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EDITORIAL CORPS:

CONTRIBUTORS:

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

1 Tim. iil. Id. 2 Pet. L. 21; iil. 16. Luke xxiv. 44. 1.5a ziv. 26. Is. viii. 20. The Godhaad

2 There is only one God, self-existent, in-Snite in every natural and moral excellence. He has revealed himself as the Father, and the Son (or the Word), and the Holy Chost, the same in respect to Divine essence, what ever distinction there may be in some re-

Is. zlv. 21, 22. Jer. x. 10. Ex. 21. 14. Dent. vl. 4; EXEC. 4. Pa. EXEVI. 5. John L. 1, 13. Som. iz. 5. Im. iii. 16. Bev. i. 3. John xiv. 26; xv. 28. Acta v. 3. 4. 1 Cer. iii. 16; xii. 11. Matt. xxvii. 19. The Fall.

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

Gen. i. 27, 31; il. 16, 17; iii. 1, 6. Eccles. vii. 29. Ecra. v. 19. Eph. ii. 3. Esek. xviii. 19, 20. Bom. vii. 13. Jer. xvii. 9, 10. 1 John i. 8. Bom. vi. 20. Salvation.

A. The only way of deliverance from this state of guilt and condemnation, is through vicatious suffering of Christ, the Divine Son of God, who miraculously took upon him our flesh, and whom God hath set forth to he a propitiation 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."

John L 14. Luke L 26, 35. Acts iv. 12. Bom. Ht. 20, M John iil. ld. The Election.

5. All who truly believe and obey the sospel were chosen in Christ "before the foundation of the world" by him who sees the end from the beginning; and in consenuence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence sone would ever be influenced to repent and believe.

Pat. 1. 3. James i. 18 John zvi. 3. Eph. ii. 10

The Preservation of Saints. 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," the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience only rule of faith and practice." to Christ till the close of life.

1 Pet. L. v. John x. 27, 29; vill. 31. Coi. 1. 21, 23 Heb. 18. 14. Matt. xxiv. 13. 1 John IL 19. The Church.

7. A Church of Christ is an organized sesociation of persons renewed by the Holy Spirit, beptized upon a confession of union with Christ, and covenanting to witness the faith and keep the commandments of their it to all men by ministers bearing its com-

1 Pet. il. v. Acts il. 47; viii. 12. Sph. i. 22.

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 membersh and com munion at the Lord's table. These ordimances belong to the church, and should only be administered by her officers to those she deems qualified to receive them.

Participation in the Lord's supper should church, er to those members of other churches specifically invited by it—their faith and walk being avouched as correct.

they deem qualified. Matt. III. 8, 13; xxvIII. 19, 20; xxvI. 26, 39, 1 Cor. Eiv. 25, 36. Acts viil. 12, 57. Bos vi. 1, 19. Col. ii. 13.

I Pat. IH. 21. Acts IL. 37, 42.

as the Lord's day, or Christian Sabbath.

John XX. 18, 28, 1 Cor. avi. 1, S. Acta XX. 7. Ber

in a moment, and caught up to meet the Lord in the air, to appear with him at he coming and judgment and punishment the persecuting nations. Deut, xxxiii, 2. 1 Then. iv. 13, 16. Zock, xiv. 5.

Thes. 1. 3, 13. Jude atv. 5. 1 Cor. NY. 61, 56. The Hillennium. At the coming of Christ he will judge

nations for one thousand years. Din. vil. 12, 22, 27; il. 44. Matt. xxv. 21, 46. Rev. EL L.Y. Is. hav. \$,25; tailf. 1, T. Pa. ii. Luke i. 32. a. iz. 5, 2. Jeel Hi. Amna. iz. 11. Esch. ziv. Pa. onlix. Matt. v. S. Pa axxvii. 9,11, 22, 28, 34. Ja. lx. 21. Matt. EL. 29; ETT ... Ps. ETT. 13.

when he shall have derived up not lier, b. 2, 171, as quoted by Orchard, vol. u., p. mere effectually reforming principles; " and than 80. One was ordained to the ministry and deacons collect nothing for them. "Verily, then be conciliated and harmonious as Ensland and Wales during all these dark 1150) they appear themselves and the passes.

Ensland and Wales during all these dark 1150) they appear themselves and the passes. before sin entered into the world.

Bet. BEL. Cor. IT. A. 28



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.—Jeremah.

Old Series-Vol. XXX.

MEMPHIS, TENN., SATURDAY, AUGUST 23, 1873.

New Series-Vol. VI., No. 49

this is only the beginning of better times.

education of the masses. II. F. BUCKNER.

North Fork Station, M. K. & T. R. R.

Burdens.

To MEET the immediate necessities of the

M. T. STENER, Cor. Sec'y.

It is related by an American writer, that

Some pastors never ask their prosperous people to help any object of benevolence.

Brethren, rally to the support of Indian

Nature's Wirship. The harp at Nature's advent strung Has never ceased to play; The song the stars of morning sung

Has never died away.

And prayer is made, and praise is given By all things near and far; The occan looketh up to heaven, And mirrors every star.

Its waves are kneeling on the strand, As kneels the human knee; Their white locks bowing to the sand-The priesthood of the sea!

They pour their glittering treasures forth Their gifts of pearl they bring, And all the listening hills of earth Take up the song they sing.

The green earth sends her incense ap From many a mountain shrine . From folded leaf and dewy cup She pours her sacred wine.

The mists above the morning rills Rise white as wings of prayer : The altar-curtains of the hills Are sunset's purple sir.

The winds with hymns of praise are loud, Or low with sohs of pain, The thun ler-organ of the cloud The dropping tears of rain.

With drooping head and branches crossed, The twilight forest grieves. Or speaks with tongues of Pentecos: From all its sunlit leaves.

The blue sky is the temple's arch. Its transept earth and air, The music of its starry march The chorus of a prayer.

So Nature keeps the reverent frame With which her years began : And all her signs and voices shame The prayerless heart of man. -From the Tent on the Beach.

WHO ABETHE PRIMITIVE BAPTISTS. THE MISSIONARY OR ANTI-

hundred years after the planting of the gospel in Britain, or until the coming of Austin. the British Christians were Baptists.

1. They adhered to the doctrine "that the Scriptures furnish a sufficient, and the

2 On the demand of Austin, the Romish agent, they positively refused to give Christendom (baptism) to children.

3. They rejected all the traditional and superstitious rites and ceremonies of the Romish church.

followed this period. be administered by ministers to those whom the 11th century." (Benedict's Hist. Eng. Bap., vol. ii., pref., pp. 43 44.) may not have discovered, in their researches, S'ephen, the said Bishop Usher tells us, out selves. the whole truth concerning the existence of of Popliner's History of France, 'that the 9. The first day of the week is be observed | Baptist principles during the darkness that | Waldenses of Aquitian, about the year 1106, near the beginning of the twelfth centuries— over Europe, whereof he mentions England Church in Montgomery, Alabama, was then Then he imagined the meaning to be after Lofton, Memphis, Tenn. reigned between the close of the sixth and presd themselves and their doctrines all

> and women who had not partaken of the over- their period. flowing corruptions; and that Piedmont was not the only country in which the pure wor

and destroy the nations that have personnel and relevant to the popular and relevant t Angle Saxons, he says: "Hitherto the in- the prevailing moda

harlots. From the little that is said of says, upon the authority of Matthew Paris, churches of Montgomery and Montezuma these faithful ones nothing is known of the of Westminster, that 'the Berengarian or This meeting convinced me that our Masorder of their church government or disci- Waldensian heresy had, about the year koke Baptist Association (now in its infancy) pline. Catholics themselves say that they 1180, generally infected all France, Italy has not developed half our numerical were opposed to the hierarchy, and called and England." (Ivimey, vol. i, p. 55) In strength. Many churches, for lack of them Auabaptists and enemies of the church speaking of English Dissenters of the tweifth scribes, hardly know their own strength, of Rome. And, inasmuch as this was long century, Roger Hoveden says: "These and many more have failed to report to us. before the rise of Protestant sects these heretics rejected the Old Testament, refused | Baptisms have occurred every Sunday for that the spirit of missions was sufficiently "enemies of the church of Rome' could to own infant baptism, declared against two months past, and we humbly hope that revived and the importance of the work have been no other than Baptists. We have now to travel, according to themselves with a great deal of satire and

Orchard, a dreary waste, with only a star invective against the hierarchy." here and there to break the darkness and The Baptists of the twelfth century exist awaken hope for the morning sun More ed in great numbers in almost all the counthan four hundred years ago Britain had tries of Europe, but were called by different been invaded and finally overrun by the names in different countries. Waldenses Creek Nation, August 14, 1873. Saxons, and now Wales is subdued, and the was a name more common, perhaps, than few remaining witnesses for the truth are any other at this time, and we have already either killed or driven so far into obscurity seen that the English Baptists were of the that it looks as if gross darkness had cov- old Waldersian kind during the eleventh ered the whole land. But during all this and also during the twelfth centuries. They weigh more heavily upon our spirits. Still, ing. It has been the purpose of your Board dark time. there appeared particular per- came into England to find shelter from per- no matter what they are, no matter how to employ a missionary for each division, sons in all parts of Christendom who bore a secution, and to propagate their sentiments. hopeless seems their removal, God's voice and could have done so if we had been astestimony against the corruptions and tyr. During this age, such were the cruelties and says to you, "Be careful for nothing." Oh, sured of their support. Bro. Hill is laboring anny of the church of Home. There is no the enormities of the Romish hierarchy, and how can I help' says the burdened one, my in the West with good results; his field age of Antichrist, even in the darkest with such blood thirstiness did she seek to load is no common one. Would God have promises a bountiful harvest as the result times, but ecclesiastical historians mention gratify her ambition for supremacy and me heartless and unfeeling? No, tried of his labors. The East is unoccupied. many who manifested an abhorrence of the universal dominion, by the overthrow of Christian, God knows the tull weight; he, Brethren, shall it remain so? Cad has Pope and his idolatrous worship and plead what she called heresy, those who maintained himself, let it fall on you; and not because abundantly blessed us for the last eight ed for the ancient purity of doctrine and the pure doctrine and worship of Christ were he wishes you to become callous or indiffer. years, but can we expect a continuation of worship trod was pleased to maintain an uncompelled to thee from country to country, ent, but because he is ready to relieve you; his favors unless we appropriate what he interrupted succession of witnesses, through according to the severity of persecution in he tells you not to be careful or anxious has given us in a way that will redound to the wnole time, in Germany, France, different localities. This fact makes it about it. He tells you, whatever the care his glory. This Association has stood fore-Britain and other countries. Elwards really impossible to trace a continuous line may be, to cast it on him. He feels for you most in the ranks of West Tennessee in Hist. Redemption p. 441 Edwards is of Baptist communities in any one country in this truth or anxiety, whatever it may be; missionary work. Shall we recede from bere speaking of the time that intervened or province alone. between the close of the sixth and opening in the case of England, which we are now of the twelfth centuries. And manifestly looking into, during the dark ages, the mourn and grieve under your care; this can the spirit manifested at our last meeting, true is it that through all this dark period Baptists were not only driven into obscurity, do you no good, but what he bids us do can. and that we will be enabled to prosecute the worship and doctrine of Christ were but were kept there for different lengths of "In everything, by prayer and supplication, the work without the needless expense of preserved in their primitive simplicity and time, and could only now and then show with thanksgiving make your requests an agent. If you indorse this sentiment, purity. But great darkness covered the land which we now contemplate (Britain), and very little can be learned of the Bapries of the above named period, or from the beginning to pass away, and when persecu word, and trusting his loving heart, make and not suffer souls to perish at our very close of the ninth to the beginning of the tion raged in other parts of Europe, Baptists your request unto God concerning it, speak doors, without the means of the gospel—the

England. We must now pass into the middle ages

future numbers, and under their appro-

(England), yet the practice of immersion in some other country. baptism continued many years longer; and Having very briefly considered and sketched there were not persons wanting to oppose the history of Go I's faithful ones in Britain infant baptism. For in the time of William bas committed the preservation of his gospel in its parity, and the promulgation of era, we will pass into the darkness that Rufus, it appears that the Waldenses and their disciples, out of France, Germany and In the language of Ivimey, "The dark- Holland, had their frequent recourse and ness which succeeded the introduction of residence, and did abound in England. Mr. ordinances of a Christian church Popery was so prevalent that, excepting Danvers cites Bushop U-her, who, be says, We Bartism and the Lord's Supper. Baptism the valleys of Piedmont, which were the tells as, 'That the Berengarian or Waldenthe immersion of professed believers in residence of the Waldensian churches, it sian heresy, as the chronolo, er calls it, had, soon spread over the whole of Europe, and about that time-viz. : A. D. 1080-generally picity of the gospel of Christ." (Ivimey's And further, the said Bishop tells us, out their journeyings from Northwest Mexicol bring it before his Association? Bro. John the benefit of the rising ministry of the Hist Eng. Bap., vol. i, p. 54) Again, "For of Guitmond, a Popish writer of that time, to Alabama. As I was with them several A. Broadus would ask: "Does not the provmore than five hundred years from the that not only the meaner sort in the coun coming of Austin into England, impenetrable try villages, but the nobility and gentry in opportunity of writing down a list of their ar business?" clouds of darkness are spread over the whole the chiefest towns and cities were infected be confined to the membership of each local history of this kingdom, so far as the Bap therewith, and therefore doth Lanfrank, tists are concerned, and no glances can be who was Archbishop of Canterbury in the

in particular." (Ibid., p. 44)

who, with the living samts, will be changed | gleam of light would cast its glimmeriag rays | to remain in England, they were busy in prop

In connection with this part of our history, let two facts be carefully noted: ship of God, according to the pattern of the 1. That infant baptism was not regarded

Priest, will rule with his mints over all and the partial conversion of the Danes and who practiced the infant rite, immersion was

image of the besst-Rome, the mother of vol. ii., pp. 108, 109) "Archbishop Usher count of the grace of God bestowed on the swearing upon any account, and expressed

and believe.

Sph. L 4. Is. xivi. 10. John III. 6, 5; L 12, 13. 1. ENGLISH SAPTISTS—EARLY AND MIDDLE AGES. densian and other Baptist communities, Italy and other countries under the Papal not despise your griefs. He will see where Bro. J. M. Senter, Trenton, Tenn. Yours. Three facts prove that for at least five during the dark ages, will be considered in But they were again compelled to flee from know your request, though words will but confine ourself, as closely as possible, to the face of the persecuting beast, and half express them.—Mrs. L. F. Wilson. take refuge in other countries, and the ecclesiastical line in England again became and inscribe the history of the Baptists invisible; not because the true succession

Such is the history, in brief, of the English Baptists up to the close of the twelfth century. [TO BE CONTINCES]

Wright City, Mo., 1873.

Among the Alabamas.

high up the North Fork river, on the 7th, from them our help must come. Sth, 9th and 10th of August. This was | ence a powerful tribe, and, according to Col. P. S.—Our Kind Words, for the little folks, Pickett's History of Alabama, the Creeks is very popular. If you do not take it in I am satisfied that the Alabama Indians belong to the same family. They may, at a certain German anxiously besought the some remote period, have come among the Deity to reveal to him his future. The nd walk being avouched as correct.

The supper, no more than baptism, may to them, until about the middle of write a book against them." (Crosby's Eng. Creeks as refugees, or they may have been Deity heard his prayer, and answered in 3. The Person of Christ—Eld. T. G. Jones, Creeks as refugees, or they may have been Deity heard his prayer, and answered in 3. The Person of Christ—Eld. T. G. Jones, Creeks as refugees, or they may have been Deity heard his prayer, and answered in 3. The Person of Christ—Eld. T. G. Jones, Creeks as refugees, or they may have been Deity heard his prayer, and answered in 3. The Person of Christ—Eld. T. G. Jones, Creeks as refugees, or they may have been Deity heard his prayer, and answered in 3. The Person of Christ—Eld. T. G. Jones, Creeks as refugees, or they may have been Deity heard his prayer, and answered in 3. The Person of Christ—Eld. T. G. Jones, Creeks as refugees, or they may have been Deity heard his prayer, and answered in 3. The Person of Christ—Eld. T. G. Jones, Creeks as refugees, or they may have been Deity heard his prayer, and answered in 3. The Person of Christ—Eld. T. G. Jones, Ch Creek citizens, and all speak the Creek Ian the man was bewildered. Then he imag. 4. The Miracles of Christ-Eld. Griffin, show that even some of our beet historians that "In the time of Henry L and King guage except when talking among them ined the meaning to be, that after the hour D. D., Milan, Tenn. The church at which we had our meeting the whole night he interceded with God to President Union University, Murfreesboro,

I named Montgomery at its organisation ifit him for the solemn fate. Six o'clock Tenn. before the war, because the First Baptist came and passed, but death had not come.

In these will be a result of the salvent of Christ, ered the earth during this period, a little of that age, and while they were permitted grand rally, because the church had been parture. The sixth day came and passed, Tenn., on Friday before the first Sabbath in and reveal the existence of a few struggling agating the gospel of Christ in its primitive late war. Some two hundred Dapuisis were must be six weeks that is to be my last, for organization on the Thursday might bands of genuine believers in Christ—of men simplicity, and were the English Baptists of present, and a congregation of about 600. The six weeks passed, and the destiny was before, when the first lecture will be delivpresent, and two licentiates. We had sixth month, then the sixth year. But nessee is most earnestly invited and urged preaching three times a day, besides prayers whilst the man looked for this mysterious to be present and aid in the organization and exhortations the greater part of two moment, he acquired the habit and discov. and avail himself of the advantages of the is fully established in the Romish church in nights, and on third and last night we wor. ered the pleasures of devotion. So the un. Institute. sniped God all night, and until the rising certainty of life is designed to pervade our

Many came forward for prayer at every Presbyterian minister, who embraced Bap habitants of Cornwall, those who descended Did the limits or design of these articles invitation during the meeting. Nine were tist sentiments, once told us," says the from those British who took refuge in this justify it, the writer would be gratified to restored to fellowship in the Montgomery | Watchman and Beflector, "that be was first led meet this year, to adopt and endeavor to country on the invasion of the Saxons, four furnish the reader with many interesting Church; these, in consequence of having to the serious study of the question by the centuries and a half ago, maintained their facts on the baptismal question. But those been so long without a pastor, had wandered large number of converts in his cangrega-2 is Heaven of the Saints.

12 After the saints have been puri religious liberty. These appear hitherto to already given must suffice for the present so far as to be present at an Indian dance, tion who were dissatisfied with infant bap-IZ After the new heavens and new have refused the authority of Rome, and During the twelfth century heated con- though they did not otherwise participate. tism, and who thought the Bible taught only certh shall have been fachioned and pre- thus they continued all along in the senti- troversice existed between the Kings of Eight made a public profession of faith and pared as a heavenly place for the final abode of their predecessors, who refused to the redeemed, Christ will descend out of heaven with his same and his thermals consumed their predecessors, who refused resulting from these religious conflicts of the Alabamaa. The church was greatly resulting from these religious conflicts of the Alabamaa The church was greatly allowed the friends of religiou to disseminate revived, and now has a memberahip of more when he shall have delivered up has lier, b. 2, 171, as quoted by Orchard, vol. ii, p. mere effectually reforming principles; " and than 80 One was ordained to the ministry So great is the force of example, that their

times that had not bewed their knee to the trines all over Europe." (Orchard a hist., 111 - 1 the r hours and the trines all over Europe."

claim to the largest circulation of any Baptist or religious in the South is unquestioned. Only a few columns are allowed to staictly first-class advertisers, and only those willing to pay our rates. No deviation in any case.

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ADVERTISING RATES

J.B. GEAVES, Editor and Proprietor.

TO ADVERTISERS.—This is the organ and anisy laptist paper published in the Fore Great States or ENNESSED, MINISTER, ARRAYS ASD LOUISIANA. Its

Fifty Insertions in One Year. Eight Lines Nonpareil, or two-thirds of an inch make nesquare. Large cuts and heavy lettering, or next to local or reading matter commn, double price. All changes oftener than quarterly will be charged at office rates. All transient advertisements must be paid in advance: regular advertisers, quarterly. Locals, transient, 30 cm. per line; by half year, 16 cm.; by the year, 10 cm. Whare payments are delayed, 10 per cent. will be added

To the Baptists of Central Associatios. DEAR BRETHREN :- Being influenced by the

spirit manifested at our last Association, at

Humboldt, your Executive Board determ ined to try to prosecute our missionary work within our own bounds, without em ploying an agent to canvass the churches. It was believed by many of the brethren that we could dispense with this plan of missions and may the Lord incline your raising money. Consequently your Board hearts to give us a Baptist school for the addressed letters to the churches and ministers composing the Association, soliciting their contributions and influence in this great work. Some have responded nobly, but a large majority have remained silent There is great destitution both in the east Many a burden we carry beside the food ern and northern boundaries of our Associaand clothing of the body, and burdens that tion-places where there is no gospel preachfeels as no human friend, however tender, this position? Your Board fondly enter can, and he has a better way for you than to tains the hope that we were not mistaken in themselves, lest they should be apprehended known unto God. Everything. Does not brethren, send forward your contributions; by the vigilant spies of the Papal hierarchy. this include your care? Does not this word if not, let us have agents if we do better Toward the close of the eleventh century, embrace even your trouble? Whatever it with them, but as servants of our blessed when the darkest period of England was may be, take your Heavenly Father at his Master, let us see his vineyard cultivated twelth century. The history of the Wal. began to fill up England from Holland, as you could not in any human ear—he will bread of life. Send your contributions to

West Tennessee Ministerial Institute. The Committee, at its recent meeting, selected the following subjects and lecturers Domestic and Indian Mission and Sanday- for the initial course of what is designed to of witnesses was broken, but because the School Board of the Southern Baptist Con- be a popular series of lectures upon Theology, faithful defenders of the apostolic doctrine vention, the aid of God's people must be Ecclesiastical History and Church Polity, for orosoy tens us that though the baptism had been driven into obscurity in their own for infants seems now to be pretty well estab had been driven into obscurity in their own for infants seems now to be pretty well estab lished (in the Romish church) in this realm country, or had been compelled to fiee into reader in Christ, to send us something as nessee and elsewhere, who have not had God may prosper you, and without delay the advantage of theological instruction and The missionaries are suffering for their for the more thorough indoctrination of our salaries, many of whom have not been paid membership. The brethren selected will in months. The treasury is exhausted. lay the convention and the denomination of What can be done? Besides, new points West Tennessee under peculiar obligations for the establishment of the missions are if they will consent to deliver before the Institute a written lecture upon the subject constantly presented, and should be occupied. Let the churches remember that designated. The design is to publish these I visited the Alabama town of Indians, they are our dependence, under God, and lectures in a volume or a series of volumes. The design in originating this Institute is to get up a series of lectures that shall not only be profitable to those who may see fit to attend upon them, but that shall be worthy came up with them and fought them on your Sunday school, send for it. Who will of being published in a series of volumes for

SUBJECTS AND LECTURESS. 1. The Inspiration of the Scriptures-Eld. S. Landrum, D. D., Memphis, Tenn. 2 The Trinity-Prof. S Baker, D. D.

