly posted in regard to the revealed will of our Heavenly Father.

The pastor should be prompt in the fulfillment of his appointments, spending much of his time among the brethren, endeavoring to inculcate a feeling of brotherly love and forgiveness, striving to heal all matters of discord, etc.

But the pastor may ask, "How can I afford to rob my family of so much of my time when I am so poorly paid by the churches?" It is but too true that the pastor is not supported as he should be, but does not much of the fault lie at his own door? Has he faithfully taught the churches that it is their duty to give to their pastor that temporal support which will enable him to go forward untrammelled in the great work which God has called him to do? How seldom do we hear from our pulpits that "the laborer is worthy of his hire?" "who goeth a warfare unto his own charges?" "who planteth a vineyard and eateth not of the fruit thereof?" or who feedeth a flock and eateth not of the milk of the flock? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

And yet, this is a part of the word they are called to preach. If the church fails to perform her duty in any respect, it is the duty of the pastor to correct her. It is the duty of the church in the very first place to give the pastor the full assurance that the temporal wants of himself and family shall be supplied; thus, at once, untieing his hands that he may "study to show himself approved unto God a workman that needeth not to be ashamed of rightly dividing the truth."

We are too apt to regard paying the pastor as an act of charity; a matter of light import, that may be attended to, or may not be attended to, with equal Christian propriety. Such a position is erroneous, and is not supported by the word of God. Then, let us take the more correct view of this matter, acknowledging it, as it is, a debt—just as much a debt as any other debt, and one that must be paid at the peril of honor. Brethren, it is reasonable, it is right, it is obeying the word of God, to refuse to support the pastor who is giving us his time, neglecting his temporal interest for our spiritual interest? Most assuredly not. "But stop," says one, "I am willing to pay the pastor something, but I am not willing to make him rich. I am too poor to give much; charity begins at home; too much said about money, anyhow; yes, sir, entirely too much." Poor excuse, indeed, and those who offer it generally pay the very next thing to nothing.

Another duty we owe the pastor is, never to allow, when we can avoid it, our seats to be vacant in church at regular meetings, especially on conference day; but let us show, by our presence, that we not only appreciate our pastor, but to the world that we love the business of the Master. We should never speak lightly of our pastor, but ever be ready to defend his good name. We should ever remember him at a rich throne of grace, earnestly praying the Great Head of the church to abundantly bless his efforts in trying to win souls to Christ.

AM I A CHRISTIAN?
Dear reader, what say you? Are you a Christian? If so, how do you know it? What evidence have you of regeneration? To be deceivers on this point is a fearful thought, to miss heaven, to lose the soul.

"Except ye repent, ye shall all likewise perish;" "Believe and thou shalt be saved;" "Except a man be born again he cannot enter the kingdom of God." How positive these declarations of the Lord! and he is not man that he should lie. These quotations contain the essentials to salvation, viz: Repentance, Faith and Regeneration. Come, now, let us reason together, "to the law and to the testimony." Let us search the Scriptures, and not rest until we have an-

swered these questions satisfactorily to ourselves: "Am I a Christian? What evidence have I that I am?" "By this we know that we have passed from death unto life, because we love the brethren;" "by this we know that we love the children of God (the brethren) when we love God and keep his commandments." (1 John v. 2.) Hence, if we are Christians we will love the children of God; we will love God; we will love and keep his commandments, for they are not grievous. "Ye are my friends if ye do whatsoever I command you." Therefore, if it is not what he commands us, we are not his friends; we are none of his, but are his enemies, the friends of Satan. "Ye cannot serve God and Mammon;" "he that is not for us, is against us." But, what are God's commandments? "Believe and be baptized; love our neighbors as ourselves, and the Lord with all the mind, soul and strength; let our light shine that others may see our good works, and glorify God; search the Scriptures; go work in his vineyard; improve the talent he has given us, whether it be large or small, one or ten; redeem the time; 'prove all things; hold fast to that which is good;' 'visit the fatherless and widow in their afflictions, and to keep ourselves unspotted from the world; as much as lieth in us to do good unto all men; render good for evil; love our enemies; pray for them which despitefully use us and evil entreat us; be always ready to give to every man that asketh us a reason for the hope that is in us with meekness and fear; then work out our own salvation with fear and trembling." These are some of his commandments, and to his children they are not grievous. But knowing what to do is one thing, and doing it is another. What is it to keep the commandments of God? It is to do just what he has commanded, and to do it just in the way he has commanded us. For instance, God tells us to be baptized; he means what he says—not sprinkling or pouring is intended, but baptism.