Russellville, Ky.

of six the next morning he must die. Through 5. The Atonement—Eld. C. Manly, D. D.

6. The Ministry of the Spirit-Eid. G. A

The West Tennessee Convention meets On the occasion of this visit we made a and exercised himself to be fitted for his de- with the Baptist Church at Brownsvilla,

MAT. HILLS: AF, COM W. P. Box D.

To the Baptist Associations.

The Domestic and Indian Misson and Sunday-School Board at Marion, Ala, earnestly requests all of the Associations that Convention at Mobile

The Clerk of each Association is especially requested to see that some brother, during the meeting, represents the Sunday school work, and take up a collection for the Marion Board. M. T. Sunrey Cor. Sec.

\$1 00—Five Fouths.—We will send "The Baptist" to any newor renewing subscriber five months for \$1.00.

in any study the Scrip-nus also u.b, and any or nutbey may wish. or Larin. nor fees of any kind-moury Half" at actual furtherne food Tail will cover the use: state in the kind of the kind of the country o in of which line how fu-It is desired the a recurs, log to prepare for the Institute. UNTY, MISS. LL.D., Pres't. thr, will begin its tren-the Md of September. prosperous. Over M i was, in attendance number then best been the Presidency of Misptitus his entire experi-

Clinton, Miss. atitation will open to Board of Trustons, lists and a Preparara full and thorough

stitutions of learning breataicrus, or address

BAPTIST COROLLARIES.

There is se church but a bedy of immersed

beliavers who have been immersed by a duly apperated efficer of a Scripturel church.

2. There are no Scriptural ministers but these she have been duly authorised by a Scripturel

2. Since nothing is more evident than the fact that we teach more effectually by example than by pracept—therefore, so long as we appreprisie car pulpits for the official presching of the grapel by those whom we consider duly baptised and ordained to the ministerial office, it is equalby evident that it is improper for us to invite these teachers to occupy them when we know thay ere neither baptized nor ordained, and aspacially since they claim to be and construe

4. Nothing can be more inconsistent than to admit those preachers into our pulpits whe hold and teach doctrines on account of which we Baptist Church.

4. That a body of immersed believers is the highest ecclesiastical anthority in the world, exvention. Council, or Presbytery-and no As-

dapendent body, no one church can expect any other to indorse its octs, only so far as they are in strict accordance with the laws of Christ. If church can restore him if it sees fit.

7. Whenever any church acts in violation of the directions of her only Lawgiver, as found is the New Testament, she becomes rabellious -her ects null and void; and all other churches, and Associations of churches, and Conventions. should withdraw their fellowship from her until she repents and rectifies her order, or they besome the partakers of her sins.

E That no Association, or Convention, or Con meil, is a "Court of Appeal," or bas any anthority over the churches, but is simply sn dicts ta the churches, or to demand support great Cariatiaa voluntary principle.

or violates the order, of the gospel, in the indgfarenes with her internal regulation.

any ecclesiastical connection wit estant sacts that came out of her.

that the prophecies and declarations of Christ AXIOMS.

1. The mimmersed bodies of Christians are st sharshes, nor ore any privileged companies of tham the church; hence all Pedobaptist denominations are only religious societies.

1. That baptism and an official relation to a and are prerequisite to a regular gospel minatry: hence an erdinances administered by an ministry, are all and void.

prahibities of any other order.

observance of his laws. 5. Since right only, not might, is right, a con-

6. An unconstitutional or disorderly majority muset exeluda a member of an acknowledged constitutional church.

bors of such a church, or in any way counts. paper, except our paper THE BAPTIST. name or nohold its disorder; it should keep no company with it that it may be ashamed.

BAPTIME POLICY.

etible with the Word of God.

& To compy every village and city in the

6. To furnish a pestor to every church, and gion, at home and abroad, under the whole heaven, and to sustain them.

and metala missionaries of the cross.

own department in Tur Barrist, and if their will tren be a first-class university.

Zonisiana Department.

Resolved, That we at present accept The Barrier as on 1. A reasonable portion of the paper shall be allowed

o represent our local interests.

3. That the Ministers and other Baptists of the State be invited to write for said paper. Resolved, therefore, that we do pledge ourselves to e tend the circulation of the organ thus selected.

Breeless, furthermore, that the ability with which THE BAPTIST has here to fare been conducted—its uncompromising defense of sound gospel principles and literary meritscommend it to the denomination as one of the best living exponents of Baptiet faith .- Louissens State Convention.

SERIAL STORY.—We shall commence in this department a serial with the first numpen of our Viola

New Dress -- We want a new dress for the new volume. They have commenced laughthe action on our part into a recognition of their ing at our dirty old one, which cannot be laims, and thus confirm their followers in washed white. Will not every friend in Louisiana help us by renewing this week, if not with a new reader?

The Baptist.

I am a Baptist, and I hope a Christian, for would exclude both from our pulpite and churches all Baptists should be Christians. I am a and claim, is one of the old landmarks of the by the Baptist Church, and the government and practices of that church come nearer Hor binding force over those of an Association warm friend of THE BAPTIST (our paper, you trying to suspend it? know), because I believe it to be, in its editorial department, a firm and an able de. any great enterprise with success. It takes me to attend to the seciation or Convention can impose a meral ob- fender and exponent of what we, as Bapfigation upon the constituent parts compesing tists, believe the Scriptures to teach, and as men in any enterprise. Brethren who favor I will resume by saying that the facts con-6. That since each Church of Christ is an in- hear others talk, and when I hear cur your money? Where is your talent? Your the great trouble is that the evil seems to

ment of the Association, it can and should with- and light may have been some of the com- be united, for in union there is strength. | time the vine of covetousness came creep- that whisky-selling preacher over the fence, faithful and press on and on in the work draw its fellowship from her and leave her to munications to the paper, when the editor Just think of the idea of trying to run ing over the wall, and those who ate of the "for the destruction of the fiesh," and then given to us, until our poor dear State shall harself until she repents. This is no inter- spoke on doctrine, on church government three or four papers with success in a terri- fruit of it immediately took the and Baptist usage and history, his words tory where it now taxes all our energies to 10. Baptists are not Protestants. Since they carried with them the conviction of their run one, and it already well-established. We think this is the same disease, and when in such a business, to pretend to serve God and friends, farewell. I may not trouble you truth. Now it is not to be expected that all The idea is absurd. If the question the Papacy, they ere now, and have been, the men will agree in all things, or that even a agitated in earnest, more anon. sepudiators of the principles and practices of few men will perfectly agree in all things. Papany, whether found in Rome or in the Prot- Then we must expect to find some things, than t sacts that came out of her.

11: We regard Protestantism, as well as the which we do not accept. But because we Esformation of 1827, as based on the assumption do not accept everything every correspondtooching his church ere false, thus making ent to THE BAPTIST may write, or even Christ the saviers and preservers of the church. of the positions he may take, that furnishes | cept that the co-operation is a legal fact. Is no sufficient reason for condemning our old there anything in this co-operation with wants to know if this lamentable state of In the town of Good-will, on Grace street, Encuse me for declining to say whether i

I hear occasionally from Mississippi, Armeat or trial brought and conducted in viola- a few of their effusions in print, to be able naught here for complaint.

communications are worth reading at all, they will be seen and read by a great many He has a Word or two to "Observer," and a more people by being published in THE BAP-TIST than in any sickly mushroom of a paper that could be started in either of the States

If the four great States that already support THE BAPTIST could not increase its subscription list to a number sufficient to justify its enlargement so as to give each State tion of my brethren, and that that approbamore room, how in the world do brethren tion is elicited from the acknowledged fact THE BAPTIST and the proposed new paper? humble measure, at least of doing good.

Our paper has weathered many a storm, and has stood in the front ranks in many a them to think, to wake up. for a storm is hard fought battle with error, and although coming that will try every man's work of South, and any attempt to establish other minister of our own denomination. This, baptist because I believe the doctrine taught papers within either of the four States which I have done some good, and encourages me have adopted THE BAPTIST as our paper, is to write on. I thank them for these words but an attempt to weaken the influence of of cheer, and I hope that these dear the teachings of the Scripture than any The Barrist, for it is impossible to establish brethren, whose pens have been awakened other organization of men calling them. a paper in either one of these States with- to action, may continue to write, at least selves Christians with which I am acquainted, out taking from its support. If our paper is occasionally, for our department of the and the only tribunal for the trial of cases of and, being a strong Baptist from principle not obnoxious to a majority of its readers or paper, and exert themselves to extend its discrpline; that the acts of a church are of supe- and love of the truth, I am consequently a of the denomination, where is the wisdom in circulation.

money to secure the services of talented

OLIVER SIMMONS

The College Co-operation.

Letter from Peter Hill.

Bids His Readers Farewell DEAR BEO. EDITOR:-It always affords me

plesure to know that I have the approba-

expect to raise subscriptions enough to run that I have been instrumental, in some If the subscribers to The Barrier are satis- do not expect to please all, nor have I done fied with it in the main, why should an op- so. In writing as I have I have done so ber of the new volume, from the graceful position paper be started? Say what you from the conviction that though a painful, will, it would be an opposition paper, in it was a necessary duty. My articles have at least the increase of its own subscrip. been written for the most part while my tion list at the expense of that of the old heart was aching, and my cheeks bedewed with tears. My endeavor has been to attract the attention of my brethren, to get in some of its tilts with its foes it may have what sort it is; a warfare that will put been wounded and scarred, yet to-day it every man's courage to the test. I have stands forth as the champion of the de- striven to give a true picture of facts as they nomination in its battles for truth in the exist. Observer comes forward and testifies that these facts are true, and "a friend" says

As Observer and a friend have paid their

HOLD FASTS AND GRIPS. I am not much of a talker myself, I like to the establishment of more papers, where is cerning Grip Town are literally true, and church or our paper mentioned, I always talent might have shown itself in your de- have spread; it seems to be contagious, and the paper, in which we are informed by the peradventure the Lord may give them renote what is said. Now my object is to partment of our paper if the subscription worse than the horse disease. It originated writer that he was present at a certain pentance, and let us not stop praying for say a word for my old friend The Baptist. list from your State had justified the editor somewhere and broke out at Grip Town. church where est a vendor of the ardent as them, but let us labor for their conversion. My father before me was a subscriber for in paying for it. Do you expect to do bet- You see they had been living in a very Moderator that the church refused to deal I knew I have said some plain things. the old Tennessee Baptist, from its birth up ter with your new paper in the way of sub- careless way for some time, and this disease at once with two of their offending memto the time of his death, and then I con. scriptions than THE BAPTIST has done? If broke out in the soil prepared for it. San- bers who had imbited too freely of the fastidious as wanting in dignity and unbetinued to take the paper until its death by so, give us the reasons for such expectation. itary measures had been neglected, and the essence of corn—that the matter was laid coming the columns of a religious newsthe "late unpleasantness." and since its And now, if The Baptist, with the largest whole body corporate become more or less over until next meeting. The writer wishes paper; but dignity had tried and failed to resuscitation under the new name of THE patronage of any religious paper in the affected. Now, no wall could be built high to know what the editor, or any of the con- reach the case. I have written as I have to BAPTIST, I have not missed many numbers. South, and expressing the doctrinal views of enough around Grip Town to prevent the tributors to the paper, think of this prescher attract the attention of my brethren, and Being a close reader of the paper all more Baptists than any other paper, can contagion from spreading, and I fear from and this church. this time, I am free to admit that I have only hold its own, what will your new paper the observations of Observer that a branch I presume that the preacher was a mem- Erethren, I love you, I love the caute of DRY GRIP.

NOW, OBSERVER

standard bearer and transferring our patron. which Louisiana Baptists, in any part of the affairs is not attributable to the ministry, there is a little church, not noted so much am pastor, deacon or layman in the vine age and support to another paper; for State, have resson to be displeased? There and if they are not to blame more than any- for its wealth as for its spirituality, nor can yard of my Master. The man is nameth, what assurance have we that the new paper is certainly given to the Louisiana Conven- body else for the spread of this disease they boast of a large membership, but they the truth is everything. Perhaps Scutus' will suit us in all things better, or that it tion a gaid pro que. For their promised aid, among our churches. I rather think that pay their pastor well, so that he is without whip, like the medieval monk's, is laid will be more ably edited than the old one. whether absolutely general, to the exclusion Observer is good at guessing—that his ob- carefulness. He is enabled through the heaviest on his own shoulders. Perhaps he of all other educational institutions, or only a servation contains more truth than error, liberality of his brethren to give his whole could satisfy curiosity-hunters concerning kansas and Louisiana the rumblings of dis. partial co-operation, the Louisiana Baptists for I reckon that some of our churches time to the work of the ministry. They all his personal religious affairs, but he is anhaptisad and unordained, although immersed content, and a desire (probably on the part have received their pro ratz interest in the would almost think that Judgment Day had have a very interesting Sunday-school; their pro ratz interest in the would almost think that Judgment Day had have a very interesting Sunday-school; their pro ratz interest in the would almost think that Judgment Day had have a very interesting Sunday-school; their pro ratz interest in the would almost think that Judgment Day had have a very interesting Sunday-school; their pro ratz interest in the would almost think that Judgment Day had have a very interesting Sunday-school; their pro ratz interest in the would almost think that Judgment Day had have a very interesting Sunday-school; their pro ratz interest in the would almost think that Judgment Day had have a very interesting Sunday-school; their pro ratz interest in the would almost think that Judgment Day had have a very interesting Sunday-school; their pro ratz interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would almost think that Judgment Day had have a very interest in the would be a very like the wo of some ambitious preacher, or maybe lay- property, and actually own, by as clear title come if their pastor should attempt to en- prayer meetings are soul strengthening and be criticised, let his teaching, warning and L No church has a right to hear a care crought man, who thinks he can run a paper as well as can be given, about \$25,000 of property in force upon their minds the absolute truth heaven inspiring. It is pleasant to spend a rebukes be tried by the word of God; if true, basers it in violation of the law of Christ. The as Bro. Graves), to establish a State paper Mississippi College. All the rights and of God on this subject. But I am not going season with this people. God's blessing let God be glorified and praised, and let the special seation of the order to be observed is the separate from The Barrist. You see they are privileges that are enjoyed by a Mississippi to place all the blame upon our ministry; seems truly to rest upon them. Somehow poor author remain in obscurity behind his not satisfied with contributing to their de student are guaranteed to matriculates en they have enough to bear, and they suffer there is always a little money in the treas shield 4. No member should submit to an arraign- partment, but think they ought, after seeing tering from Louisiana. Surely there is severely enough for their unfaithfulness in ury. This church is the very opposite of Should I say yes to your question-"I this matter. I am going to say a hard thing, Grip Town and Hold Fast Church. In come wonder if he is a pastor?"-and then protion of the laws of Christ. Each one is indi- to make a first class editor, and as THE The co-operation does not interfere with and I want this brick to hit hard, and I paring the difference between these two ceed to justify my pastoral conduct, and vidually responsible to Christ for the faithful Barrist has already a first class editor, a the existence and support of our own State want it to strike where it deserves, and if churches, I began to inquire into the reason profess, like a certain ancient class, that I new paper must be started to accommodate institutions, as will be readily seen from you hear anyhody complaining about it, you of this difference. Grip Town is by far the am in the full and laborious discharge of all these would be editors. I do now and page 19, proceedings of the Convention of may know that this shot has struck at the most wealthy, yet our church on Grace the duties of the office, I am sure that my stitutional minority is in ell cases the Scriptu- hereby enter my unqualified protest and 1870, held at Minden. There is no room right place, roused the guilty and set them street, in the town of Good-will, gives as satute brother Oliver would raise his hands disapproval of the whole thing. Bro. May. for jealousy on the part of any Louisiana to limping. Any church that will receive much in one year as Grip Town gives in ten. in holy horror and cry. "what a Pharisee!" field, of Arkansas, has taken the right view college or institution concerning this mat. the services of her pastor, and will not give In my investigation of the matter. I find On the other hand, should I confess to as of this matter, and I extend to him the hand ter. We may very easily know from com. to him that which is just and equal for ser- that THE BAPTIST pays regular visits to much neglect and disgraceful inconsistency 7. No shareh should receive the letters of, or of fellowship, and bid him God speed in his parison that Mississippi College is far in vices rendered, and especially when he has every family of our Grace street church. I as others stand accused of, then would be the mambers baptised by, a disorderly church. Opposition to the establishment, at this advance of any denominational school in need of it, does not deserve the name of a find further, that the pastor is a warm and many other brethren "willing to Her should it admit to its communion the mem time, of the Western Baptist, or any other our State. Should the College grow as it church of Jesus Christ—they belong to the friend of our paper. He is earnest in the justify" themselves, chuckle "thou that ought, should its endowment be increased hold-fast tribe. Pretty strong language you cause of missions, and frequently instructs his preachest to others, dost thou not preach to It takes money to run a religious paper to \$500,000, as it must be in the course of a say. Is it any stronger than the word of people in the duty of giving regularly and thyself." You remember, my well-meaning successfully, and for this money it must rely few years, its position as a great central God warrants? Let us see. "No man systematically. I find further, that the brother, how the Pharisees and opposers principally upon its subscription list. Of university will demonstrate the wisdom of goeth at a warfare at his own charges." But deacons are faithful men, that they use of Christ attempted to destroy the effect of 1. To be in all things consistent with our course we do not expect our religious paper the co-operation. We have no such institu- here is a man fighting your battles; with and their office well, and thus exemplify the his teaching by accusing him as an individprinciples, whether we gain or lose numbers or to be filled up with advertisements (yet we tion in the Southwest as our College should for you, he labors at his "own charges." truth, that they that use "the office of a ual of inconsistency. I beg you not to fall do not object to an advertising sheet ac- be in the course of a few years. Other de. Paul did this once, but he did it on account deacon well purchase to themselves a good into the same error concerning your un-2 To fabili our peculiar mission, which is, to companying the paper, provided they are nominations have them; the Episcopalians of their hearts," and for degree and great boldness in the faith worthy brother. Fall to, lay hold, let us be the witnesses of Christ's truth against svary not calculated to humbug the people), so it have their "University of the South," the which is in Christ Jesus." Hence I find wake up our brethren with the truth, and Tystem of error, and those who originate or will require a very large subscription list to Presbyterian General Assembly is preparing laborer is worthy of his hire," but you don't that all the members of Grace street esteem let the instruments be in obscure humility. advecate them; and above all, by no act to support the paper and put its price down for a "Southern University," the Metho- consider your pastor as worthy of anything it a privilege to give to the cause of Jesus. It appears from your letter that you are countenance, recognise, aid or abet those who within the reach of the poor. Now the dists already have their "Southern Univer- but to serve you at his own expenses. Again, The agent for missions is always welcome in the deaconship. Well, when the lash seach error, or to confirm those who are in questions come up: How many more sub- sity," and soon will have their "Vanderbilt "do ye not know that they which minister among these. You never bear them talk smarts, I can't much blame the "galled scribers in your State are you going to get University," and we-well we have a num about holy things live of the things of the about hard-times as an excuse for not giv- jade" for wincing. I am glad "the arrow 2. To smplay all the energies of the denomi- for the new paper than now take THE BAP— ber of good colleges supported by the patron- temple? and they which wait at the altar ing; they only regret that they are not able hit the mark." You are indeed the very aster for the conversion of sinners and the TIST? How many who now take THE BAPTIST age of our State Conventions. It will be are partakers with the altar? Even so hath to give more, and they invite the agent to man I meant to hit; and while I am astonapheliding of Christ's kingdom, through the will also take the new paper? How many suicidal to abandon these for the sake of the Lord ordained that they which preach come again. You never hear them say, lahed that you, who know so well wherein a most shectanl means and agencies not incom- will quit The Barrier and give their un- co-operation in a grand university, for many the gospel." "we can't give anything to this cause, be- paster may fail, abould be under the necesdivided support to the new paper? How persons will patronize a State institution You treat your pastor as though he was or- cause we have not paid enr pastor;" they sity of confessing such practical ignorance many subscribers do you expect outside of within easy reach who never will send their dained to serve you at his own expenses, would be ashamed to make such a confes- of the duties of your own office, I feel with a suitably qualified, faithful, aneryour own State? One paper is as much as children into a neighboring State for even Is this right? Is it obeying the divine insion as that, for they are strangers to such a grateful to my Master that you promise
your own State? a large majority of Baptists can be induced superior advantages. It is a great pity that structions? Can such a church claim or disgrace as that. They cannot understand more faithfulness for the future. Our missionaries of the cross for every destitute re- to subscribe for at one time, and THE BAP- every Baptist Association is not able to sup- expect the divine blessing? Does not God how any church professing to love Jesus descons are doing well now. God has TIST has endeared itself to so many Baptists port a first-rate academy. There is cer- say to all such, "ye have robbed me in can be content to have dishonesty branded blessed us in giving to us a spirit of wesk, of in Mississippi, Arkansas and Louisians by tainly need enough. So loug as the colleges tithes and offerings?" Don't get angry, on the frontlet of their house. You never systematic effort, and while we are as chil-The commission to evangelise the actions its many triumphs over error, that I can of Mississippi and Louisiana bear their pres- brothren, at the plainness of my speech, for hear any of the members of Grace street dren in their first school-days, yet we "thank having been given to the shorth through the safely predict a slim support to any paper ent geographical relations to each other, my heart is sad even while I thus speak, say, "we have got onr house to repair, and God and take courage;" we are going on by Speciles, she sanact delegate har authority or set up in opposition to THE BAPTIST in either the limits of their respective patronage are Oh, that our poor efforts may be blessed of therefore we can't give anything to the God's grace "unto perfection." May we all, There is simply no competition be God to the awakening of our churches on cause of missions." None of them would by the grace of God, sacrifice selfishness for to her The aburehas abould select, send for has a separate department in our paper, tween them. When railroad facilities shall this subject, and to arouse our poor dis-dare say, "I have just given twenty dollars Christ. Fraternally, open to any proper communication, and if lessen distances, then we trust that there heartened ministry to renewed diligence, for political purposes, and can't give anythe steadust and nasompromising adve- brethren feel anxious to run a paper and will be still room enough for all, and to to greater consecration, more fervent seal, thing to the cause of Jeans" now; they an overwhelming self-enterm that he was principles and this policy this make it interesting, just let them run their spare, besides that the co operation college and faithfulness sufficient to declare the would expect the earth to open and awal
never known to speak of himself without whole counsel of God.