Another precious thought presents itself here, and, as Bro. W. S. Webb has expressed it, God not only tells us what to do and how to do it, but "graciously shows us how to do it." To go down into the water and come up out of the water is the way, and any other way is wrong and sinful. He commands us to worship him; he also tells us how, in spirit and in truth. Any other way than that in which he has taught us, both by precept and example, will be wrong, not only as it respects baptism, but every other command and requirement in the Bible. Nor are we at liberty to add or take from his commandments (Rev. xxii. 18, 19.) We are to do no more nor less than he has commanded. Are we doing it? If so, we are his children—we are Christians. "By their fruits shall ye know them;" we shall know and be known of each other; also, we shall be known of the world. Another evidence that we are Christians is the witness of the Holy Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.) Therefore, if we are begotten of God, we have this testimony: his Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Have we felt the influence of the Spirit upon our hearts? Have we heard him knocking at the door of our heart for admittance and hearing his call? "Do ye bid him come in and sup with us?" We think the true Christians would answer, "Indeed we have this testimony within ourselves. 'Old things have passed away; behold! all things have become new.' The things that we once loved, now we hate, and the things we once hated, now we delight in. So, if there has been no change in our feelings respecting worldly amusements and pleasures, such as dancing, balls, parties, playing at cards, horse-racing, dram-drinking, Sabbath-breaking, swearing, gambling, theater, opera and circus going, telling white lies, harmless fibs, keeping bad company, etc., if there is no change in our feelings and love towards Christians, the church, the Bible, the preached word, prayer meeting, the ordinance of Christ—let us repeat it: if there has been no change in our hearts respecting these things, there has been no regeneration; we have not been born again; we are yet in our sins—in the gall of bitterness and bonds of iniquity, and exposed to the wrath of an angry God.

But these are the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Out of these grow alms-giving, distributing to the necessity of saints, aiding the needy, relieving the distressed, supporting the ministry, love for God's people, love for his word, his work, the preached word, prayer meeting, the Sabbath and Sunday-schools, an interest in and for the salvation of others, and the good of the cause generally. A Christian without these traits, or, at least, some of them, is simply a contradiction, if I understand the matter. Understand me, I mean a Bible Christian—a Christian after the pattern given in the Bible.

Dear reader, "be not deceived, God is not mocked." Are you a Christian? Judgment will be laid to the line and righteousness to the plummet by the Judge of all the earth. Many are called, but few chosen. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" What concern the professor of religion more than "Am I a Christian? How do I know it?" L. B. F.

GOD'S VARY WORD.—The force of a text of Scripture is sometimes greatly weakened by even a slight change in the inspired words. When the Rev. James W. Alexander was on his dying bed, a friend quoted to him 2 Tim. i. 12, incorrectly: "I know in whom I have believed." "No," said the dying man, "I know whom I have believed." In his estimation, there was no room even for a little preposition between him and his Savior.

GRANDFATHER'S DARLING.
MISS. LUTRA COTT.

We have many a maid that is winsome and gay—
We have many a babe like this rosebud of May
But search the town over—I dare to declare,
That in beauty and sweetness there's none will compare.

With grandfather's darling!

Grandfather's darling! a wee thing is she,
And she perches and sings like a bird on his knee.
Now his silver hair touches the gold of her head,
As he tenderly tends to those lips, ripe and red,
Of grandfather's darling!

He kisses the brow where the gold ringlets lie,
And 'tis grandfather's name he is calling her by;
With a smile like grandmother's, in sweet long ago,
She gives back a kiss, full as loving I trow—
Dear grandfather's darling!

Grandmother has long since gone down to her rest;
Many springs have blown violets over her breast;
But her name and her face dwell the little one near—
No wonder that grandfather smiles thro' a tear
On grandfather's darling!

Grandfather is old—almost four score I ween—
Full of grandeur and strength all his manhood has been;
He's had days that were stormy, and days that were mild,
But the crow's of his life is the love of a child—
Sweet, grandfather's darling!

Grandfather's darling! Ah! well, it is sweet
To see age and childhood so lovingly meet;
And, O! may the Lord, who is gracious forever,
Long, long in his mercy forbear to sever,
Grandfather and darling!

Cemden, Miss., 1872.

SELECTED SCRAPS.
Zions Herald (Methodist) declares in favor of infant communion. It says babies should be admitted to the Lord's supper if they are not more than three years old. All right, that is consistent.

DOCTRINAL PREACHING.—In these days, I fear, good, sound, old-fashioned, stout, doctrinal preaching is going out of vogue. I beg of you do not yield to this unhappy drift—no, not for one hour! Sound doctrine is the backbone of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, have been vitalized by some stupendous "doctrine," or revealed teaching of Almighty God. My brilliant neighbor, Beecher, has unwisely said that "doctrine is only the skin of truth set up and stuffed!" Just imagine Saint Paul writing to Timothy, "Give attendance to—the stuffed skin of truth!"