Whenever you find one of our members elize how a lover of Jesus can act and talk that do nothing for the support of the gos- that way; they cannot understand here a Ie has a Word or two to "Observer, and a pel, you may say of a truth there goes one man can be a Christian who tightens his "Friend" — More About Grip Town — A per, you may say of a stuth the has got grip upon his pocket-book and withholds.

Branch About "Observatory Hill—The Dry with a deadly disease about him; he has got grip upon his pocket-book and withholds." Branch About "Observatory must not a superiory from the cause of Jesus. They cannot an cured it will squeeze the life out of him. derstand what kind of religion such people When you probe a wound, the patient will have, who, if they give to the cause of Jesus flinch, and sometimes get mad and want to at all, dole it out in such a doleful way. fight. Well, we must not mind that; we with such a long face and such a heavy sigh, as must go on all the same, and try to save the though they were giving their heart's blood. poor man. "He that turneth a sinner from and groan about so many calls and times the error of his way, shall save a soul from so nard. death and hide a multitude of sins."

in our churches is the want of a good, true worshiper of God and withhold his wholesome, healthy discipline. There is gifts. They think that true devotion to too much of a disposition to pass over find includes the pocket book in that devooffenses lightly. Our motto must ever be a tion. They conclude that to pray "thy pure church, and a pure Christianity. We kingdom come" is hypocrisy, unless we conmust throw our Jonahs overboard, and the tribute for the advancement of that kingsea of God's displeasure will cease from rag dom; that to sing "Ay abroad, thou mighty ing. We must cast Achan out of the camp, gospel," is heartless mockery, unless we give and then Ai will fall, and we shall go on something to make it fly. They feel "that conquering and to conquer, till the last bat. it is more blessed to give than to receive "On tle is fought, the victory won, and we enter this principle they act. The motive is love through the gates into the city which hath to Jesus. They feel that they are not all ther foundation, whose maker and builder is own, hence are true worshipers; are blessed

We must put away from us every evil Oh, that all our churches were like this thing. Every whisky-seller must be thrown church, that all our pastors were like this overboard. I don't know that any of our pastor, and all our deacons like these deschurches tolerate such a nuisance, but if cons. If they were, what a mighty change there is one that does, I simply say, "be sure there would be in our poor dear Stateyour sin will find you out."

will not take it amiss if I throw a brick at songs of praise would go up to the God of some of their folks, for, according to their salvation from lips now unused to hymn We all know that it takes capital to run respects to delinquent preachers, and left own showing, a mark shows so fair that I the glory of his name and the greatness of can't resist the temptation to throw hard his salvation. Why is it not, why may it and hit.

an article in the Mississippi Department of conversion of the hold-fasts and grips, if

seen many things in its columns at different do without any patronage to commence of Grip Town has fallen near by and taken ber of the church in question; if so, the our blessed Master, and I have written as I times which I did not indorse or even with? Brethren, let us concentrate our en- root not far from "Observatory Hill," and church could not have consistently acted have that I might send the truth home to think worthy of a place in a religious jour. ergies upon our department in THE BAPTIST, is spreading itself like a green bay tree, for otherwise than she did at that time, for her your hearts. In every vein of humor there nal, yet at the same time these very things and if any one feels disposed to contribute he finds a Grip Town church with a pastor, first act should have been to deal with and was a dart intended to pierce between the edvisory connecil; therefore, it has no right to might have suited the notions and tastes of his talent to a new paper gratis, let him try while the one that I alluded to had starved disciplined the Rev. drankard-maker, for if joints of the harness of the guilty, and some, and what may have seemed to be his hand in our department for a while first, out their pastor, and did not seem to care it is right for the one to be engaged in a srouse them "to see themselves as others for any project or scheme which it may origin. trash to me may have been food and nour. without pay. Let us increase the subscrip- much whether they lived or died. It is a drunkard-making business, it is equally see them," and as God beholds them. sia, but may only recommend, advise and urge ishment for others, and vice versa. We must tion from our State until we can have a paid terrible disease, brethren. Be careful you right for the other to dram-drink as much to performance of duty in subservience to the not be too exacting in our requirements of editor of our department as Mississippi has don't catch it. It has been in the world a as they please, and get drunk when they are improvement already begun among our a paper which is open to the free discussion for hers, and let us have one paper upon long time. It influences men to bring the list. We know that both are condemned churches and ministry; our cause is more 9. When eny church departs from the faith, of all religious questions, as is THE BAPTIST. | which we can employ our best talent, and halt, the lame and the blind as sacrifices to by the word of God, hence the first business | hopeful than it was, but there is much room I have always noticed that, however lax make it the best paper in the land. Let us God, which thing God abhors. In Bunyan's of the church should have been to throw for improvement. Dear brethren, let us be to have thrown the drunkards he had made be brought under the saving influence of the after him. He has no right to be engaged gospel of Christ. Now, my dear brethren you see a man looking at you like he while he is serving the devil with all his

thought you were an imposter, and gives might. Brethren, let us get clear of all such be my last shot, and I want you to consider you to understand as much, you may rest rubbish; such men are a blot on Christianity, it well. Bear with my folly, but heed the assured that he has got the dry grip mighty a disgrace to the cause of Jesus, and must truth. Yours, hopefully, bad, and will require a considerable amount be made to feel and know that such conof skillful treatment to cure him When duct cannot be tolerated. We must put the you hear men talking about the "money- seal of our condemnation upon all such Contrary to almost universal expectation, preacher," you may rest assured that all men. A whisky-selling preacher. Ugh The Charlest an imposter, and the reformers, and not though we cannot agree with the editor in all this matter remains as it did last year, ex. Such folks are troubled with the dry grip. Put away that evil thing from among you. ter. Excuse me for not complying with A GOOD TREE.

low them up after that, They cannot re- taking off his hat.

OUR GRACE STREET FOLES

can't solve the problem how one can be a and made a tlessing to all around them.

how many destitutions would be supplied-I hope our brethren across the big river how many hearts made glad-how many not be so? Alas, alas, the noid-fasts and grips are so numerous. Brethren, let us In The Barrist of the 14th of June, I find pray for better times—let us pray for the

arouse them from their guilty slumber

I am glad to be able to say that there is with may scribbling again; this may be my

Ridgeville, La., 1873.

To Oliver Simmons.

MT DEAR BRO. :- Thank you for your let

your suggestion as to laying aside my shield.

Colerance tells us of a man who had such

Raptist Doctrines, Principles IMPORTANT DOCTRING 1. One Lord, one Faith, one Imi - 5. That an immersion is the

that one faith in the burial and that one Lord. See Rom. vi: 4-6 1 Cor. xv: 29; 1 Peter in: 21. 1. The Grace of God, the only

Hope and Faith in Christ, the on Justification.

8. The Word of God the Instrum Spirit of God the Agent in the :re

4 Each visible Church of Christ of scripturally immersed believers believers and their unconverted thill ers on probation.) associated by to asnt to obey and execute all comm Christ, having the same organizati officers, and ordinances of the Chi salem, and independent of all other eiging no lawgiver in Zion but the mitting to no law he has not en Rom. i: 7: 1 Cor. i: 2: Enh. i: 1: Acte ii: 41, 42.

s. The "Lord's Supper" is a commemorative ordinance to be of he a Church of Christ as such (that capacity), not as a test of Christian personal feeling of one communi another, as Pedobaptists erroneous enly to show forth Christ's death again; and being a Church act, it li dentally, a symbol of Church related sequently, only those churches can in this ordinance that agree in fall tice. The member of one church the same faith and order) can conmunion of another only by an act I and not by right, for each church is 1 being made the gnardian of the p sacred feast, is invested with the discipline these whose relationship gives the right.

6. Christian Baptism is the im believer in water by a qualified ad in the name of the Trinity, in so the burial and resurection of Chr fession of a death to sis, union wit' consecration to his service. One therefore, can answer this design, fassion of baptism cannot be made except "the children of God by Fail lo and xxviii: 17; Mark xvi: 16; Acts viii: to the close; Rom. vi: 4, (Gall. iii . 26, 27.

Burying in water of one dead caly action; since the burial of a the only "likeness" or represental in the world, for it is called the like

IMPORTABL PRINCIPLES 1. The Bible, and the Bible alon with human devices or tradition

has been, the religion of Baptists. 2. Positive laws (as baptism and of baptism, etc.' are not left to be in all cases require positive and plui

or examples. 8. To divide the positive requ Christ into essentials and non-ess mile how far Christ is to be obeyed, a points we may safely disobey him fuse to obey one of the least of lile auirements or to teach others so, i

in the guilt of violating all. 4. Every positive law, ordinance in the church, ast expressly commun pled is positively forbidden, since the of one thing is the prohibition of every

all human inventions and trad ant baptism, sprinkling, pouring practiced for religious rites, for wh tural warrant can be found, and sinful.

5. Christ gave no men, society of authority to traffic with the ordinar ization of his Church or Kingdom, or change his laws, and substitute another. To surrender what he last is treachery-to change them, tream 6. Principles can neither be

IMPORTANT VACTS. L. All scholars, critics and lexic gr note, ununimously declare that the is, first) and leading signification (is to dip or sumeres, while some of scholars of eny age, affirm that it mraung.-[Liddell and Scott,Car in

2 Standard historians manimo Primitive and aportolis baptism was by the immersion of believers in name of the Trinity .- [Stewart, B & Nearly all standard Pedobupt

tors admit that the Bible does not

Plain command for, or example of 1 and there is the ntmost disagreems dation among them on what gr what purpose it is to be administe 4. All standard historians unaud that the government of the apost was purely democratic, (that is, secople or membership,) and all the pendent republics. All religious so

legislative powers, and clerical or governments, (that is, in the land er a few as a session.) are unti-Mi republican tyrannies which no lawfully countenance, acr absuid be, in any way, recognized churches, or their preachers as () of the gospel. 6. Ne society, organized upon je ing from those of the appetolic ch

Gerent zubjectt, ordinances, orders i can justly be called a gospel church Christ, or a branch of the church things equal to the same thing each other." & Protestant historians frank

Baptist churches are the only I nities that have steed since that Christian societies, which have the doctrines of the gospel hro The Trilemma, p. 86.

Jesus can act and talk not understand how a who tightens his set-book and withholds lesus. They cannot unof religion such people ive to the cause of Jesus in such a dolaful way and such a heavy nigh, as wing their heart's blood, many calls and times

BIRET FOLES

phlem how one can be a God and withhold his that true devotion to beket book in that devothat to pray "thy hypocrisy, unless we consecement of that kingthy abroad, thou mighty mockery, unless we give tit fly. They feel "that give than to receive." On et. The motive is love that they are not all their worshipers; are blessed to all around them. churches were like this pastors were like this eacons like these deawhat a mighty change our poor dear Statems would be suppliedmade glad-how many ld go up to the God of now unused to hymn me and the greatness ci y is it not, why may in also, the nold-lasts and rous. Brethren, let us es--let us pray for the hold-fasts and grips, if ord may give them renot stop praying ar or for their conversion. sair's some plain things. y be considered by the pg in dignity and unbeis of a religious newshad tried and failed to have written as I have to on of my brethren, and their guilty alumber. ou, I love the cause of and I have written as I send the truth home to

od beholds them. able to say that there is rendy begun among our stry; our cause is more but there is much room Dear brethren, let us be un and on in the work r poor dear State shall saving influence of the Now, my dear brethren I may not trouble you again; this may be my I I want you to consider my folly, but heed the rilly, PETER HILL

ery vein of humor there

d to pierce between the

es of the guilty, and

en themselves as others

er Simmons. Thank you for your letfor not complying with to laying saide my shield. clining to say whether I or layman in the vine-The man is raucht, thing Perhaps Scutus' ne lieval monk's, is laid shoulders. Perhaps he mity hunters concerning ligious affairs, but he is a igment. Let his words is teaching, warning and the word of God; if true, and praised, and let the in obscurity behind his

s to your question-"I pastor?"-and then propastoral conduct, and in ancient class, that I Isborious discharge of all office, I am sure that my en would raise his hands ery, "what a Pharisee!" d, should I confess to as disgraceful inconsistency cused of then would be brethren "willing to chuckle "thou that dost thou not preach to nember, my well-meaning Pharisees and opposers to destroy the effect of cusing him as an individ-I beg you not to fall or concerning your un-Fall to, lay hold, let us tren with the truth, and the in obscure humility. your letter that you are Well, when the lash uch blame the "galled I am glad "the arrow Ton are indeed the very t; and while I am aston. know so well wherein a ould be under the necessuch practical ignorance your own uffice, I feel laster that you promise for the future. Our well now. God has to us a spirit of work, of nti while we are as chilchoul days, yet we "thank age;" we are going on by perfection." May we ell, escrifice selfishmens for

of a man who had such self-est um that he was speak of himself without Bastist Doctrines, Principles and Pacts. IMPORTANT DOCTRIBES.

1. One Lord, one Faith, one Immersion, Eph. that one fith in the bursal and resurrection of 1 Cor. xv: 29; 1 Peter iii: 21.

S. The Word of God the Instrument, and the Spirit of God the Agent is the regeneration of

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 covesant to obey and execute all commandments of Christ, having the same organization, doctrines, efficers, and ordinances of the Church at Jerusalem, and in ispen lent of all others, acknowlelging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Bead Born i: 7; I Cor. i: 2; Eph. i: 1 Col. i: 1-5:

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 dentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The member of one church (though of the same faith and order) can come to the comsail not by right, for each einrich 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 believer in water by a qualified administrator, in the name of the Trinity, in representation of the external might be wanting and some due to the one is due to the other; whatever of the world, the whole active voluntary professed faith in Christ last night, and still 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 profassion of baptism cannot be made by children, except " the children of God by Faith." Matt. ii: lo and xxviii: 17; Mark xvi: 16; John iii: 2,3; Acts viii: to the close: Bom. vi: 4. o: Col. ii:12:

in the world, for it is called the likeness of death. IMPORTANT PRINCIPLES.

has been, the religion of Baptists.

in all cases require positive and plain commands, or examples.

how far Christ is to be obeyed, and in what in the guilt of violating all.

4. Every positive law, ordinance, or practice in the church, not expressly commanded or exampled, is positively forbidden, since the specification of one thing is the prohibition of every other. Those these two questions: all human inventions and traditions, as inant haptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and ore, therefore, sinfu!

5. Christ gave no men, society or church the sathority to traffe with the ordinance or organar change his laws, and substitute one thing for mother. To surrender what he has established | correctly answered. is truckery-to change them, treason.

6. Principles can neither be conceded nor

IMPORTANT PACTS.

Printine and epostolic baptism was administered by the immersion of believers in water, in the some of the Trinity .- [Stewart, Robinson and

& Nearly all standard Pedobaptist commentaters admit that the Bible does not furnish one command for, or example of infant baptism, and there is the ntmost disagreement and conseamong them on what grounds or for hat purpose it is to be administered.

L All standard historians unanimously affirm imple or membership,) and all the churches indeby traments, (that is, in the hands of the clergy commands equal authority. Wa few as a session,) are enti-scriptural and Mirepublican tyrnanies which no Christian can

6. Ho society, organized upon principles differ-

leptist churches are the only religious commuthe Trilemma, p. 36.

Department. Arkansas

The Christian should make even 1 . g bead to his reliv. 5. That an immersion is the profession of gion, and allow religion to head to wrang. -J. L. James. "There is no middle gron (Latween Cathelics and Raptists. All the sects practicing munt sprinkling are that one Lord. See Bom. vi: 4-6; Col. 11: 12; branches or of the Catholic olive tree, and they are with it partakers of its root and fataem" (i. e., Ja-

Communion.

GEORGE D. B. PEPPER, D. D.

cept he is born of water. - ED. BAP.

be assumed that the views current among be affirmed of both alike. Baptists as to the nature of each ordinance to be baptized. The same principles hold the judgments expressed or to the practices while the communion is predominantly in respect to the communion. We thus see maintained. 1. The Bible, and the Bible alone, unalloyed that each ordinance is, in this discussion, to 2. They are related to each other as anteredent exists between a birth and a feast.

quirements or to tesch others so, involves one plication of our words, and no man should charge us with so doing. But it is time to leave preliminaries for the work in hand. The topic divides itself

into two main branches. We have to answer

THE MAINTENANCE OF THIS BELATION?

TWO ORDINANCES? phas seit.

Looking to the origin of the two ordi-

find them co-ordinate. That they are to subject with confidence and hope.

Thus, with a statutory precision of state-

point the limit of continuance for the two. z. The "Lord's Supper" is a positive and trary and fixed solely by authority. It will goes to determine rank, value, dignity, may

> In their constitution, also, we find co orstart. In each there is a prescribed external with another party appears in each. The tism after the communion.

with human devices or tradition, is, and ever be considered in its integrity, since it is the and consequent—Baptism the antecedent, and the We see, therefore, that the two ordinances, mutual relation of baptism and the com- Communion the consequent-Perhaps it may as personal acts, stand as antecedent and Commonwealth and the Christian Church-2. Positive laws (as baptism and the subjects munion that is sought—of ordinance to or— seem that, as here stated, this position also consequent, whether we look at them in the Eld. J. R. Graves, of Memphis, Tenn. of bastism, etc.) are not left to be inferred, but dinance, not of fragment to fragment. Thus, is to every Christian self-evident, and hence too, it will be seen that the assumption that needs neither proof nor development. There only the immersed have been baptized im- may seem to be wanting another word to 3. To divide the positive requirements of plies neither that all the immersed have make the proposition worthy of discussion. Christ into essentials and non-essentials is to decide been truly baptized, nor that all not im- If it were to run thus: invariably related as mersed are still acting in a spirit of disobeantecedent and consequent; this might min's we may safely disobey him. But to re- dience to the Lord. We pass no such judgment bring the position within debatable territory, fuse to obey one of the least of his positive re- upon them, either in thought or by the im- and justify an effort at defense. But the question of variableness or invariableness has and can have no place here. If it be a question at all, it is a question as to the maintenance of the relation, whether we should invariably maintain the natural and ordained relation of the two; whether this I. WHAT IS THE RELATION OF THE CRDINANCES | maintenance is indispensable; or, in current language, whether baptism is an indispensa-II. WHAT IS THE THUE DOCTRINE CONCERNING | ble prerequisite to communion. That question shall have attention in its own time The first inquiry leads us more into the and place. Here the question is on the refield of theory, the second into that of prace lation of the two ordinances as antecedent ration of his Church or Kingdom, as to make tice; but no correct answer can be given to and consequent. And since the ordinances. the second until the first shall have been as ordinances, are just what the Lord or dained them to be, one thing, and not any on the evening of the 23d of July, and, by I. WHAT IS THE MUTUAL RELATION OF THE thing different, if they are once in nature previous arrangement, preached in the antecedent and consequent, they are and Methodist shurch. This is a town of about 1. They stand to each other as co-ordinates—in must be, as respects nature, ever and every 1500 inhabitants, and is a considerable place the relation of co ordination. They are of the where antecedent and consequent. If they of trade. It is situated at the mouth of Baptist Church at this place, I have been L. All scholars, critics and lexicographers, of any same order, rank, value, dignity. The one were such when and where Christ instituted Black river where it unites with the White, directed by the church to find out, if possitate, uncountered declare that the primary (that is not the subordinate, subject, or inferior them, they are and must be such universally and is in three miles of the Cairo and Ful-ble, where our absent members are, as is first) and leading signification of "Baptizo," of the other, so that the one may rule, mod- and infallibly. They can never cease to be ton railroad. The Methodists, Presbyterians some members whose names are on our is to dip or memorie, while some of the very best ify or displace the other, or in any way claim such, for they can never cease to be just and Episcopalians have congregations here. books have not been heard of by the church or receive a pre-eminence over the other. what they were. Some other things bearing But alas! for the Baptists; they have no in several years. The church wishes to keep Bismany.—[Liddell and Scott, Carson, Anthon, &c. This position is so obvious as to make its the same names may bear an opposite relation house, and if there is an isolated member her members in sight, not to say under the formal treatment seem superfluous, yet so tion to each other, but we have here to do there, I do not know it. I was received by shadow of her own wings. It may be possible

themselves. nances, we find them invested with the same the known nature of the two ordinances. some of our brethren who live near a railroad their whereabouts. Below I give you their authority. We need raise no question here And in the word nature is here included the visit Jacksonport and preach to them occa- names, hoping as they read the columns of as to Judaic baptism or as to Judaic love- design, and, indeed, all that goes to consti sionally? Who will go first? Let this place THE BAPTIST that they will report to us feasts. Whatever the historical connections tute them what they are. This is a legiti- be neglested no longer. of either ordinance, whatever the occasion mate, and, in some respects, the most satis. At midnight of the 23d we took the cars, Simpson, Howard Allen; Sisters M. Hellen giving rise to either, the express appoint- factory kind of evidence. Sovereignty is and just before daylight we were at ment and command of Christ made each not arbitrariness. God's will of command that the government of the spostolic churches ordinance Christian, and gave to each its and his will of control ever accord with the We took breakfast with my esteemed brother Looking to the perpetuity of the rites, we We can, therefore, approach this part of the

ment, the great Lawgiver fixed at the same Scripture comprehensively denominated of order, which did not tend to further the "putting on Christ." Gal. iii. 27. "For as interest of the Sunday-school cause. I was Again, looking to their design, we see comany of you as were baptized into Christ pleased to notice the Christian spirit that for us this year. We want to complete the ordination. To avoid repetition, this point put on Christ." This is first done as a purely characterized the discussions. The brethren endowment this year. We cannot visit you all will not be expanded. It is enough to say spiritual act in the first spiritual reception of Pleasant Hill Church and vicinity sump. personally, and we offer you this opportunity that they both relate to the same inward of Christ by faith; it is done in word fuously entertained the Convention. Bro. 1 Cor. xv: 29; 1 Peter iii: 21.

1. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of The Matual Relation of Baptism and the Hope and Faith in Christ, the only medium of The Matual Relation of Baptism and the Convention.

Bro. Laism).—Br. Rev. J. T. Tarvers, Bp. of Strasburs.

| W. W. Keep did most of the preaching while in its direction after you are no more. For other, if the one expresses the life, so does named the Convention.

Bro. Laism).—Br. Rev. J. T. Tarvers, Bp. of Strasburs.

| W. W. Keep did most of the preaching while in its direction after you are no more. For name, in baptism, and only in baptism. The dome in word ways.

| W. W. Keep did most of the preaching while in its direction after you are no more. For name, in baptism, and only in baptism, and only in baptism. The dome in word ways.

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| W. W. Keep did most of the preaching while in its direction after you are no more. For name, and only in baptism, and only in baptism, and only in baptism, and only in baptism. the other; if the one symbolizes the life, so purely spiritual act embodies itself in the "Let us have Bro. Keep for editor of our child as you can sell or transfer your stock to a does the other; if the one is a means for the appointed outward act, and therein com- department." What say all the brethren pected that, when once in full operation, the [We have been waiting for some weeks development of the life, so also is the other. pletes itself. The communion, on the in the State? for the space to publish the able lecture of They stand related to the same Source of other hand, is comprehensively denominated From the Convention, in company with Prof. Pepper, of Crozer University, Pa, on life, and in the same way. With equal distance the communion of the body and of the Bio. T. A. Reid. I returned to the relation of baptism to the Lord's sup- tinctness and emphasis they set forth Jesus blood of Christ. But communion with the per. We bespeak for it a studious perusal by Christ as Savior, body forth to view the Lord, in the sphere of the purely spiritual, where I preached on the night of the 29th ministers and members. He firmly asserts atonement as the central doctrine of the is the act of a soul that has put on the Lord. of July. Since the cholera panic in this stockholder a distributor to the extent of his that baptism introduces into or "adds to the gospel, the central truth of moral govern. It is the continuous act by which the divine place our cause has been waning here. The church," and in this sense is the door into ment, the central fact of human history. So, life, already originated in the new birth, is pastor, Bro. Reid, proposes to spend the the church, which we have constantly advo- also, in the constitution of the church, the sustained, nourished, and perfected. The month of August in missionary labors among the church, which we have constantly advo- also, in the constitution of the church, the sustained, nourished, and perfected. The month of August in missionary labors among from the first day of the quarter following (i.e., cated. No one can enter the "kingdom of function of the one is as essential as that of the communion is, in the sphere of ordinances, the people of Arkansas river bottom, and if he pays 10th of March, his certificate will heaven," which is the church of Christ, ex other, and in general is of the same kind. To this invisible fellowship—its embodiment on the first Sunday in September, assisted date from the 1st of April), is the publiept he is born of water.—Ep. Bap.]

state these points is to prove them, at least the question, "What is the mutual relation to Christian men. They need no proof. It the nature of the two acts separately, their commence a protracted meeting at Pine dividends in its publications, to be selected by tion of the ordinances?" presupposes an is not that each rite has not its own distrelation is manifest. They stand as the Bluff. May the Lord be there to bless and himself. These he can sell if he does not wish answer to the question, "What are the or- tinctive characteristics and serves not its inner acts which they embody. Origin revive his work. From Pine Blnff-I reached Let dinances?" The relation plainly depends own specific ends. This, too, is no less evi- precedes development. Creation cannot upon the nature, unless it be wholly arbi- dent; but in the respect of design, all that follow preservation. We come to Christ on the 30th and found the health generally before we commune with Christ. If regen. good, and the best crops we have ever had. eration is the antecedent of sanctification, I feel to thank God and take courage. On

baptism is the antecedent of the Commun- the morning of the 31st I went to Center, separately are correct, and no proof will be dination. The constituent which meets the ion. As the soul comes once, and only once, where a large assembly was met to listen to adduced in support of those views, except eye is an external physical act, as destitute of into union with Christ, as in fact it never the debate between Rev. N. E. Watson and incidentally, as such proof may help to bring moral character and value, taken by itself, does dissolve this union, and, on God's word, Eld. J. F. Griffin. into greater clearness the relation. And yet as is riding or walking. It is, in both cases could not be renewed again to repentance if cal; to show forth Christ's death till he comes a word of explanation as to the nature of a voluntary act of the individual, yet not of it were to dissolve it, in no man's case is lasted two days, and was ably conducted. again; and being a Church act, it becomes, incieach ordinance seems to be required at the the individual as unrelated. Association there a foundation in experience for bap. Of the arguments, pro and con, I propose to in, will constitute one a member or stockholder

belongs to the rite as appointed, and which The conjunction of the inner with the outer is demnation; it is a washing away of sins with its own weight. From the debate I is also to be in the mind of the subject, at of the same nature in the one as in the other. once and forever, an act unto pardon. Com- went to least germinally. Beyond this there are Thus are we led to the same conclusion munion, on the other hand, is the act of one prescribed conditions to be realized. Finally, whether we look to the origin, the perpetu who has been separated, who is separate, to where I preached on Sunday the 3d of all is to be done by the subject in a spirit of ity, the design, or the constitution of the whom separation is an accomplished fact, a August, and in the afternoon Bro. Griffin obedience. Now, it is plain that the external ordinances. We find no subordination, no permanent condition, an acknowledged baptized a sister from the Methodists. The factor of either rite might be present and superiority. They stand on a common level characteristic of one who has been pardoned. some one or all of the others be wanting, or and have equal rank. Whatever respect is Thus the act of death to sin, of renunciation one or all of the others be present. As an despite is done to the one is in principle separation from the evil, which has its promunregenerate man, for a base purpose, may done to the other. They stand before us inent place in baptism, is presupposed in perform the outward act, so a regenerate cothed in a like beauty and sublimity, the communion. Baptism, again, fronting man, with the true baptismal spirit of obe claiming equal admiration and honor. View toward Christ, is a consecration to him, an dience, under the true baptismal conditions, them as we will, in the relation to Christ and accepting of him, an identification with him, and with the true baptismal design, may, to God, or to the believer, or to the church, or with his people, with his cause: it is taking through error, perform another than the tothe world, we cannot discriminate. He who for the first time, and once for all, the Christ nected with their names respectively, at the prescribed external act. In the sphere of makes of one folly pronounces both foolish, side instead of the world side, the Christ next meeting of our Institute, which will the outward this man is all wrong; in the He who sees in one wisdom calls both wise. life instead of the world life. But what is sphere of the spiritual alone he is all right. They stand or fall together, for, because of communion? It is from first to last, in all Baptist State Convention, commencing on Baptism as a visible ordinance he has not their co-ordination, no reason could be de-Burying in water of one dead to sin is the To the eye of man, for which the outward vised for maintaining one which would not It presupposes the completion of the union, ber next, with the Union Baptist Church at taly action; since the burial of a dead man is rite was prescribed, he is unbaptized. As demand the maintenance of both. And the stability of the union, and within this Little Rock. the stands before the eye of God, in the this is the testimony of all history within union it wholly moves. This is why, in baprealm of spirit, he has obeyed the command and without the church, whether we look to tism, we have none of the festive element, festive. There is all the difference that

general or in the particular.

TO BE CONTINUED.

Notes from the Field.

After a pleasant stay of four days at Batesville, during which time we made attending the Convention. Let the brethren many pleasant acquaintances, Bro. Eagle and I left for Jacksonport. The Methodists. Presbyterians and Episcopalians all have good houses of worship and very active ministers at Batesville. The Presbyterians have the strongest man; they also have a good high school there in which Mr. Long, the pastor, teaches. I made his acquaintance; he is a very nice, affable gentleman. In conversation he said to me: "Your clo-e communion is but the logical sequence of your views of baptism I can't see the consistency of those who writing, in a reasonable length of time, claim immersion only as baptism and then there will be charges preferred against him practice unrestricted communion." reached

JACKSONPORT

AUSTIN.

The purely democratic, (that is, vested in the sole, whole authority. "Go ye into all the divine reason. A bare command satisfies Murrell, who is known in THE BAPTIST as As and should chance to see our appeal as to world, baptizing." "This do in remem- faith, but reason perceived satisfies reason. Old Fashioned Baptist. We spent the day their whereabouts and condition, they will passed republics. All religious societies having brance of me." The same lips uttered the The ordinances in large measure interpret with Eld. R. J. Coleman, the pastor at please let me know whether they have at two commands, the same Lord gave the themselves, and this interpretation is con. Austin. I presched at this church at night, any time drawn letters from this church, firmed, clarified, and enlarged by Scripture. and next morning by 93 o'clock was at the which may have been done during the war. SUNDAY SCHOOL CONVENTION.

Iswfully countenance, nor absuld such societies continue to the end of time, invested with They have each three interdependent yet and sisters. The Convention sermon was where we met a number of genial brethren in any way, recognized as scriptural all their original authority, in the almost distinct characters and uses. Each is at postponed until night, and the body organturches, or their preachers as official miniaters universal conviction of christendom. We once an act of faith, an exhibition of truth, ized by D. B. Turner, Esq, of Searcy, Ark, find given their law, with no limitation as to and a component of church organization. as President, and Bro. Blakewood, of Little time indicated, with no authority to repeal In the first particular it is a deed, in the Rock, as Secretary. After organization Eld. ing from those of the apostolic churches, having delegated. But we are not left to inference, second a word, in the third a thing The R. J. Coleman was elected President, and Front subjects, ordered, erders is the measury obvious and sufficient as it would seem to first element is purely personal, the second Bro. Blakewood Secretary. Most of the change says: "I know of one Methodist be. To the commission to preach the gospel general, the third ecclesiastical; the first speakers on the published programme were minister, and he is a presiding elder, who is and baptize is annexed the specific designs.

This are thing are sonal to the church of Christ, for and baptize is annexed the specific designs.

This are thing are sonal to the commission to present the guesses, the next speakers on the published programme were transactional, the second declarative, the absent. Bro. M. Green made his talk on willing to have it known that he will baptize things equal to the same thing are equal to tion of the extent of time, "Alway, even third constitutive. In the first something "Apostolio Sunday-Schools." Bro. W. A. any worthy candidate who may present him where where the second something is shown, Forbes read a good essay on "The Best self, without reference to his baptism in in communion it is said, "As oft as ye eat this in the third something is formed. Let us Method of Teaching;" and Bro. C. T. Scaif fancy. Is he worthy of censure or of ap that kave stood since the apostles, and as bread and drink this cup ye do show the take up these three characters successively, read a good essay on "Christ, the Medel proval?" Of approval, if he means to bear that kave stood since the apostles, and as Lord's death till he come." The coming of and see whether in every part, from first to Teacher." I was sorry to observe that so of censure, it believing that the ordinance as Convention was taken up in discussing un theless repeats it.

As a personal transaction, baptism is in important resolutions and in debating rules Southern Baptist Publication Seciety.

HOME

THE DERLITE

speak in a few articles that shall succeed this. in this Society, and entitle him to a certificate act. There is a definite something which is unseen spiritual constituent is related to the If the complex personal acts of baptism Bro Griffin showed himself entirely equal to the election of all the officers of the visible and outward. That is the only thing same life and in the same radical essential and communion were each analyzed, the the task, and presented a chain of argu- It is specially provided that no one shall be witnessed by a spectator. But that alone is manner It is the same life expressing itself same relation of their constituents would be ments, not one link in which Mr. Watson allowed to represent by ballot more than \$1000. no more the ordinance than the visible body according to the same law of both authority seen to exist. Baptism is a separation, a could even bend, much less break; while on or to hold more than \$2500, except by special is alone the man. There is also the pre- and divine adaptation—in the one case as a first separation, from a previous life of sin, the other hand, Mr. Watson's sophistry also provided, That each stockholder shall be munion of another only by an act of courtesy, scribed design of the act—a design which beginning in the other as a continuance. from a Godless world, from a state of con- being a rope of sand, naturally fell apart promptly paid the dividend upon his stock de-

> HICKORY GROVE CHURCH. s to 14 penitents each service since. Two the meeting goes on with increased interest.

Appointments for the Ministers' Institute. The following brethren have been appointed to lecture on the following subjects, conconvene, in connection with the Arkansas Thursday before the first Sunday in Novem

SPEAKERS AND SUBJECTS. On Christian Consecration-Eld. W. D Mayfield, of Helena. On the Office of the Holy Spirit-Eld. S.

H. Ford, of St. Louis, Mo. On the Difference between the Jewish

On Pastoral Duty-Eld. S. Landrum, of

Memphis, Tenn. The above are very important subjects to be lectured on by our most able brethren and will doubtless well repay the trouble of come up from all parts of the State.

J. B. SEARCY.

Notice.

New Hope Church, Dallas county, Ark. in conference assembled, August 2d, 1873. On motion,

Resolved, That whereas Wm. F. Ramsey being a member of this church, has left without a letter and gone to parts not known to us, notice is hereby given him that unless he reports to this church in person or in for neglect of his duty as a Christian, and be excluded from the fellowship of this church until he shall report to this church.

P. H. WILLIAMS, Church Clerk.

DEAR BRO. GRAVES :- As clerk of the First important as to justify any attempt to em- with nothing else than the ordinances the people very cordially, and I have no that some of our absent brethren and sisters doubt a good preacher, under God, could have been gathered home to rest; but if The first evidence for our position lies in build up a good church here. Will not they are living, the church wishes to know without delay: Brethren W. N. Foster, W. Williams, Mary H. Babe, Mary Rosemond, and Elizabeth Wilson.

I would be giad if any brother or sister would furnish any information which would lead to the discovery of the above named brethren and sisters. Fraternally,

L. H. NELSON, Church Clerk. Camden, Ark, August 4, 1873.

Fectrines of the gospel through all see. Christ is at the sun of the morld, and the last, they stand as antecedent and consellarge a portion of the precious time of the administered in misuc, is value, he never

We have engaged this column to act as agent to enroll your name among the founders of this society will declare a dividend of twenty to thirty per cent. annually. This you will receive annually, or twice a year, in the publications of the society. These you can use, give away, sell, or order sold for you by the depository, and receive interest in cash. The grandest feature of this society is, that it makes every dividend.

READ THE TERMS.—Whenever a subscriber pays up in full he will receive ten per cent!

Let every one pay one-half at least, and his entire share if he can, during the month of March, to secure a great bar-gain in a house to work in. CONSTITUTION.

NAME. Aur. 1. The name of this Society shall be the BOUTHERS BAPTIST PUBLICATION SOCIETY." OBJECT.

ART. 2. The object of this Society shall be to promote evangelical religion by means of the Printing Press and Colportage. MEMBERSHIP.

of stock and a vote, personally or by proxy, in permission of the Board of Managers. It is clared at the annual meetings of the Society, and that his stock shall be transferable upon the books of the Society as the stock in any other company.

OFFICERS. ART. 4. The Officers of this Society shall be President, 14 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and meeting protracted, and we have had from twenty-five Managers, who shall be elected ans to 14 penitents each service since. Two tute a Board of Managers.

BOARD OF MANAGERS. ART. 5. The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; appoint an Editor of its papers and publications; Standing and Special Committees; also, its Agents and Colporteurs; fill any vacancy which may occur in its own body, or in the office of Corresponding Secretary or Treasurer; enact its own By-Laws, Provided always, They conform to this Constitution); assign the duties of the Corresponding Secretary: superintend all publications of the Society; establish Depositories; and in general to watch over the interests and transact the business of the Society. Seven members shali constitute a quorum, who shall receive a liberal compensation for the time given to the Society's

TREASURER. ART. 6. The Treasurer shall give bonds to such au amount as the Board may appoint, shall be under the direction of the Board; and shall make an Annual Report to the Society.

such time and place as the Board of Managers may appoint. Special meetings of the Society may be called by the President ar Corresponding Secretary, upon application of the Board of

ELIGIBILITY TO MEMBERSHIP AND OFFICE. ART. S. No Officer, Manager, Agent or Colporteur of the Society shall be eligible to office, or to a vote in the election of the Board of Managers, except he be a member in good standing in some regular Baptist Church, unless such a privilege be specially granted, and annually, by a two-thirds vote of the Board of Managers.

ALTERATIONS OF THE CONSTITUTION. ART. 9. Alterations of this Constitution proposed at a previous Annual Meeting, or recommended by two-thirds of the Beard of Managers, may be made at the Annual Meeting by a vote of two-thirds of the members present.

OFFICERS FOR 1873.

J. B. GRAVES, President. Vice-Presidents : G. W. Griffin, Tenn. J. F. Cook, Mo. J. H. Mills, N. C. J. L. Reynolds, B. C. M. P. Lowrey. Miss. J. J. D. Benfros, Ala. B. W. Blakewood, La. W. M. Les, Ark. J. B. Link, Texas. J. M. Wood, Ga. Treasurer.—R. G. Craig.
Corresponding Secretary.—M. W. Philips,
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W. D. Mayfield. J. W. Dillased

J. W. Dillard W. D. Mayfield, R. G. Craig Treasurer.

6 co 6

from the free of fantary, 1874 and 1870, in equal instantment of from the free of J. R. GRAVES, Preside: outhern Baptist Publication Society, Fifty Dollars, Memphis, Jennessee.
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. A Me ebedience that is not personal. There is no obedience that is not voluntary.

E. There is us obedience that is not prompted by lose, and accompanied by faith. T. Every act of obedience is, like baptism

the enter of a good conscience toward God. From the above all can see that infant bapdism is not a religious act, because it is not and can in no sense be considered an ac! of a celmet. Incre is no law for it; and if so, the law seald not be known by them; nor can infants exercise velicion, love or faith; ner have they a good conscience to be answered by baptism. dred and fifty of her ministers recently pe-Infant baptism, then, is not only destructive of titioned the Archbishop of Canterbury to be the fundamental principle of Christianitybut it effectually puts it out of the Confession" in their churches, with other wer of the one sprinkled in unbelief to obey Popish rites and practices; and it is under Christ's command to be immersed, and it in- stood that fully 2000 others sympathice with troduces the unregenerate and non-believers their views. The Episcopal Church of England Into the church—if these societies that sprinkle is to-day virtually lost to Protestantism, and is intants could be regarded as churches work making overtures for a union with the ing rain to their souls if they believe they were Greek Church! In last week's Appeal, of regenerated by it.

DILEMMA.

1. Is Christian baptism a perentalduty—i. e., nicined upon parents, as was circumciaion, or e be administered to their children? 2. Is Christian baptism the personal duty of

a peritent believer?

If a parental duty, like circumcision, it can never be the duty of the child, though its parents were dereliot in theirs-and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty or a pal Church there is only one drawback to a penitent believer, then it is not a parental duty. complete harmony with the Church of Rome, SIMILAR CREEDS.

To bankem net only are our sins remitted, but also the punishment of sins is grawerry one of us the gate of heaven, which before, through sin, was shut." - Coun. of Them! highest authority.

EPISCOPAL -Every person confirmed is rerired to answer these questions:

Q. "What is your name?" A. "N. or M."

n "Who gave yen this name?" A. "My sponsers in baptism; wherein I --and an inheritor of the kingdom of heaven.

Prayer Book Catechism.

Marragusz. — What are the benefits we receive

by haptism?

"And the first of these is the washing away the guilt of original sin by the application of By beptism we are admitted into the church,

In all ages the outward taptism is a means

of the isward." "By water, then, as a means, we are regen-

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—Doctrinal Tyects, pp. 226, 247, 248, 249, 250, 251.

PRESENTERIANS.—See Confessions of Faith, p. 398_" What is a Secrement:"

"A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant are represented, scaled and applied to belivers."

Or Baptism-p. 144.—Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of unbaptized errorists, under its various forms. the priy baptised into the vissible church, but 1, Pulpit communion; 2, Baptismal comalso to be unto him, a sign and scal of the cove- munion; and, 3, Table communion. It nant of grace; of his ingrafting into Christ; of matters not which is practiced, the teachings in its season, and are we maturing a more regeneration; of remission; of sins." . .

ment to be continued until the end of time." The effectly of baptism, (p. 148) is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use ministers favorable to expressing open comof this ordinance, the grace promised, is not only munion in the three forms is multiplying. but really exhibited and conferred by the That open communion is a protest against ghost; to such (whether of age or infants,) the necessity of the existence of the Baptist essueil of God's own will, in his appointed

be dreaded. The papers, calling themselves counting ourselves, after all, as unprofitable Semily of God, out of which there is no ordinary possibility of salvation i'

CAMPBELLIFE. - The belief of one fact, if

HVII , such person is a disciple nardened rerenerated in the fallogt sense of the word, the he has believed this one fact. and has submitted to the above mentioned institation." [-Alex. Campbell.

If Bentist Churches are not churches ef Christ, then all Campbellite ministers are unbestissd and without authority is baptize.

How, Campbellite ministers deny that Baptist Church = 27 the true churches of Christ visible, (Matt. xii. 49, 50.) beving been excemmunicated as heretics and

sanot be considered gospel or christian churches. The late distinguished Dr. A. H. Poindexter, of Vinginia, declared with ref.

the bedies themselves or their efficers. The and whither it goeth; so is every one that churches of Christ are to oppose all departures born of the Spirit." (John iii 5-8.)
from the faith as delivered in the New Tests
ment. They may not fracturate with or cen-



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Five months for \$1.00! No one need be

dropped. Renew at once.

New Departures.

That the clergy of the Church of Eogland (Episcopal) are rapidly traveling toward Rome, is now admitted by all. Four hunallowed to use the sacrament of "Auricular this city, we see the announcement that Mr. Quintard, the Episcopal Eishop of Tennessee, has practically renounced Protest Catholic dogmas that overthrow it.

He has openly assisted in celebrating the mass, and professed his faith in the dogmas of the real presence, or transubstantiation, prayers for the dead, candles, vespers, etc. The Appeal justly says that with the Episcoand that is the "celibacy of the clergy; CATHOLIC .- "If any man shall say that bep and some of them (Episcopal priests) who tiem is not execution to salvation, let him be ac- are not troubled with wives, are disposed to waive their right to that incumbrance. mitted, but also the punishment of sins is gra-nicusly pardoned of God. Baptism spens to Bishop Otey, Quintard's predecessor styled the Episcopal Church. "The Anglican Catholic Church." and the present Bishop proves that it is nothing less than Catholicism in an English dress. Any Episcopal church is but a modification of a Papistical churchmodified Popery. We have, therefore, the Greek Episcopal, the Latin Episcopal, the English Episcopal, and the Methodist Episcopal Churches-of too close akin to marry.

While this is the noticeable and admitted departure of the Episcopalians in this country and in England, there is a departure quite as plainly marked, steadily going forward in the Baptist denomination in America, and and consequently are made members of Christ, especially at the North. It is a retrograde movement, an apostacy from the strict deas a people in all ages, "from the days of power of the Holy Spirit, by which we are John the Baptist until now;" an apostacy from the principles that have kept us distinct from the Papacy since its rise; so that Sir Isaac Newton could say, and say justly, The Baptists are the only people that have never symbolized with the Papacy;" principles that kept us separate from Protestants and all human societies, set up by men as rivals of the Church of Christ. The entering wedge that is being gradually driven home, that must sooner or later separate been harvested, and other productions are the denomination, is open communion with Which sacrament is, by Christ'e own appoint- living man can point out a shadow of difference versally practiced by Northern Baptist enjoyment and excitement, while cur sumchurches, and the number of churches and

as that grace belongeth unte, according to the Church is too apparent to need proof. This apostacy, unless counteracted, will inevitably work the ruin of the Baptist denomina-The Visible Church, which is also Catholic, tion of America, as it has already done in munion, under one or two, or all of the three kinds, are using every effort to extend that Jesus is the income, it is required their circulation that money and flattery site, as far as faith goes, to salvatics. The can invent, and they are largely successful. their circulation that money and flattery site, as far as faith goes, to salvation. The can invent, and they are largery successful light of this one fact and submission to Money is desirable, liberality of sentiment help, if it is done, and it will take but a little thing may provoke a quarrel. In case

Kinship of Christ and his People.

"And he stretched forth his hands toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

Uhurches are the true churches of Carret; described him not, but as many Spirit keeps me from it. Many of the ishing all religious corporations. The cortain as sound and his own received him, to them gave he power to churches here are of mixed membership, porations in the church have been broken bulwark against these irrepressible conflicts. and saddened me. I was hoping that our porations in the church have been broken bulwark against these irrepressible conflicts. become the sons of God, even to them that and leave baptism optional, which I am sure up; the societies that have heretofore been Nothing but the power of God, at the hands Georgia brethren who preach to the Mer. believe on his name; who were born, not of the Lord does not. Deacons are chosen free in the exercise of their enormous of a bold, fearless, pious, distinctive, godly phis churches were in hearty sympathy with interestions of the above societies, they wanted believe on his name; who were born, not of the interest a vital error. Baptismal Salvation blood, nor of the will of the flesh, nor of the secieties, holding and teaching such a doctrine, will of man, but of God." (John i. 11-13) is reserved. In many quarters it is contact their traditional prestige and atrength; the second traditional prestige are second traditional prestige at the second traditional prestige at the second tra demus), Verily, verily, I say unto thee, ex. pied by a Pedobaptist pastor. Thus we a thousand years—are thrown open to Vio-Christianity in Palestine till now. Behold rum indorses the Richmond Herald as some cept a man be born sgain, he cannet see the cease to be baptized churches, and the order tor Emmanuel's government, and the wealth the now desolate track of truth from the he can do what his Georgia Baptist State Sow, if the bodies to which reference has kingdom of God. * * Except a man be of the church is gone." mini sters cannot be Scripturally ordained min- born of water and of the Spirit, he cannot The ordination can have no force or enter into the kingdom of God. That which waiting beyond that which series is born of the flesh is flesh, and that which bely is not a list born of the Spirit is Spirit. Marvel not shall review the positions of Dr. Guilford hat tunior straightful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think, write and law, and the tovernment will no more perful and distinctive, cease to think and the tovernment will no more perful and distinctive, cease to think and the tovernment will no more perful and distinctive, cease to think and the tovernment will no more perful and distinctive, cease to think and the tovernment will no more perful and the tovernment that betipiural charactes should not meeting [pleases], and then hearest the sound in any way, these unscriptural organizations

nive at heresy. And the obligation thus rest seed, but of incorruptible, by the word or

A. M. Peleperres. | fear; but ye have received the spirit of science!"

adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and removed from his professorship in the South if children, then heirs; heirs of God and Carolina State University on political joint heirs with Christ; if so be that we suf- grounds. fer with him that we may be also glorified together." (Rom. viii. 14-17.)

war, but it is thought that the crisis is "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. * * Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he ia." (1 John iii 1,2)

"For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore, in all things it be hooved him to be made like unto his brethren, that he might be a merciful and faith ul High Priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. ii. 16, 17)

Thus the Scriptures recognize the kinship of Christ and his people, and show how it is established. This is clearly by the has a better man for the office, we do not work of the Holy Spirit. Such a people will be doing God's will as were the disciples, and by this they will be distinguished antism in sanctioning and practicing the of God's will that establishes the endearing of the change of heart necessary to it. Still the kinspeople of Jesus are to be known by this test.

2 The relation itself is very dear and very expressive. "The same is my brother, and sister and mother."

All the tenderness and love of consan zuinity are expressed by Jesus by the use of these endearing appellations, brother sister,

5. There are good offices implied in thi kinship. To love, honor, protect, provide for-all are suggested to the mind and heart. es, a thousand times better will Jesus per form these good offices for us than we can toward brother, sister or mother, though we might be willing to pour out our lifeblood for them.

tions of life, look to Jesus as our elder 225. This includes washing, fuel and Let us, therefore, in all possible condi brother, and feel that he is ready to help us in every possible emergency Let us remember, too, that on our part we should to be known by doing God's will. It is not cheapness and health. Address, for a catasufficient that we have made a public profession by submitting to baptism and forming a church connection. We must be of agents. Could we multiply our personreally kin to Christ by the regenerating ality by ten, we could not accept all the inthen heirs, heirs of God and joint heirs with Among the multitude, one from Bro. W. C. Christ. All haii! ye sons of God, ye broth. Friley, of Yazoo City, that is urgent and eners, sisters and mothers of Jesus.

"Children of the heavenly King As ye journey, sweetly sing, Sing your Savior's worthy praise, Clorious in his works and ways.

The fallowing, planting and cultivating

maturing for the future gathering. But how about Christians in the great field of Jesus? Have we yielded some fruit Christians are aiming to take in a supply (for the next twelve months) of religious ment, but rather about the fruits you are yielding and maturing for our Savior and his cause. If God put us here simply to enloy ourselves, then the course of many professors could be understood. But since we are to do good as well as get good, we may ask how does the matter stand? Our great politics is, where will Persia stand in case of est happiness is in the discharge of duty,

The August Effort.

We wish to raise \$1000 extra of current expenses to enable us to purchase a new font of type for this paper. Friends must ens institution [immersion into the name of the Trinity,] and the state of the trinity, where to admission into the sweet to the human heart. These are the lift only 500 will procure us one new sub-We believe it can be done, and all will be war, or Virginia and Kentucky during our delighted with The Baptist in a new, nice civil strife. Whichever gained Persia would dress. It deserves it richly. What any its lose. We do not prophesy, but as we unfrieads? We will publish weekly all who derstand the prophets, in the coming war work for this object, under this head. WORKERS FOR NEW DRESS.

Spurceon on Looseness.—" The laxity of Let us see what the Scriptures teach my brethren here influences me in the di-They are, therefore, all nabaptized and unordained. But suppose they grant that Baptist

"He came unto his own,

They are the true churches of Units;

"He came unto his own,

Chief book of the corchief book of the cor-

Appointments.

I will preach at Forrest City, Ark., on the

I will preach at Rutland's Church, Tenn. can possibly get there. If this conflicts with any existing appointment, let me be

sprinkling a number of candidates, led a This is the most wonderful event that has glory in their seal and good works. I am the person of one of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the person of the pastors of the little in the pasto the person of one of the pasters of the person of one of the pasters of the person of one of the pasters of the person of one of the pe

IT is stated that Dr. Reynolds has been

Union University, Tenn, lost all by the

Dr. T. C. TEASDALE has accepted the chair

of rhetoric and elocution in East Tennessee

University, at Knoxville. His valuable ser-

vices we fear will be lost to the denom-

Mr. T. ADOLFRES TROLLOFE says, in the

Christian Intelligencer, that a large number of

the monks and friars expelled from the re-

ligious houses of Rome will come to the

Cot. J. S. KERR, of this city, is announced

nited States.

know who he is.

choirs will come next!"

ogue, G. S. WAINSLEY, Treasurer.

INVITATIONS - We are the most fortunate

vitations to visit churches and sections in

heavy-for the size and beauty of the type,

for the choice collection of hymns, for the

sweetness of its music, and for its marvelous

chearness. Hymn and Tune Book, in linen

A VERY important question in European

war between the East and West? Her

would be but a bite either to Russia or En-

gland, yet her position makes her alliance

valuable to whichever of them shall secure

All competition is distanced.

-the Czar of all the Russias.

It is, that every one who is due the Society one-half or the whole of his hond, will forward a part, if not the whole, this weeh. forward a part, if not the whole, this week.

The Society has purchased presses, type ning capacity and cruel inquisition. have and hindery, and would be ready to commence active work of publishing and sendpassed, and high hopes are entertained as ing forth hooks, but fer the lach of means to purchase a steam engine and the requisite amount of paper, inh and binding masite amount of paper, inn and beneated at tist Publication Society exists, as we have yet inenred one dollar's indehtedness, and shown. Let it cost the "toil, time and sicif our bethren will only come to our assistif our beethren will only come to our assistance mow, with only a part, we can go to rifices necessary to be incurred," of which I ance now, with only a part, we can go speaks. It will be an awful piece of folly speaks. It will be an awful piece of folly and in some good measure meet the fall not to build it at any cost. Every grand trade; otherwise, we shall lose the most trade; otherwise, we shall lose the most! object costs these, as demonstrated in the By order of Bosiness Committee.

AN URGENT REQUEST.

J. R. GRAVES. R. G. CRAIG, J. T. DILLARD.

The Southern Baptist Publication Society. as the candidate for the next Governor of (Continued from last week) But, finally, under this head, let us con-Tennessee. We know him as a high toned

Christian gentleman, and if West Tennessee sider again 3 "The great Baptist family of the United States are ultimately to become one in feeling, in THE first steeple on a Methodist church sentiment and in action." Suppose they do: I in the world was placed on the church at shall be glad of it upon proper principles. But the South that the Southwestern Pubfrom others. It is not, therefore, the doing Marlboro street, Newport, R. 1. Bishop how does that affect our development and en-Marlboro street, Newport, R. I. Bishop How does that the South, if we are to that, like Bunyan's Pilgrim's Progress, will when he saw it, exclaimed, "Organs and go to the North and East for everything we need. Agreement in sentiment, feeling and THE Barnesville (Ga.) Patriot, of July 24th, action is only the more dangerous to us if states that "the venerable pastor" of our we are not to be equally as independent, church there. Eld. J. M. Wood, "who ale enterprising energetic, wealthy and powerful ways preaches an interesting sermon," bap- as they are. Agreement may at last rest in tized, the previous Sabbath, into its fellow- false principlea; and then the stronger ship, two persons—a husband and his wife. party in error; with all the influence of As excellent and appropriate discourse in association, literature, money, enterprise. honor of the centennial of the first Method- etc., but the more effectually paralyzes the ist Conference was delivered in Trinity weak and still undeveloped South. If we Church, Poughkeepsie, N. Y., Sunday, July are to be one in sentiment and action, so much the greater necessity for a distinctive 13th, by the Rev. Andrew Longacre, pastor. This is an admission that Methodism is but and peculiar development of a Southern one hundred years old, as an organized Baptist press and literature upon the princi- ment doctrine of baptism are described with ples we have already laid down under the much beauty and force; at last all ends preceding head. Must more than a million well, and sacrifices made for God's truth are of Baptists, covering half of the Union, for interest and crowned with God's blessing THE cost of board and tuition for one year at the Mary Sharp, in the College course, this reason, have nothing in common with please and interest and instruct the young we are informed by the Treasurer, is only the progressive development of the age in on the subject of baptism than the one which we live, and in every department of before us It is sure to be read even by lights. The usual charge for music. In that legitimate progress? Wonderful argumost boarding schools a year's tuition and ment' Because we hope to be one, we must board, etc., costs from \$800 to \$1000! The be passive and let our Northern brethren do | Southern Baptist Publication Society will Mary Sharp combines thoroughness with all our publishing, and consequently all our give many such books, of equal value, to the

ideas ?

No one section ought to enjoy all these monopolies, but there should be checks to have a depository of books in Macon, Ga. the interest of the Publication Society. every engine of power, and thought, and said by some to be worth \$200,000 or \$300,000 action—especially before that engine has another in St. Louis worth the same, and Among the multitude, one from Bro. W. C. action—especially before that engine has another in Nashville worth \$500,000; and Friley, of Yazoo City, that is urgent and entime to influence and control by the action the Cumberland Presbyterians, numbering couraging, and he speaks for a large section of its machinery a large mass of unprepared ten times less than we, can have a Publishof country between the C. R. R. and the material—especially, in an age like this, | ing Society in Nashville, Tenn., surely the Mississippi river, as ripe for the work and when the world is run mad with isms that Baptists ought to have one Pub leating ready to help. We can hope to visit Yazoo rise in a day and sweep upon the wings of urge them to do so. The Cumberland City in November or December. We will try. the press the whole country in a rear than the urge them to do so. City in November or December. We will try. the press the whole country in a year. An Presbyterians are publishing a Review, pow unchecked and monopolizing press may be, erful weeklies, the Lady's Pearl, and a splen agent for the introduction of the New South.

ern Hymn and Tune Book and Little Seraph in Florida. He says "The Philadelaph in Florida. He says "The Philadelaph in Florida He tionism, propagated under the "irrepressible to have such a society. Let all the stocklars, offering extraordinary inducements to conflict" and the "higher law" doctrine, holders pay promptly and pray earnestly lars, offering extraordinary inducements to which, for the purposes of the argument, Every dollar should be paid as creedily schurches to adopt theirs. I shall urge the which, for the purposes of the argument, possible. adoption of your Hymn and Tune Book be. blasphemed the Bible as a "covenant with possible." cause I believe it superior to any offered us." It death and a league with hell," in a few Australia is rising out of the sea at the commended by those who have example as a covenant with the cause I believe it superior to any offered us." It death and a league with hell," in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell," in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell," in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell," in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell," in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell," in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell, "in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell, "in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell, "in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell, "in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell, "in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell, "in a few Australia is rising out of the sea at the cause I believe it superior to any offered us." It death and a league with hell it is not a superior to any offered us." ined it, for its size—not too large or too Mexico, and left the South a howling wildernesa Northern Baptists took up arms to maintain its legitimate consequences—negro will be a vast continent, and this Society s ture and God's decree alike. So we might lift this week? Sign the blank bon in this without the music, only \$7.50 per dozen. speak of woman's rights. Baptists defend paper and send it to this office. that doctrine; and against the gospel of Paul, who, for the purpose of the argument, stigmatize the apostle of the Gentiles as an acetic old bachelor, put up their sisters to the meeting of the Big Hatchie Association, speak, as well as to vote in the churches. the preaching, the speeches and all, but with So of open communionism; coming like the one speech on Saturday, by Bro. Landrus Shah in diamonds and her people in rags rest from England and catching deep hold of your city, I was no little surprised, if upon thousands of hearts North, nay, even understood him. It was in reply to the South, and boasting a literature, headed by splendid speech made by Bro. Judge Book a hundred and fifty contribtors from promi- of Brownsville, in favor of giving a wide it. Russia and England have long been on nent ministers in both sections A few circulation to our paper, THE BATTIST, which growling terms with each other. They are "erratic stars" have shot off, perhaps ahead it so well deserves. I looked for a heart almost within scratching distance. A very of the times, but their trail has not gone indorsement by him, he being a Memphi out. They have gained a victory, established pastor, when he rose, but to my surprise of war Persia's lot would be, whichever side a foothold, and are only waiting the devel- rose, apparently no little excited, to she favored, an unfortunate one, like that opment of future growth and events to enter cate, advocate and indorse the Respiof the Rhine country in the Franco German again upon the march of infidelity and Herald, published five hundred miles cast higher lawism and higher lifeism, which lie us, though its name had not been menuor at the bettom of the progress of half the in the discussion. I thought the reply false moral ideas of this age. Baptists, espe. Bro. Bond was the finest, strongest and moral cially North, propagate these views, are noble short speech lever heard, and it four between England and Russia, Persia will be largely affiliated with the errors of Pedo- a warm response in the hearts of the breit the ally of Gog, chief of Meshech and Tubal baptism at least and are too powerful in a ren. But this is what I want to reach-the moral and deneminational point of view to matter of my surprise. If I understood Bro meet the tide that is sooner or later to sweep | Landrum, he said substantially that he in THE FINAL BLOW IN ITALY .- By a cable upon us, and hence the South must act, dorsed the Herald as sound as my Banks

We are repeating history. These conflicts work together for our State interests as we convents—some of them are the growth of have been raging from the introduction of as for the general good. But if Bro. 145 that has been gathering through the can East to the shores of the West. The tide is Convention could not do, for he a that turies suddenly becomes the property of the beginning to rell back, it is true, but its fury mous rising vote at Macon, Dr. Jeter best State. The real meaning of the measure is, is not yet spent on the Western shore. The present, it protested against the teaching that Roman Catholicism has no longer any last grand entrenchment of the gospel is unsound, and therefore permicious. exclusive rights in any part of the kingdom here, and we must not give up the contest, sissippi State Convention did the same that mit the existence of organized bodies of act in the dissemination of the gospel, and To indorse the teachings of the men for the perpetuation of a sentiment in the maintenance of our ancient landhostile at once to its own measures and the marks, and the strong foothold we have mersions, which it advocates, as wellshould be pleased to meet every Baptist who interests of the people. We rejoice in the gained, through a powerful pulpit and a pit affiliation with the "unbaptised people."

sidered doubtful. All the terrors of the likely to become so, unless one or the other to preach to a Baptist Church. If I mission Parosaprist Innsanox.—An Ohio corre- Vatican—even eternal damnation to all section yields the now opposing ideas. I Bro. Landrum, I should be pleased to be a should be please as Beriptural churches bears alse upon god, who liveth and abideth forever." (1 svery number and every efficare of those churches. The whole body, and sach individual, are called the whole body, and sach individual, are called the corrected; if I did not, I spondent of the Church Advocate states that the most wonderful event that has glory in their seal and good works. I am the person of one of the person of the person of one of the person of the

Sonthern Baptist Publication Society. considered small things, but they are the same "little foxes" which have spoiled our vines in all ages, and which have paved the way for the introduction of big "foxes," who, with their ravenous heresies and cunuprooted and devoured the chnrohes from Asia to America

But if agreed and one, then as much as now the grand necessity of a Southern Bapdesirable part of the year. All receipts small efforts of Mercer University, the Greenville Seminary, the Richmond College, etc. We may have no "memorial" inspirations, but we have a grander motive still to actuate and nerve and inspire the people of the South and West. But we will speak more of this in another article, when we shall consider the practical objections urged against the Society, per sc.

> IT is a matter of just pride to the Bapusts world one denominational book at least live through all time, and be read by people on both sides of the ocean, and is destined to be translated into all languages where the gospel is preached. The value of one such book to the denomination and tha cause of truth cannot be calculated by dol. lars and cents. These thoughts were suggested as we read the following advertisement in The Baptist, printed in London: Now ready, price 3s. 6d., post free.

THEODOSIA ERNEST; or, the Heroine of Faul.
A story, illustrated with numerous full-

page engravings. The struggles of a young and inquiring mind in finding its way to the New Tests. those who would turn with distaste from drier books"-Primitive Church Magazine May we not reasonably hope that the

thinking, or if we think at all, under the world? We believe it will, and therefore patronage and mold and color of their it should be fostered.

EVERY Southern Baptist should pray earn-No one section ought to enjoy all these eatly for the success of the Southern Baptist privileges and powers. There should be no Publication Society. If the Methodists can

The endowment of \$250,000 is rising st the rate of \$50,000 in one year. Australia

A Little Surprised.

BRO. EDITOR:-I was much pleased with

of acknowledged heresics, and that an ope final passage has for a long time been conwe are not one in sentiment, nor are we communion preacher may properly techniques. Mississippi Depr

ELDER M. P. LOWRI all communications designed should be addressed to the Editor at Lin NOTICE -All money for subsu sent to Brc. Graves, at Memphis. I can for money for the paper until it comes will be responsible for all that a secrete

Mississippi Letter-J. R. HUGHER, Lexington -

ise to publish the address you out seeing it. It would dep upon the length of it, and its columns of a religious pare being limited, I must give such articles as will be interes able to the largest number of E. H. WHITEHEAD, West's S

I could assist you in your desire to attend both the Jud bus Associations at that tin glad to attend meeting of Yar but my own Association mee

E. J. CALAHAN AND E. F. H. Thanks for the kind invitation your Association, D. V.

Scurmary. T E SUNDAR SCHOOL CONVI

Mississippi and East Louisia next meeting at Magnolia, 1873. The following appel been made: Rev. E G. T preach Introductory Serm Hayden, essay on "The s Rev. C. H. Otken, essay on I and Teachers. Send all rer schools, including names superintendents, with posts W. E. Tynes, Secretary, O pasters, dencons, Sunday-nel teachers eligible to member

E. E C. Easen writes returned from sixteen days Eld. N. Robinson's church county. At Bethany sixte some thirty professed he fourteen were tantised, an professed hope. Bro. Rol by Eld. Goss, my son oha at Bethany, and by Elds. myself, at Hebron."