COSTLY COST.—I notice that Rev. T. R. Gaines, of the *Working Christian*, says that during the three years of his connection with that paper, he gave to it \$1000, and worked for nothing, and that he comes out without a dollar. Now, Bro. Gaines is a very able and energetic minister, and could probably have commanded a salary of \$2000 a year. This being so, these three years of "hard slavery," as he terms them, has cost him \$7000! Would it not be well for every one who undertakes to conduct a Baptist paper, to count the cost before he begins? Enough money has been thrown away on such enterprises in the South since the war to build a Baptist church in Rome.—*Religious Herald.*

IT APPEARS, from the census "Tables of Occupation," that there are in the United States 43,574 clergymen, 40,736 lawyers, and 62,383 physicians and surgeons; teachers of all kinds, 136,570; journalists, 5236; dentists, 7,844; hotel keepers, 25,394; musicians, 6519; officers of the army and navy of the United States, 2232; civil officers of the Government, National State or Municipal, and reporting no other occupation, 44,743. There are 303 colleges in the United States. Of these, 265 are supported by religious denominations, and 38 by State or by endowments of individuals. The Catholics have 54; the Baptists, 48; Methodists, 32; Presbyterians, 25; Congregationalists, 16; Episcopalians, 16; Lutherans, 16; and the others are divided among Unitarians, Unitarians, Reformed, and other sects. These colleges employ about 3000 instructors, and have about 50,000 students.

MISSISSIPPI LETTER-BOX.
W. B. CAMERON, Cambridge, Ala.—Your letter was delayed, but is now to hand, and appears this week. Many thanks from an "old soldier," for your liberal contribution for the orphans. I will forward it soon.

T. J. PERKINS, Booneville.—A West's paper renewed.

C. W. Cox, New Albany.—You did not give me the postoffice to which your paper is sent. Do this, and your request shall be complied with.

MARRIED.
PRICE—STEEN.—On the 8th of October, 1872, by Eld. R. W. Hall, Mr. ALEXANDER PRICE and Miss NANCY J. STEEN, all of Rankin county, Miss.

OBITUARY.
Died, October 14, 1872, in the sixty-sixth year of her age, Elizabeth, wife of Alexander Slay, of Copiah county, Miss. She was baptized, together with her husband, into the fellowship of the Steen's Creek Baptist Church, Rankin county, Miss., in 1831, and lived a faithful and devoted Christian. A woman of the most unfeigned kindness toward all; many now remember of her that never was an unkind word toward any person heard to escape her lips. In peace with all, she peacefully passed to the rest that remains for the people of God. "Blessed are the dead who die in the Lord." W. H. H.

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left his pass book, in place of several new subscribers at Bro. Perdue's, McCall's, Quitman, or some other. Ga. They look for it, and if found, office; and will offer has been, do the same. J. R. GAFFNEY.

AND MOVEMENT.

ON AND BUREAU, AGENTS.

placed upon our table a new book, development, entitled, "The Com-

passed history of a Southern of the representative of some very distinctive in such towns, and such information respecting the products, manufactures, for revenue, the postal resources and labor of the and very much other public to be put in small compass; try of the best business; and the whole interest; clear business advertise-

and is unquestionably the medium, except *THE BAPTIST*. Add then it is to take to book, respectively, until States are gone through

there is in for Tennessee, and in general—Brownsville, Spring Creek, Denmark, each volume is for free distribution, and are published by "Directory Company."

on, Frederick Keep, accompanied to Mississippi, to get up that State; and is hereby friends of the denomination authorized to receive subscription. W. W. KEAR, Office Editor.

HISTORICAL SOCIETY.

of the lamented death of to deliver the annual his this anniversary has passed the following is the substance report: The income for the was \$399.60; expended in treasury, \$113.51, representing a catalogue of the press; number of volumes the year, chiefly by purchase pamphlets received, 323; books loaned, some of them 161; the number of volume Library, is about 6,000; likenesses, 993, arranged indexed, also 29 in frames. Among these are those of a, Menno, Knollys, Judson, Hobbs, Jackson, Gill, Cone, as evidence of the growing domination, it may be stated first eight years of the 1853 to 1861, the entire it; all of which was spent in travelling expenses of those the annual address, and print them. The gross income, is \$353.93; all of which, except now in hand, has been binding circulars, freight

GENERAL ASSOCIATION.

on held in Cleveland, appointment to confer with the Middle West Tennessee Conventions Union City, with a view to plan for a more thorough committee of them was arranged and execute some ministerial education.

The Committee was instructed general financial agent for missionary funds to carry for of the association. Also to school missionary for East whom a suitable salary is to the churches and Sunday-school to unite in his support. It was also passed:

we heartily approve of a history of the Baptists of Bro. J. H. Borum, and appoint perintendent the getting up of our East Tennessee, and we and our brethren co-operate in forwarding the enter-

our, Ark., has enjoyed a pleasant have been greatly revived have been baptized, and two are joyful in bright prospect.

Baptist Convention at Union City,

Friday, November 8th. Delegates at half five. Delegates tickets should notify the land ask for a return ticket

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Nov. 2nd, Tipton county, Nov. 2nd, Sunday, Nov. 3rd

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