ACADEMY CHURCH, Tippel a series of meetings follow bath instant. This is the hold our membership, and pastor We were assist Anderson and . R. R. R. both members of this chu baptized. THERMINGO ASSOCIATION.

by railroad to the meeting Corinth, on Thursday be bath in September, are re the Calahan House, wher by a committee who wil hom :s. MT. PLEASANT CHURUE, 1

been much revived, and 1 by baptiem. the meeting FELLOW IN CHURCE, I E. Jones, pastor, has

Summit, Eld. B. A. Cri

meeting insting a week and D. I. Purser assisted were baptized. EID. L. P. COSSITT I

Association for the Newl and Little Seraph. Chr. als desiring these books applying to him.

"Too Much

In Bro. Traves' Ways in THE BAPTIST of the 24 to the fact that we at female institute. The the 2d inst contains the "DUTT MODRIAIN FE

"The above institution

half miles southwest o infancy, but destined a take front rank with best institutions of the as will be seen by vertisement in another we invite especial atter for the reception of at September, 1873. E'd President of the sc throughout the State guished atility, as a [and possesses in a his and confidence of all daughters, who are institutions of learning are the teachers T beantiful, picturesque ble buildings have school house and for boarders; and conv springs of excellent And, sltogether, if t rect, we have seldom! of the kind to have under more favorab as we do the charact President of this so unbounded success, commend it to the and patronage of in

Brethren begin in taking too much we we are going to resi this paper to devoted and to this school. pressed upon us ma We do not think work. We will pre will not devote a As stated in the Ri of our family will the teaching; and will assist us in or more than we will The writing of our

ing was usey are the which have spoiled our which have paved the uction of big "foxes," mous heresies and cuncruel inquisition, have ured the churches from

one, then as much as saity of a Southern Bapciety exists, as we have the "toil, time and sacbe incurred," of which J. an awful piece of folly nay cost. Every grand as demonstrated in the Liversity, the Greenville amond College, etc. We sorial" inspirations, but motive still to actuate rire the people of the But we will speak more article, when we shall ctical objections argel DET SE.

Just pride to the Baptists the Southwestern Pub-Memphia, gave to the ainstional book at least. Pilgrim's Progress, will time, and he read by of the ocean, and is ted into all languages sched. The value ci lenomination and the be calculated by dol-Tiese thoughts were sugd the following advertisest, printed in London · Sa. 6d., post free. , the Herrine of Faith. ed with numerous full-

s of a young and inquiring its way to the New Testsptism are described with force; at last all ends ade for Ged's truth are d with God's blessing. a book more likely to and instruct the young of baptism than the one sure to be read even by turn with distaste from tive Church Magazine. sonably hope that the Publication Society will ks, of equal value, to the e it will, and therefore

Baptist should pray earrof the Southern Baptist If the Methodists can of books in Macon, Ga.. 1 ne worth \$200,000 or \$200,000, tis worth the same, and ile worth \$500,009; and esbyterians, numbering than we, can have a Publish-Nashville, Tenn., surely the to have one Publication South. Self-respect should The Cumberland ublishing a Review, pow-Ludy's Pearl, and a splenaud paper. Shall we walk in everybody. Solomon tells us out of our own cistern. (Prov. ave men and money sufficient nety. Let all the stocktiy and pray earnestly. d be paid as speedily as E Donsos.

> et in one hundred years. gent of \$250,000 is rising st 0.000 in one year. Australia continent, and this Society 5 good. Will you not give it a

ng out of the sea at the

Sign the blank bon! in this ad it to this office.

Little Surprised. B:-I was much pleased with

the Big Hatchie Association, the speeches and all, but with sturday, by Bro. Landrum. as no little surprised, if I . It was in reply to the een made by Bro. Judge Bond, in favor of giving a wider our paper, THE BAPTIET, which serves. I looked for a hearty by him, he being a Memphis he rose, but to my surprise he ntly no little excited, to vindiate and indorse the Religion is hed five hundred miles east of us name had not been mentioned ustion. I thought the reply of the finest, strongest and most speech I ever heard, and it found bonse in the hearts of the bretz-hin is what I want to reach—the pr surprise. If I understood Bro. in said substantially that he m-Herald as sound as any Bapaid continent! I say this surprised ned me. I was hoping that our thren who preach to the Menhes were in hearty sympathy with Tennessee, and that we could her for our State interests as well meral good. But if Bro. Land. es the Richmond Herald as amend what his Georgia Baptist State could not do, for by a unang vote at Macon, Dr. Jular being protested against the teaching nd therefore persicious. The Mit ate Convention did the same thing year, and so did the Louisians, and West Tenness se Conventions.

Kine teachings of the Hereld se

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which it advocates, as well as pul-

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Mississippi Department.

ELDER M. P. LOWREY, Editor All communications designed for this Departmen should be addressed to the Editor at Ripley, Mississippl. NOTICE. All met ey for subscriptions should be sent to Bro. Graves, at Memphis. I cannot be responsible for money for the paper until it comes into my hands, but will be responsible for all that I seceive. M. P. Lowert.

Mississippl Letter-Box.

columns of a religious paper. My space have been heretofore. able to the largest number of readers.

P. H. WHITZHEAD, West's Station.—I wish I could assist you in your meeting, but I desire to attend both the Judson and Columhus Associations at that time. Would be glad to attend meeting of Yazoo Association, but my own Association meets at the same

your Association, D. V.

preach Introductory Sermon; Rev. S. A. having immediate control of the paper and and evening, what with committee work,

myself, at Heoron."

a series of meetings following the first Sabhold our membership, and of which we are lege to love them, and to labor with and for age " has not put an end to that sort of Anderson and Dr. R. P. White, a licentiate, pleasant relation now existing. Let the Virginia or South Carolina, and I hope to pastor. We were assisted by Eld. I. D. both members of this church. Eleven were

Tishawingo Association.—All persons going by railroad to the meeting of this body, at Corinth, on Thursday before the first Sabbath in September, are requested to go to the Calahan House, where they will be met by a committee who will assign them to

been much revived, and twenty-hve received by baptism. Eld. E. C. Enger assisted in the meeting.

FELLOWERER CHURCH, near Rodney, Fred and take courage. K. Jones, rastor, has enjoyed a revival meeting lasting a week. Elds. S. Bufkin and D. I. Purser assisted the pastor. Ten were baptized.

ELD. L. P. Cossirr is agent for Tirrah Association for the New Southern Psalmist and Little Seraph. Churches and individuals desiring these books can be supplied by applying to him.

"Too Much Werk."

In Bro. Graves' Waymarks in Mississippi, in THE BAPTIST of the 26th ult, he alludes September. to the fact that we are about to open a female institute. The Ripley Advertises of the 2d inst contains the following:

" BLUE MOUSTAIN FEMALE INSTITUTE. "The above institution, located siz and a haif miles southwest of Ripley, now in its Lord's day in September. infancy, but destined at no distant day to take front rank with the most favored and county, Saturday before the third Lord's best institutions of the kind in the country, day in September. as will be seen by reference to the advertisement in another column, and to which we invite especial attention, will be opened for the reception of students on the 22d of county, Saturday before the 4th Lord's day September, 1873. Ed. M. P. Lowrey, the in September. Fresident of the school, is well known throughout the State as a man of distinguished ability, as a gentleman and scholar, and possesses in a high degree the esteem and confidence of all who know him. His the first Sabbath in October. daughters, who are graduates of the best institutions of learning in North Mississippi, of Houston, Saturday before the fi st Lord's are the teachers. The location is retired, day in October. beautiful, picturesque and healthful. Suitsble buildings have been erected for the county, Wednesday before the second Lord's school house and for the accommodation of day in October. boarders; and convenient of access are springs of excellent and never-failing water. And, altogether, if our information is correct, we have seldom known an institution of the kind to have the prospect of opening under more favorable auspices. Knowing Saturday before the second Sabbath in Oc as we do the character and standing of the tober. President of this school, we predict for it unbounded success, and do most cheerfully commend it to the consideration, confidence October. and patronage of the public."

Brethren begin to inquire if we are not taking too much work. Others suspect that we are going to resign cur connection with this paper to devote our time to our churches and to this school. The inquiries that are pressed upon us make it our duty to answer. We do not think we are taking too much in October. work. We will preside over the school, but will not devote a great deal of time to it. As stated in the Ripley Advertiser, members in October. of our family will do the principal part of the teaching; and the teachers in the school The writing of our editorials and the examical and the examination an nation of communications for publication Lord's day in October,

form only a part of our work in connection with this paper. Our correspondence is ex-

so, and we are not disposed to question the tists there.

under the providence of God, rests with the eth to direct his steps." Do you not often expenses at the College, and I felt it to be too earnest in our efforts to educate them proprietor of the paper and the Eaptists of look back over your life, and see with real my duty to spend a part of my vacation and bring them up in the "nurture and ad" Mississippi. Will not every Eaptist in the wonder how different it has been from your with them. State make a special effort the coming fall early plans? Yet we learn not merely to On Saturday before the first Sabbath in many useful ministers we are instructing in

we are content to labor on.

Associational Meetings in Mississippi. Tishamingo, Corinth, Thursday before the first Lord's day in September. Sunflower, Bethlehem Church, Friday be

fore the first Sabbath in September. Judson, - Church, four miles east of Tupelo, Thursday before the second Sabbath in September.

Columbus, Pilgrim's Rest Church, Friday before the second Sabbath in September. Fearl River, Little Bahala, Lincoln county, Saturday before the second Sabbath in

Chickasaw, Amaziah Church, near Cornersville, Friday before the third Sabbath in September.

Mount Pisgah, County Line Church, Neshoba county, Saturday before the third Strong River, Hebron Church, Lawrence

Yazoo, Central Church, Friday before the fourth Lord's day in September.

Union, Prushy Fork Church, Copiah

day before the fourth Sabbath in September. Zion, Midway Church, ten miles southwest

Mississippi, Mt. Zion Church, Franklin

Fallobusha, Liberty, Friday before the sec

ond Sabbath in October. before the second Lord's day in October. Louisville, Providence, Winston county,

Coll Water, New Hope Church, DeSoto

Shiloh Church, II miles west of Okolons, Friday before the third Lord's day in October. before the third Sabbath in October.

Fair River, Union Hall Church, Lincoln county, Saturday before the third Sabbath Choctaw, Shuqualak Church. Noxubee

Harmony, Good Hope Church, Leake

Letter frem Dr. Broadus.

tensive, and the keeping of our book in have ever disappointed me so much as my work is \$307! 66. volves no small amount of work. In additionability to visit Mississipp: this summer. It is my wish, at as early a period as possible of work in earnest, and shows a good congregations are to house presenting observe to house present here. tion to keeping a list of our correspondence, My arrangements were all made to attend sible, to bring the subject of toreign missions disposition to press it with vigor. I rejoice days. Even Methodist our correspondence, My arrangements were all made to attend with date and subject, and our account with the commencement of the Mississippi Uni before each church in the State, and ask a to see it, and hope that the brethren will almost in many places quite given up preachsubscribers and with the proprietor of the versity on the 22d of June and preach the contribution from each member. So far as not be tardy in giving their aid and sup- ing in the weak, except at their quarterly paper, we keep a perfect index to our de commencement sermon; and although this pertment, so that by a glazce at our book, would not have given so good an oppor we can find the source of every article and tunity as the commencement at Clinton, or of the churches. I therefore earnestly regood results. the date of its publication. Much of this the State Convention, I had hoped to meet quest each pastor in the State who has not,

noble band of helpers; we deem it a privi everything. I trust the "progress of the work. parts of the State still be accorded to us, and further off than next year.

good providence of God.

the State appears to me to be at the bottom of him." of everything. Several excellent brethren they all prove themselves plain, strong, had been a Methodist for twenty years. earnest preachers of the old-fashioned gosmore students from Mississippi than ever ciated. before, including men of unusual promise. May the number still increase.

Rev. John L. Johnson, the Baptist who was this summer elected Professor in the University of Mississippi, has been an intimate friend of mine since his student days at the University of Virginia. He is a man of fine talents and culture, of experience of one's own conscience. south of Middleton, on Ripley railroad, Fri- and enthusiasm as a teacher, highly acceptable as a preacher, and sure to make warm ing, about thirty-five members. I know of deplore our loss, and do deeply sympathize is the sister of my colleague, Dr. Toy.

May God greatly bless you, my dear brother, n heart and work and all things. JOHN A. BROADUS. Charlottesville, Va, August 9.

attention to our foreign mission work just paid Brother Grammer liberally for his Central, Crystal Springs Church, Saturday now, for reasons that will appear as I proceed. It is known to some extent that I was appointed by our State Convention at Aberdeen its Corresponding Secretary for foreign missions. This appointment did not contemplate, as I understand it, my county, Friday before the third Sabbath in traveling through the State to solicit money for this object, nor do I understand it to be Aberdeen Baptist Association will meet at a nominal appointment either. In this sense I would not have entertained the appolarment for one moment. There are Kosciusko, New Hope Church, Saturday several reasons, which I will not now mention, why I have not brought this subject before the readers of THE BAPTIST, and, through that medenm, the churches in our me from Dr. Tupper, Secretary for foreign friends and loved ones in North Mississippi. county, Saturday before the third Sabbath missions of the Southern Baptist Cenvention, in which he says: "It is quite apparent to the Board that, in view of the great State county, Saturday before the fourth Lord's interests which now occupy the attention of

behalf." Our part of the apportionment DEAR BEO. Lowsey:—Few things of the kind among the States of the foreign mission

work can be as well done by others, and the at least some of our ministers and other to bring the subject of foreign missions be discussion of the importance of the Sunday the earnestness with which the Holy Spirit time we devote to it may be devoted to more Baptist brethren and become better acise to publish the sadress you refer to with our seeing it. It would depend somewhat important work. So we hope that our enquainted. But one of my children was taken Richmond is amplied to a great extent? Is that out seeing it. It would depend somewhat upon the length of it, and its fitness for the base of the natisfier heather length of it, and its fitness for the base heather length of it, and its fitness for the base heather length of the natisfier heather len with typhola lever, and I could not venture the blessed Jesus, of the perishing heathen, seem to be especial indifference to the sub- inspiring influence so generally felt? I As to our resigning our connection with commencement, two others of them were and it may be of our suffering missionaries, ject in our State. Even the Convention know that stirring times in the churches being limited, I must give preference to such articles as will be interesting and profitsuch articles as will be interesting and profitnote that subject in our State. Even the Convention know that stirring times in the churches
ask especially each lover of Jesus to contribute appears to have withdrawn its fostering very much provoke the preacher to greater
but something if only a nickel to sid this
note that subject in our State. Even the Convention know that stirring times in the churches
ask especially each lover of Jesus to contribute appears to have withdrawn its fostering very much provoke the preacher to greater
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note that subject is subject in our State. Even the Convention know that stirring times in the churches
ask especially each lover of Jesus to contribute appears to have withdrawn its fostering very much provoke the preacher to greater
but something if only a nickel to sid this prehensions on that subject. We believe some days, and in danger of the same dis our connection with this paper has been a case. It was a great disappointment, beblessing to the Baptist cause, and especially cause I have never been in Mississippi, and to the cause in Mississippi. We believe this, I have for years been anxious to know more it is small, very small, yet, my dear we can; for "it is high time to arouse out of cated—they had nothing to lean upon but because many wise and good brethren say of the State, and especially more of the Bap brethren, it is much more in the aggregate our s'cep," etc. than we have done for years. I wish I The spirit to organize and keep up Sun-It is a pleasure to meet some of the breth. could get my brethren to resolve to give one day schools is still growing in our region, I knew nothing but Christ and him crucified. esty of their expressions. We are not less ren from various States every year at the willing to work for this good cause than we Southern Baptist Convention, and I prize would be a glorious thing for a perishing fear of expense; but they may overestimate have been heretofore. Our relations to the very highly the acquaintance thus formed, world. This reselve would raise more than the expense. They can do without a Thanks for the kind invitation. Will attend editor-in-chief are most pleasant and agrees in the course of years, with many honored \$20,000 annually in Mississippi. Your conble. When the Mississippi Department was brethren. But, after all, we have very poor tributions should be sent to Rev. H. A. question books. We take Kind Words, established, to be controlled by an editor a opportunities to enjoy each other's company Tupper, box 130, Richmond, Va., and not weekly; it answers both purposes well. Let Eld. H. asked me what I thought of his serhundred miles from Memphis, some said it at these meetings. In these go shead days to me. I want, however, to know the them subscribe for Kind Words, monthly, if THE SCHOOL CONVENTION of South would open the way for great trouble and distance the state for foreign mister they cannot afford it oftener, and get some they work us too hard at our religious con-Mississippi and East Louisians will hold its satisfaction. They could not see how it could ventions. Half the benefit, and nearly all sions, that I may report it to our Convennext meeting at Magnolia, Miss., August 30, be conducted with satisfaction to all con-1873. The following appointments have cerned. But the problem has been solved, from social intercourse with the brethren. however, I can get from Dr. Tupper, and truly, been made: Rev. E G. Taylor, D. D., to and the bond of friendship between these But what with sessions morning, afternoon the name of each brother or church sending. I want also to know how many the editor of this department gains strength and a hundred outside matters, one has churches in the State observe the monthly Est. C. H. Otken, essay on Duties of Officers with each revolving year. There is no con- commonly no time for more than to exand Teachers. Send all reports of Sunday flict—no trouble whatever, and need be change the barest civilities with men who the Home and Foreign Journal are taken in day-school is one of the most important. schools, including names of pastors and none. And while our relations with the are widely known by reputation, and with superintendents, with postoffice address, to chief editor and chief office men of the whom it would be surpassingly interesting needed for our own dear Brother and Sister employment to the whole Christian church. W. E. Tynes, Secretary, Osyka. Miss. All paper have been so pleasant, our correspond to converse long and freely. And then be-Simmons, in Canton, China. It might be The humblest follower of the despised Nazpastors, descons, Sunday-school officers and ents and readers in Mississippi have borne tween sessions, admirable and delightful as our imperfections with patience and forbear- is the hospitality of our brethren in the to send their contributions by their messen and holiest faculties, that of assisting in the ELD E. C. Eager writes: "I have just sace that we highly appreciate, and for cities of the South, it separates us into small gers to their Associations. Very well, do onversion of the young. God uses his returned from sixteen days' labor in two of which we thank them. Our imperfect labors groups, and we see but few of the hundreds this. I want some brother in every Asso- children as instruments to carry out his power and demonstration of the Spirit. To returned from sixteen days most in two or marked the high favor and appre- of delegates. I often catch myself pining ciation to present specially the foreign mis- holy plans, and the true Christian will never be eminently successful, we must live with cistion that have been accorded to us. We at such times, for an old fashioned country sion work and ask a contribution once say, "I have no strength," but rather tri- Jesus and lay hold of his strength, for it is some thirty professed hope. At Hebron have had the co-operation and aid of almost Association, where, during a long intermis more. Brethren, make foreign missions a umphantly assert, "I can do all things only as we prevail with God that we can, by some thirty professed nope. At neuron and the competition and the fourteen were caputed, and thirty or more are we to look for the future hearts of the children of men. The nearer professed hope. Bro. Robinson was aided a Baptist paper. We have learned to know dozen different tables, and talk with a score is of God concerning his purposes of And where are we to look for the future hearts of the children of men. The nearer processed nope. Brown Lucius was added a support of Zion but to the children; and to God we live, and the more of his Spirit by Eld. Goss, my son John II., and myself, and to love our brethren in the easy, familiar grace in this very work, and then plead support of Zion but to the children; and to God we live, and the more of his Spirit by rate cross, my son total in, and my sen, and by Elds. Long, Goss and could not have done had we not been their fashion which comes natural under shady them in prayer to Jesus. In my next I how are they to be depended upon unless we possess, the more good we can do; and editor. We have been interested in their trees, and then go to spend the night with will speak directly to the female portion of they are prepared and instructed to "be may not this be one great "cause" why "the

Letter from Brother Sandford.

to extend the circulation of the paper? acquiesce in this, but to rejoice in it. Provi- July, I began a meeting with Pelahatchie our Sunday schools?—and should there be Mr. Pleasant Church, nine miles north of Volume six will soon close, and with it the dence is wiser than we are. And it is sweet Church. I did the preaching until Sunday only one, we could feel that our labor was Summit, Eld. B. A. Crawford, pastor, has time of many subscribers will expire. Will to remember that often when our plans night, when Brother Webb came, after not in vain. Awake, teachers and pupils, to not every one renew, and try to forward the marted, we have lived already to see name of a new subscriber? God has blessed that somehow it was best; sweet when we our cause in Mississippi: let us thank him can trust ourselves in the simplicity of faith. our cause in Mississippi; let us thank him can trust ourselves, in the simplicity of faith, Friday night. He preached the finest ser- plied and our Sunday-schools filled with to the absolute direction and control of the mons that I ever heard: and I thought how earnest, pious women to lead the children justly deserving was Dr. Hillman's remark, to Immanuel. It is pleasant to note how rapidly the when I asked him if Brother Webb was the Baptists of Mississippi seem to be growing ablest man in the State, he replied "Yes, in manifested and conscious strength. The or any other State. There are very few College at Clinton is evidently doing a most men who preach finer sermons than Bro. important work, and deserves the heartiest Webb. Some are better for special occa him." support. And the work of missions within sions, but as a general thing few are ahead

The meeting resulted in seven additions who studied with us at Greenville are now three by letter, one by restoration, three laboring as ministers in the State. I trust by baptism, one of whom was a lady who On Saturday before the second Sabbath hath spoken it." pel, zealous in pastoral labor and every good in July, I began a meeting with New

work, and decided, downright Baptists. Prospect Church. I had to do the preach-Such is our wish, and effort, and prayer in ing for several days, when Brother Grambehalf of all the dear brethren who share mer came from near Vicksburg. Though our studies in the Southern Baptist Theo. he was sick most of the time and not himlogical Seminary. Lust session there were self at all, yet his labors were highly appre-

The meeting resulted in thirteen additions: four by letter, nine by baptism, two of whom were Methodists. There was a lady in the neighborhood who wanted to join the Baptist Church, but her Methodist friends objected and prevented it. Is this neighbors, realize that we have sustained an port) shall be added unto you (them). worshiping God according to the dictates irreparable loss, and one that can never be

This church had, previous to the meet isy before the fourth Sabbath in September. And as a presenter, and sure to make warm no church that has more zeal, piety and with the widows and orphan children of our anivityality than this one. I know of not with the widows and orphan children of our anivityality than this one. I know of not with the widows and orphan children of our anivityality than this one. spirituality than this one. I know of not deceased brethren, and tender to them our county, Miss., July 10th, A. D., 1873, Hency one that has done as much, according to its ability, as this one. They have, during my for them our earnest prayers that God may Jesus precious to his soul, and learned to year's labor, raised about \$225 to repair bless the widows and save all the children trust him as a Savior. His profession was their house of worship, and have it now in good condition. Two of the sisters have raised \$25 for the purchase of a stove. The Bro. Lowrey:—I wish specially to call church has helped the Orphan's Home, labors during the meeting, and paid my THE BAPTIST for Publication.

salary promptly. For doing so much the church is greatly indebted to Brother Wiley D. Robbina call him "the Lord's burden bearer." Oh, that every church in the State had such a man. And while this is true, Brother Robbins has great reason to be thankful that he has such faithful, earnest, willing brethren and friends to labor with.

My stay here has been very pleasant and profitable. I have made my home at Bro. Gay's, and to him and his good family am greatly indebted for their kind treatment and efforts to make me happy and comfortable. In a few days I will be with my

Near Brandon, Miss., August 3, 1873.

SECTABIAN JEALOUSY .- A writer in a Souththe churches of most of the States of our convention, our missionaries in foreign Methodist friends—a luxury that can always lands must suffer this year if some special to characteristic and brought the sacred name, and sinners of our convention of our missionaries in foreign Methodist friends—a luxury that can always lands must suffer this year if some special to characteristic and proposition of our missionaries in foreign Methodist friends—a luxury that can always lands must suffer this year if some special to characteristic and brought the sacred name, and sinners of our thick is too effect exhibited by certain perfect to repentance and faith in the Lord Jesus.

In my early boylood, I recollect going with the sacred name, and sinners of our thick is too effect exhibited by certain perfect to repentance and faith in the Lord Jesus.

In my early boylood, I recollect going with

Letter from Meridian.

But I do not propose to branch off on a the want of the devoted spirit, the zesl and

Importance of Sunday-Schools. Of all the efforts that the Christian can Me action. We have been interested in their trees, and then go to spend the night with wint speak directly to the lemma portion of they are prepared and instructed to "be may not this be one great "cause" why "the our churches, why they, above all others, ready always to give an answer to every former days were better than these?" H. We could not fail to be proud of such a sleeping miscellaneously, and talking about should be interested in foreign mission man that asketh of them a reason of the not be accomplished, however, without persecutions. Sunday schools are persecuted by DEAR BRO. Lowrer:—Since the close of some, but we must remember that "all that hearty co-operation of cur brethren in all enjoy some such meeting in your State no the session at Mississippi College, I have live godly in Christ Jesus shall suffer perheld meetings with Pelahatchie and New secution" The youth of our country do not Alas for our plans! Who knows what Prospect Churches, Rankin county. I have realize the great responsibility that rests

Our connection with THE BAPTIST is pleas- will be next year? How constantly are we supplied these churches during the past upon them. They are to be the future pilant, and its continuance at the present, reminded that "it is not in man that walk session, and by this means paid my own lars of our blessed Zion, and we cannot be

As a reward, the word of life tells us, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love

We should not shrink from any duty or work we are called upon to perform, nor plead inefficiency, but teachers and pupils should go forward and prayerfully engage in their holy calling, and they will receive the blessing-for the "mouth of the Lord ELLA HOLLINON.

A Preamble and Resolution.

WHEREAS, it has pleased the Father of all our mercies, in the inscrutable manifestations of his divine providence, to take from bina. their families, brethren and church, and many friends, our highly-esteemed and much beloved Brethren James Garrett and serving at the expense of the church, be cen-M. V. Milam. who were devoted fathers, consistent members of our church and much-esteemed citizens; and, whereas, we, then shall the Lord through ns cause that the surviving families, brethren and "all these things (necessary to their supfilled; therefore.

Resolved, That we as a church do deeply sincere condolence, and will ever offer up A. Weil. On his bed of sickness he for ad of our dear brethren.

Resolved, That a copy of these resolutions deceased brethren, that a copy be spread was his Masters will, and was pleased to be furnished each one of the families of our on the church book and a copy furnished nave his pastor visit and pray with him Done in conference, Tyro, Mus., July 25th,

T. P. MOETGUMERY, Moderator. W. J. HARGIS, Church Clerk.

Hint to the Ministry—Is there not a Cause? Mrs. H. says that ministers do not now preach like they did forty or fifty years ago. There is not that zeal, devotedness and unction from above that characterized the gave great happiness to the family circle. ministry at that time. Then, although not Death gave little warning of his approach. sustained by the churches as well as now but the voice that once said on said. yet such was the burning zeal of these devoted servants of Christ, that they could not bade little Emma to come. "Even sq. stay at home, but made frequent preaching Father, for so it seemed good in thy again." tours among the churches and in destitute preaching Jesus. Their well-known zeal and of the New York Christian Advocate and Jesus. parts of the country—they went everywhere earnestness called out large congregations ous injury is often done to precious seuis, to in the week, and Christians moved by the the church of our choice, and to the cause Spirit caught the sacred flame, and sinners of Christ, by the unreasonable and noscone

Dabbs, Creath and others. Now no evan-DEAR Bao. Lowrey:—The Domestic Mis gelist goes from church to church, and from sion Board seems to have taken hold of the house to house preaching Jesue; and now

honor from men, and in their preaching danger that with many it may lose its influence for good, for want of an unction from on high? More than thirty years ago, heard him preach several years before. I good music books, and they will have a fair replied that "they did not possess the unction of his earlier discourses." He asked, "did they not evince more mind and thought?" To which I replied, "they were more elaborate and evinced more mind, but were destitute of the 'unction' (the word I then used) of his earlier sermons." He was a truly good man, and was useful and dis

Much is being said about ministerial support that sounds to me very strange. It is hardly possible that God will allow his people to starve his pastors if they do their duty in faith. His words cannot fail; the O faithless ones, how does this sound "Seek ye first the kingdom of God and ite righteousness, and all these things shall be added unto you." (Matt. vi 33.)

But can a minister, whose time is given to the world and worldly institutions, claim a support from Baptist churches? Will God bless it if given? Can the church prosper that supports a member to serve her a part of his time, and a part (sometimes the

Baptist churches will rise up and with one accord demand an undivided service from those whom they support, and who clamor so much about ministerial support. Support, indeed! How can one expect more than half a support from a church to which he renders only half a service, and a poer

half service at that? The church of Jesus Christ cannot furnish the oil of finance for lamps that glorify and show off the excellencies of other brides than our Master's. They had better be at work for the Sunday school, the social prayer meeting, visiting the poor and the sick, or studying for that next sermon. There is plenty of work for him (the pastor) to do. But the animal that works in the harness of others must also feed in others

Brethren, let us begin as one man to de mand that the servants of the churches, secrated to their work, seeking first the kingdom of God, and then its righteousness,

"Unto him be glory in the church." TALL LIGHA

Obituary.

Died, at his residence in Osyka, Pike Church, to which he was much attached. He manifested his willingness to die, if it every night. He bore his long and teduces illness of nine months with becoming patience, and at lest sank into the arms of Jesus forever to rest. "Blessed are the dead that die in the Lord."

Died, at Summit, Miss., July 29th, 1872 Emma Lea, daughter of Rev. C. H. and E. L. Otken, aged I year 4 months and 20 days. Emma was a bright and beautiful child, and "Suffer them to come," was the same that

OPPOSITION TO INVESTION.—A correspondent

5 more Braces will be sent to ministers at #10 each, or 10 new subscribers. All orders mage before the 10th of June will be filled. 18-Braces will be sent to those not ministers Lee, which is very entertaining to boys; where are they now?

fer 312. In both cases a certificate will be required after thirty days' use, or the usual price wil be required. Write just what you think of it,

It-is the only Scientific Shoulder Brace

It-is the only Scientific Lung Brace;

It-supports the Back;

It-supports the Abdomen; It-supports the Stomach;

It-supports the Lungs;

It-prevents Lassitude; It-prevents Hoarseness;

It-prevents Piles; 14-prevents Hernia;

M-prevents Consumption. It-increases the Breathing Capacity

It-gives Strength to the Body;

It-increases the Vital Powers:

It-expands and enlarges the Lungs;

It-renders Breathing free and easy;

It-is used by Lawyers;

It_is used by Singers;

It-is used by Ministers;

It-is used by Laborers; It-relieves when all other means fail.

It-will last a lifetime. It-benefits in every case.

Whoever does net, every minister should use one. Measure two inches below the tip of hips. and around the abdomen, over the drawers, and send measure in inches. Price to ministers \$15: to others, \$18. Send money, with order and instructions how to send, to J. R. GRAVES. Agent, 379 Main Street, Memphis, Tean

RECENT TESTIMONIALS.

[No. 1.]

[No. 2] Bao. GRAVES:-I received my Brace on the

on, and to see the difference, the next day I I could ride thirty miles with more ease believe he "looked through nature up to and extended and extending branches, the on the opposite side, they are sufficiently that I can speak with a great deal more ease nature's God." with it than without it. J D JAMESON.

Mt. Holly, Ark., May 3, 1873.

prove a wonderful physical aid during my mizisterial career, which is now just begun L. W. COLEMAN. Zours truly, Cetton Plant, Ark., May 19, 1873.

[No. 4.] Lave worn Banning's Lung Brace some 30 days, and say that I have received some benefit from it, both in riding and preaching; but I am too far gone for it to do me cannot make me anew; I believe it has par tially relieved me of the piles, of which s mve been afflicted for twenty years. B. L. LEA.

Tangipahoa Parish, La, May 16, 1873.

No. o it enables me to speak with much more ease had no "respect of persons," but charged which it can be no substitute.—Rural New and gives elasticity of action to all parts of furiously through crowds of men, women lorker. the body. It is worth its price each year, it and children to the cannon's mouth. But only worn when preaching; but I find it an the faithful old veteran is dead, resting in efficient assistant in riding horseback, walk honor, for his fidelity to his master and ing, plowing, or sitting in the school-room I can and do cordially commend it to all invalids, and especially to brother ministers | ger. of the gospel, who labor under any difficulty

Batesville, Misa., June 12, 1873.

[No. 6.] Bso. GRAVES:-This is to certify that I reecived "Banning's Luag and Body Brace" about two months ago, but owing to the state of my health, being confined to my bed the greater part of the time, I have not had the better, and feel a great deal stronger when wearing it, than when without it; in fact I a female disease of long standing. My physician also thinks it will do me good.

Mas. L. M. GARYER. Siloam, Ark., June 23, 1873.

No. 7. hand. I have been using it with satisfacmon. Being an asthmatic, I can speak sixty

[No. 8.]

BANNING'S LUNG AND BODY BRACE FAMILY DEPARTMENT

A LETTER TO THE BOYS.

to make my sojourn there was to catch a Southwestern Presbuterian. glimpse of the man whom I revered and honored above all others. But he was too kind and gentle to be content with glimpses of strangers—especially ladies. I will tell you about it. Two days after my arrival in ' cant young woman who had gone there the old homestead once a year. without friends, to earn a living? But you Now, we repeat the question "What will This is to certify that for several months the youngest child. General Lee loved ter what his position, circumstances or re-Reynoldson Male Institute, Gates Co., N. C. | country. General Lee loved these solitary be buried. Est of April, and have worn it most of the the rosy reflections on the distant cliffs left thither as the pilgrim seeks the shrine of a deal, mold out the loaves or rolls into time since. I find it to be the very thing by the last rays of the setting sun as it saint Shall each tree tell its story of your smooth, regular forms; wet them over with A few days ago I rode thirty miles with it gradually sunk into the western sky. I good sense-revive in the minds of your cold water to prevent cracking, and set

be interested in old "Traveler." He was a cepts are exerting through them? Shail taken place at this stage, the bread will not [No. 2.] large iron-gray, finely formed, arched neck each stone in the wall, addition to the barn, be sufficiently light; and if it is suffered to My Brace was received in due time, and and full round eyes, and seemed to know the house, outbuildings, improvements, ferment after this, the bread will lose its proved an exact fit. I have now used it the instant General Lee placed his foot in orchard, garden and field, speak to them of sweetness. A tin kettle, with a closelythree weeks, preaching, horseback riding, the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup, for he would raise his head, distending the stirrup in the stirr what impaired by a bronchial affection around as if he wished to say, "Stand back, clothed and educated' Shall each apple is set over night to be baked for breakfast. which attacked me when about twelve years I am the finest horse in the world, and blossom in the orchard shed its perfume in -Hearth and Home. oid, so that I cannot speak or sing long at a carry the greatest man." Traveler must memory of the man who planted the seed time without becoming hoarse; but I am happy to realize that this is greatly relieved by use of the Brace.

I have great reason to hope that it shall

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I have great reason to hope that it shall

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I have great reason to hope that it shall I have great reason to hope that it shall am sure he was not so selfish, for he would May air? Will money compensate your an ill-aired house, always a dirty house. sometimes let others ride him; though he children for the loss of such a heritage seemed to have contempt for the mere idea No, sir! emphatically, No! of a woman's skirt dangling where his mas- Let us try to leave behind us something ple lose their health in a dark house, and if ter's sword and heavy boots had so often that will soften the hearts of men and charged victoriously! One of the teachers women when they remember us—be they Three, out of many negligences and ignorin our school said it would be the proudest our children or not; but especially let us ances in managing the health of houses moment of her life to have a ride on old who have homes, who are blessed with a generally, I will here mention as specimens. Traveler, but he just snuffed the air at any- title to a portion of God's green earth, see First, that the female head in charge of any mnch good. My constitution is gone, and it thing so ridiculous. And could you have that it is rendered so beautiful in the eyes building does not think it necessary to visit only seen him when the cadets of the Vir- of our offspring, that their hearts will alginia Military Institute were on dress ways find anchorage there whenever the parade. They had a fine band of music, longings of loneliness come over them; and would sometimes fire a few rounds whenever the rough elbowings of an un-habited. Third, that one window is confrom the cannon lying on the green. Trav- feeling world jostle them out of humor with DEAR BRO GRAVES:—I received my Brace eler seemed to think the whole affair was it. Let the coming spring witness some about the 10th of April, and after the proper gotten up to remind him of his former effort to leave the old farm better and more adjustments, it fits tolerably well, though glory and what he used to do when charg- beautiful in the autumn. Let the boys and the fitting is not fully satisfactory; but am ing in the "hundred battles," and would girls feel that we have left something bekappy to be able to certify that I have de rived mach benefit from wearing it. I find had no figure to be sometimes be-

in speaking. No one will believe the true a little more about General Lee and what tion; their hopes and fears; their anxieties open, and during very wet and foggy weather.

statements of another with regard to the made a great man such a good man. It was and disappointments; their physical deeffect it produces on the speaker, while speaking with it on. It must be tried to be fally appreciated. Respectfully,

T. H. Moore.

The made a great man such a good man. It was and disappointments; their physical developments and their moral progress, and the because the fear and love of God were continually before him. Let me tell you why it know. One evening when General Lee society for their good conduct. With the asked for the welfare of the college students, ence. Filial du'y then becomes a pleasurato which General Lee replied, "My greatest ble habit that is observed during life. chance to test its merits thoroughly, but can tians." At another time, during the Lenten dishonor to the domestic circle. A father tisements and unreliable certifiers.—Hall, is without power to govern his family if the now for five times the price of it, as when an Episcopalian), two ladies met in a grocery mother thoughtlessly opposes him. It is I can be up it does me more good than any store, both of whom took boarders for Genthing I have ever tried. I can walk about and I see's college. One was an Existent thoughteesty opposes him. It is eral Lee's college. One was an Episcopa- flowing from a conflict of authority on the lian, and the other a Presbyterian. The part of the parents. The children are inesuld scarcely go without it, my case being former complained of the difficulty of pre- sensibly imbued with a spirit of disobedience paring her table during this season, when and are quick to manifest it on the least exbutcher's meat and vegetables are excluded. ercise of parental authority. General Lee, much to their surprise, came A good mother can exercise no holier forward and said, in his quiet way, "Would calling than to guide the footsteps of her it not be better for us all to keep Lent in our children in the path of duty and virtue. Bao. Graves:—The Brace came safe to hearts, and not on our tables?" These in- Our Home Journal. cidents prove the love of Christ in his

And now, dear boys, can't you try to be -Hearth and Home.

like this great and good man, who feared God and kept his commandments? Julius Cleser, Alexauder and Napoleon carved their names high on the column of fame, Miss Mason has written a life of General having conquered all the known world; but was found that prevention for the Asiatic

been inside of a book, but was seen and mansions prepared for those who love God. scription, which was published (for workheard with my own eyes and ears. For two He was a sincere friend, faithful soldier and ing people) in the New York Sun, and took years I chanced to have a happy home in true Christian. And now he has "crossed the name of 'The Sun Cholera Mixture.' Lexington, Va., as a teacher. You know, the river," and with Jackson and Maury, is Our cotemporary never lent its name to a boys, General Lee was President of the "resting under the shade of the trees" in better article. We have seen it in constant college there, and one of the inducements the pure sunlight of heaven.-M. F. in

WHAT WILL YOU LEAVE BEHIND?

Talking with an old farmer once, he said: When I die, I am going to leave behind this little town, I was sitting on the front me, as a heritage for my children, the home ployed me, together with his family, when my means and uneducated taste will allow. some one remarked, "There is General Lee pleasant memories of the home fireside and coming in the gate." I knew him from the of the sunny summer days, and a true remany pictures we have all seen of him, but, gard for the dignity and worthiness of the of course, expected to see him stand at the calling which their father followed." The end of the gallery and bow to the stranger, old man was so full of emotion when he But no, when the old gentleman arose and talked in this wise, that he had to use his campho. said, "This is Miss ----, my teacher, from handkerchief to prevent the tears telling South Carolina," he advanced, took my their tale of manly sensitiveness. His boys hand, gave it a cordial shake and remarked, were widely scattered, having a varied ex-"I hope you will find a happy home among perience in life; but there was not one of us, and feel no longer a stranger in a strange them who did not bonor the old farmer land." Now don't you think it was kind in they called (and reverently, too,) "Father:" this grand old general to notice an insignifi- nor one of them who was not glad to visit

see, boys, kindness was the law of his you leave behind?" Money? It will do and hope that the recipe will be widely nature, and one of the noble features of his your children little good, comparatively. character was politeness and gentleness to Money is easily obtained. But homes are all inferiors. He came once every month scarce. The associations which the men of dinary summer complaint." to the institution, and did not leave till he the world value most are the associations had seen us all, and left a pleasant word for with their early homes. No man, no mat- GOOD RECIPE FOR MAKING BREAD, have been afflicted with constipation and children—this was the soft part of his char- lations in life, who has had a happy and meneral lassitude; also, after the labors of acter-and never forgot their names and pleasant home in his youth, fails to remem. are requisite. From three quarts of sitted he day were over, I was usually much fa- faces; and even children of the poorer ber, love and long for it. It is the haven flour take one half-pint in a separate vessel igned from talking. But, after having worn classes felt free to speak with him when he he seeks, one toward which his heart goes and scald it. Let the paste cool to blooddays. I have been considerably relieved rode by on that spirited old "Traveler." out whenever he is in trouble; it is the heat, and then add one egg, one tablespoon-Constipation has given way to good diges- Boys, I wish you could have been in my shrine to which he makes pilgrimage when- ful of salt, one cup of new milk, and one tion, lassitude to buoyancy, and I can talk place, to see General Lee when the duties ever he has means and opportunity; it is cup of fresh yeast. Whip the whole well for a much longer period of time without of the day were over, in his Confederate the one spot on earth upon which he is with a spoon, and then pour it into the material fatigue I would not part with my brace for ten times the cost, if I could not his grand old charger and ride into the acquired, and where he desires to die and thoroughly with as much warm water as

PARENTAL GOVERNMENT.

In all well regulated households, the And now, my dear boys, I must tell you various phases of temperament and disposi-

minutes with as much case as I could thirty heart. The grandest scene I ever witnessed. SALT YEAST.—Put a gallon of cold without it. I feel safe in recommending its and one worthy of the pencil as well as the water on the fire; let it come to a boil, and stility es far as my experience extends I chisel of some of the old masters, was then put into it eight good Irish potatoes, walls of rooms is condemned by the Builder. don't think any public speaker should be "Memorial Day," when thousands of peo- and boil until well done, when they must The occupants of such apartments invaria-Talbotton, Talbot Co., Ga, June 18, 1873 ple assembled in Lexington to pay their be mashed fine, together with one teacup- bly complain of pain in forehead and eves. tribute of love and honor to the "Lost ful of salt and one of white sugar. Directly often being unable to work. When the Bao. GRAVES:—The Brace which I have Cause and Fallen Braves;" to see General after taking out the potatoes, put a handful walls are cleaned of the ocher and white-Des westing about seventeen months I consider Lee, with head uncovered, in front of the of hops into the water, and let it boil while washed these ailments entirely dissppear. of great value to me, not only in preaching. Stonewall brigade, advance to Jackson's you are preparing the potatoes. Mix these but for every day wear. Many ministers, to reliave heart making the potential and making them invalids are said and making them invalids are said and making them invalids and making them invalids are said and making them invalids and making them resting under the shadow of grand old for twenty-four hours. Then strain, bottle, sugar; boil the whole; skim well, and when and wwer it, it wanted, in my opinion, be worth and the rests and firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve only, that as much potato as possible old mountains stand firm, I would that the sieve burn and freckles.—Exchange.

s' may pass through. Allow half a teacupful so of this yeast to a quart of good flour in cool g weather; in summer a less quantity is required. Keep the bread warm while rising.

e — Hearth and Home.

burn and freckles.—Exchange.

burn and freckles.—Exchange.

Franch and freckles.—Exchange.

Franch and freckles.—Exchange.

Franch and English physicians almost universally prescribe a free use of lemon juice for the rheumatism.

In spite of Josiah's determination net to epena a cent to hire any one to read it.

AGENTA, TABLE REVICE!

When we bought out Mark Twain's book we promised you a harvest; we now promise you another, and will now arrange agents will secure territory, which we will now arrange to the rheumatism.

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A-G-18 7-49

THE SUN CHOLERA MIXTURE.

"More than forty years ago," says the New York Journal of Commerce, "when it cholera was easier than cure, the learned but what I am going to tell you has never General Lee has gone home to the many doctors of both hemispheres drew up a preuse for nearly two score years, and found it to be the best remedy for looseness of the bowels ever yet devised. It is to be commended for several reasons. It is not to be mixed with liquor, and therefore will not be used as an alcoholic beverage. Its ingredients are well known among all the common people, and it will have no prejudice gallery with the gentleman who had em- where they were born, made beautiful as to combat; each of the materials is in equal proportion to the others, and it may there fore be compounded without professional skill; and as the dose is so very small, it may be carried in a tiny vial in the waist coat pocket, and be always at hand. It is Tinet. opii, capsici, rhei co., menth. pip.,

"Mix the above in equal parts; dose, 10 to 30 drops. In plain terms, take equal parts tincture of opium, red pepper, rhubarb, pepperment, and camphor, and mix them for use. In case of diarrhea, take a dose of 10 or 20 drops in three or four teaspoonfuls of water. No one who has this by him and takes it in time will ever have the cholera. We commend it to our Western friends, published. Even when no cholera is anticipated, it is an excellent remedy for or-

Good flour, good yeast, and a careful hand will make it into a moderately stiff dough. rides among the mountains, and a great | What will you leave behind, good friend | Let the bread rise until it is at least twice many afternoons I have met him watching of the tarn.? Shall the children return its former size; then, after kneading a great wonder if he was thinking of the hand that children the time and circumstances of the them to rise again under a clean cloth. rade twelve miles without it. I found that made all these beautiful things? Yes, I planting? Shall it symbolize by its growth, When on touching one side they will quiver asture's God."

growth of your children's affections for you, light. Then wet again with cold water, and Boys all love horses, and will, therefore, and the influence your example and pre-bake immediately. If fermentation has not

> Want of light stops growth, and promotes scrofula, rickets, etc., among children. Peothey get iil, they cannot get well again in it. every hole and corner of it every day. Second, that it is not considered essential to air, to sun, and clean rooms, while uninsidered enough to air a room.-Florence Nightingale.

AIR YOUR BEDS.-Some advocates for excessive neatness have the beds made up mmediately after they are vacated. It is not healthy. They need to air for a couple of hours. Open the windows as wide as possible, and set open the doors also. Unless there is a thorough draught, there is no courage in the hour of duty and of dan- father of the family exercises a watchful true ventilation of a sleeping room. The care over his children. He notes their only exception to this rule is during high winds, when the door cannot safely remain

TO CONSUMPTIVE PEOPLE. - You want air, not physic. You want pure air, I know. One evening when General Lee society for their good conduct. With the not medicated air; you want nutrition, such came to pay us his regular visit, the princi- help of the mother, most youthful minds as plenty of meat and bread will give, and pal of the school, in course of conversation, may be molded into gentleness and obedithey alone. Physic has no nutriment; lants cannot cure you. If you want to get desire for them is, Dr. —, that they not A disobedient son or daughter always well, go in for beef and out-door air, and only make faithful students, but good Christ creates unhappiness and ultimately brings do not be deluded into the grave by adver-

> LOOK UP YOUR OLD CANS.-Cut the top carefully out and batter down the edge neatly; cut a strip of tin long enough for handles; punch two holes in the upper and one in the lower; rivet them with two rivets from the tinner's; they make the nicest tin cups; or without handle for paint or drippings of fat. In olden times they would have been looked upon as a prize in any family.

YELLOW OCHER A SOURCE OF PAIN. -The use of yellow other in coloring the

TO REMOVE SUNBURN.-Put two spoonfuls of fresh cream into a half pint of milk; squeeze in the juice of a lemon, half a glass of brandy, a little alum and loat

MEDICAL.

DR. C. M'LANE'S CELEBRATED LIVER PILLS FOR THE CURE OF

Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

DAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undor e something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the Li-VER to have been extensively deranged.

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DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR

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¢≠ BEWARE OF IMITATIONS. 1-vi-2-vil-33 +ownrm

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CENTRAL FEMALE INSTITUTE, Clinton, Hinds Co., Miss.,

Rev. WALTER HILLMAN, LL. O., Pres't Assisted by a large and able Faculty, will begin its twen-ty-first Academic year on Tuesday, the 23; of September The last session was eminently prosperous. Over 22; per cent more pupils entered than wer, in attendance the previous year, and a greater number than had been catan gued since 1860-1.

The President having fesigned, the Presidency of Mis-

sissippi College, which he has jointly held for the last six years, will be teafter give his undivided attention to the institute. By concentrating thus his entire exper-ence and nervies, he will doubtless be able to elevate the character of the Institution, even above what it has President of the Faculty.

President of the Faculty.

Clinton, Miss., July 23, 1873.

Desident of Board of Trustees.

Clinton, Miss., July 23, 1873.

Construction of the Faculty of Trustees.

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SFAUNTON, VA.

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The naw and commettons bearding hall, the library donated by the Bosten and New York merchania, the Philosophical Apparatus, Microscopes and Telescopes procured by ear friends in Lonieville, Sy., will be resur for use. Our faculty is fall and adapted to every department of education.

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HAS WROTE A BOOK. In spite of Josiah's determination not to spend a cent to

OUR SCHOOLS.

Mary Sharp College. ESTABLISHED IN 1851.

This old and celebrated school for girls and young ladles is situated at Winchester, Tenn., on a branch of the Cumberland Mountains, within some ten miles of the Southern University. The advantages of a healthy, salubrious climate, pure air, excellent water, and exemption thus farfrom all epidemic diseases, are proverbial; and it is easy of access from all points by raii. Exablished twenty-two years ago, and still remains under its first and only President. Z. C. Graves, and first and only President. Z. C. Graves, and having all the while line co-operation of his accomplished wife as Matron of the institution. It is claimed by its hosts of friends, including more than one hundred lady ieacners educated here, that the Mary Sharp has no superior.

B. The Twenty-third Collegiate Fear of forty-one weeks, including recess week at Christman, commences the first Monday in September, 1873, and closes June 14, 1874.

Faculty.

Paculty.

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Prof. of Mental and Moral Philosophy and Logic.
A. F. DIX. A. M. Prof. Greek and Latin.
A. T. BARRETT, A. M., Prof. Mathematics.
R. T. STEINHAGEN, Prof. French and German.
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Tuition. Collegiate Classes Collegiate () assessing the preparatory 40 to Preparatory 40 to Primary 30 to Music, with use of instruments:

Piano and the 40 to Painting, Pastel, Water Colors and Oil, each 40 (6)
Drawing, per scholastic year

See Catalogue for Course of Study. Tuition must be paid one-half the yeariy amount in advance, the other half the lst of February, Where payments are delayed, 10 per cent. will be added.

Drawing, per scholastic year_____ French Language

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Boarding.

There is no boarding department connected with the College building; that is a large three-story brick edifice, with extensi e wings, and is used for teaching purposes only; but close by are extensive boarding-houses, kept especially for the College students, which are under the rules and discipline of the College. It is believed that this arrangement offers many advantages ever that of teaching and boarding under the same roof, as competition among boarding houses certainly insures better accommodations, while fewer persons being brought together in the same house, there is less liability to disease.

Board from Si to Si50 per week. This includes Board from \$1 to \$1.50 per week. This includes fuel, lights and washing—one dozen per week for more there will be extra charges at regular prices. Board terms same as tuition.

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Greenville. - South Carolina.

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John A. Breadus, D. P., LL. D., Professor of Interpretation of the New Testament, and Homiletics.

C. H. Tor, D. P., Professor of Interpretation of the Old Testament.

W. H. Whitsitt, Professor of Billical Introduction and Polemics, and Assistant Professor of the New Testa-

Wm. Williams, D. D., Professor of Systematic Theology.

The next session (eight months) opens Monday, Septist, 1873. It is, on many accounts, important for stadents to be present on the first days. NO REMOVAL AT PRESENT.

The agitation concerning the removal of the Seminary, whatever may be its result, cannot affect the approaching session, which will certainly be in Greenville, S.C. Greenville is now, by the Charlotte and Atlan a Air Line railway, much nearer to kichmond, Atlanta, and a points West, than tormerly, and the cost of reaching a THE STUDIES

are exclusively theological. The Seminary does not undertake to supplant a college or grammar school, in giving literary instruction. These who need that must seek it where it is appropriate. But in pursuing the extensive course included atrietly under Theology, instruction is given adapted to different grades of preparation, so that the best college graduates, and the e who have only a good English education, may both find such a control that remarks it is need. course as they respectively need.
SELECTION OF STUDIES

All the studies are elective, so as to provide for three different kinds of students. I. These wishing a far-course, field one of unusual extent and theroughness, requiring there or even four years for its completion. In Those desiring to attend only one or two years, takesuch studies as they prefer, with advice, if desired. 3. Those tures in English (as other students also do), and any crall of the other subsets of the course, as they may wish. All the studes, including Hebrew, Greek or Latin, are frequently completed in two years.

EXPENSES.

There are no charges for tuition, nor fees of any kind-Beard is furnished in the "Seminary Hall" at actual cost, say about ten dollars a month, including food, tuit and light. One hundred dollars will cover the necessary expenses of the session, it clothing, traveling expenses and personal incidentals are otherwise provided for.

AID TO STUDENTS

who need such assistance is supplied, so far as the means contributed will admit, out of the "Students Fund," the collection and management of which has been intrusted to Bev. J. A. Broadus. It is desired that no one, who is prepared to enter with proper qualifications, spiritual and intellectual, on the studies of the Semmany, shall be debarred from it by lack of means. Brethren with the state of the students of the semmany of the state of the semmany of the state of the semmany of the state of the semmany of the semman of wishing to attend are invited to write at oncs. Con-tribute us for the purpose of supplying them with the occessaries of life, while studying to prepare for the ministry, are respectfully solicited. For catalogues, or other information, address vi-it-vii-13 C. H. TOT, Secretary Faculty.

UNION UNIVERSITY Murfreesboro, Tenn.
The next Collegiate Session will begin Monday.
sptember 1, 1873, under the direction of the

Faculty:

REV. CHARLES MANLY, D.D., President, Moral Philosophy and Theology

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E. C. COX. A. M., Mathematics and Natural Science BEV. E. W. Halback, Modern Languages and English

g ish.
The University embraces distinct schools, whose exer-

The University embraces distinct schools, whose exercises are so arranged that a student may narsue such studies in each as may be found desirable and expedient. The healthfulness and accessibility of Marfreeboro, the social and religious privileges it possesses, the cheapness of living, together with the facilities afforded for securing a complete and finished education, present an array of advantages which are quits unusual, and have already attracted attracted from exercal betars. already attracted students from several States.

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Board, including fuel, lights, and washing, can be had in private families at from \$13 to \$16 per month.

Students of any denomination who desire to prepare for the ministry, if licensed to preach and properly resonmended, are at me expense for tuition; and if members of Eaptist churches, and able to enter any of the College classes, may also receive board at greatly reduced price, or, in some instences, free of charge, by rooming in the University and taking their meals in a building on the campus.

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The church of Christ is his king stitution is divine, sacred in allwise and perfect in its plan. injure it; but it is more—it is wiscom to interiere with his! Popery began. Church officeral assumed new powers; new rites wd new rules laid down, the unc received, the ungodir were or will was exalted. God's will Change followed change, corrupti and at length the Man of Sin wa on his throne.— Galatians iv. 10-tans v. 1-13; 2 Thessalonians it. 8 ii. 17, 18; Revelations xiii. 3-171

The question, therefore, is of importance: What constitution he to his churches? It is in conseq views on this subject that Ball differ in their constitution for churches. The points on which i them, and their reasons for so di I. The Baptist churches regar

all that all church members erted persons. When Soul "estimately to the disciples" at Je jeclined to receive him, because t secertained this, frem hearing "seen the Lord in the way," and ! boldly at Damascus," that they to be "with them, coming in and Jerusalem."-Acts in. 26-28. 4 bers, also, of the first church am ama: -Romans i. 7; 1 Corinthis cians i. 1.

But in Pedobaptist churches are members who are met receive In the Episcopal and Presbvie mente, and some of the bodies for who kave seceded from them, received to full communion wit in their conversion; and though the ticnal Pedobaptists require proof before receiving persons to the Lo to full membership, they mostly i and unconverted persons, when members of inferior degree. The Confession of Faith, which speak resbyterians, and of many Cong a this subject, says that the claud ye themselves members, born with ome Independents differ from the ery many of them regard both in mconverted, when baptized, as some degree, with the church of Dr. Wardlaw and Dr. Campbell.) Baptist churches, on the cont

members those only who give cre of their conversion; they do not either infants or the unconverted visible connection with the churs Acts ii. 47; 1 Cor. iii. 16, 17. II. Eaptist churches (strict) regard it as Christ's will that received to membership should be The New Testament churches con of baptized believers. Peter sai on the day of Pentecest, " Be hapt of you," and they "were baptize 38-41; see alse, x. 48. So thall thurches are, in this respect, "fol

shurches of God, as first found and his apostles .- 1 Thess. ii. 14 But in doing so they differ thurches; from the Quakers, wh lism; from the "edobaptists, w another rite for the immersion of from all open communionists, who admit per being baptized at all; instead of the aposiles and first churches believers should be baptized received to membership and comm has given to his churches no dupe set aside his laws; no legislative I rew ones; but was enjoined on the all things whatsoever" he has comp xxviii: 20); and, if ever tempt

his laws, "to obey God rather

ACIS V: 29. III. Baptist churches regard will that all church members shou members; that none should be m either against their will, or knewledge. God is the Spirit, o worship him must do so in spi (John iv. 24); their service mullove, faith and obedience.—I Cor. giv. 23; Rom. xvi. 26. They must selver unto God. as those who are dead."-Rom. vi. 13. In every service, they must have "first a way Cor. viii. 12-must first give the Lord, and then to the church,

God.-2 Cor. viii. 5. But this reluntary membership is compulsion used by many national e and to the fines, imprisonment, of ties, by which membership has be it is equally opposed to the initial scieus infants by baptism; and to by birth

IV. Baptist churches maintail requires holy activity in every men members are spoken of in Scriptul stones," forming part of "a spid which is devoted to God.—1 Pety foung are to be instructed, (Epty he unruly warned, the feeble bried, the weak supported, (1 The 14); those who rejoice, rejoiced who weep, sympathized with; percaved, visited.—James i. 27 godly the gospel is to be made kn salonians i. 8); and good done Galatians vi. 19. In some part of all the members of Baptist church But the dead members of worldly cannot, nor can the infant member haptist churches. They can have

Is the matter.

V. Baptist churches believe it will, that what is spent in his be given with ready will, and the member, who is able, should thus making a collection for the poor salem, the apostle says: "As I ha to the churches of Galatia, even the first day of the week let com by kim in stere, as God bath pi -1 Cor. zvi. 1, 2.

This injunction shows that if every church member to cont enables him. And the Aportle be first a willing mind, it is access
to that a man hath;" showing mind is mendful to make such the food. Church members are to grace" of rich and liberal givin of Christ.—2 Cor. viii. 1-15. But not thus give; and payments by its State churches, are not a " Oor. viii. 4.

VI. Baptist churches regard will that all his churches should distinct from the world and error to the world."—John xv. 19 21 those only who have been baptil danire, en a profession ef fait. the world; but infant memberal from this rule, blends the churs together. The baptism of infar onverted connects the member those who are still members of the spostle says: "What commi with darkness? and what conwith Belial? Wherefore comathem and be ye separate saith touch not the unclean thing; as you," etc.—2 Cor. vi. 6, 14-18. It is clear that every system the sign of Christianity and or the church to those who are mos to that extent, also obbterate between the church and the w Baptist churches can realise in apostle, "Ye, as lively it on spiritual house, a holy primitual sacrifices, acceptable in Christ."—I Peter it. 5.

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toke i lik. thful. Expenses mo Unyre, President. Marion, Ala. CONSTITUTION OF BLPTIST CHURCHES.

The church of Christ is his kingdom; its constisution is divine, sacred in its authority. allwise and perfect in its plan. To alter is to injure it; but it is more—it is to clight God's wisdom to interfere with his reign. Thus Popery began. Church officers, by degrees, marmed new powers; new rites were introduced. new rules laid dowe; the unconverted were received, the ungodir were ordained; man's will was exalted, God's will left undone. on his throne.—Galatians iv. 10-20; 1 Corinthians v.1-13; 2 These alonians ii. 6,4; 2 Timothy

allews: imcelf to the disciples' at Jerusalem, they will have a neat and handsome appearance. sot that he was a disciple." It was not till they boldly at Bamascus," that they permitted him lection, we present the to be "with them, coming in and going out, at Jerusalem."—Acts is. 26-28. All the members, also, of the first church are addressed as minte.-Romans i. 7; 1 Corinthians i. 2; Ephe-

But in Pedobaptist churches many persons are members who are not received as converted. In the Episcopal and Presbyterian establishmenis, and some of the bodies formed by those who have seceded from them, persons are received to full communion without evidence of their conversion; and though the Congregaticnal Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks the views of resby terians, and of many Congregationalists n this subject, says that the children of members ye themselves members, born within the church. ome Independents differ from this view, but ary many of them regard both infants and the acconverted, when baptized, as connected, in some degree, with the church of Christ. (See Er. Wardlaw and Dr. Campbell.)

Bantist churches, on the contrary, receive as members those only who give credible evidence of their conversion; they do not acknowledge sither infants or the unconverted as having any visible connection with the church of Christ .-Acts ii. 47; 1 Cor. iii. 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will that all believers received to membership should be first baptized.

The New Testament churches consisted wholly of baptized believers. Peter said to believers on the day of Pentecest, "Be baptized every one of you," and they "were baptized."-Acts ii. 38-41; see also, x. 48. So that the Baptist thurches are, in this respect, "followers of the thurches of God," as first founded by Christ and his apostles .- 1 Thess. ii. 14.

But in doing so they differ from all other murches; from the Quakers, who reject bapassn; from the "edobaptists, who substitute another rite for the immersion of believers, and from all open communioniste, whether Baptists or Pedobaptists, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to his churches no dispensing power to set aside his laws; no legis'atire power to make new ones; but was enjoined on them to "observe all things whatsoecer' he has commanded (Matt. xxviii: 20); and, if ever tempted to neglect his laws, "to obey God rather than men." Acts v: 29.

III. Baptist churches regard it as Christ's will that all church members should be r-luntary members; that none should be made members, either against their will, or without their knewledge. God is the Spirit, and those who worship him must do so in spirit, in truth— (John iv. 24); their service must be that of love, faith and shedience.- 1 Cor. xili. I. Rom. nv. 23; Rom. nvi. 25. They must " wield themwher unto God, as those who are alive from the dead."-Rom. vi. 13. In every part of their ervice, they must have "first a willing mind"

—2 Cor. viii. 12—must first give themselves to the Lord, and then to the church, by the will of God.-2 Cor. viii. 5.

But this voluntary membership is epposed to the compulsion used by many national establishments, and to the fines, imprisonment, or worse penalties, by which membership has been enforced: it is equally opposed to the initiation of uncon-scious infants by baptism; and to membership

IV. Baptist churches maintain that Christ requires holy activity in every member. Church members are spoken of in Scripture as "lively tiones," forming part of "a spiritual house," which is devoted to God.—1 Peter ii. 5. The young are to be instructed, (Ephesians vi. 4); he unruly warned, the feeble-minded combried, the weak supported, (1 Thessalomans vill); those who rejoice, rejoiced with; those who weep, sympathized with; those who are pereaved, visited .- James i. 27. To the ungodly the gospel is to be made known, (1 Thesmlonians i. 8); and good done to all men .-Galatians vi. 10. In some part of these labors all the members of Baptist churches can engage But the dead members of worldly establishments manot, nor can the infant members of any Pedobaptist churches. They can have no part nor lot

in the matter.

V. Beptist churches believe it to be Christ's will, that what is spent in his service should be given with ready will, and that every church menter, who is able, should thus give. When wating a collection for the poor saints at Jeru-blem, the apostle says: "As I have given order to the churches of Gaistia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath proepered him."

—1 Cor. zvi. 1. 2. in the matter. -1 Cor. zvi. 1, 2.

This injunction shows that it is the duty of every church member to contribute as God making him. And the Apoetle says, "If there befirst a willing mind, it is accepted according to that a man hath;" showing that a willing Mind is meedful to make such aid acceptable to God. Church members are to "abound in this trace" of rich and liberal giving to the cause at Christ.—2 Cor. viii. 1-15. But infants canlet thos give; and payments by compulsion, as is State churches, are not a "gift" at all.-2

VI. Baptist churches regard it as Christ's will that all his churches should be separate and Minet from the world and errorists. "Ye are not of world."-John xy. 19 The reception of dose only who have been haptized at their own thire, on a profession of faith, makes a real and visible distinction between the church and world; but infant membership, by departing from this rule, blends the church and the world tegether. The baptism of infants and the nathese who are still members of the world. But spostlo says: "What osmmunian hath light with darkness? and what concord hath Christ Belial? Wherefore some out from among and he ye repersus saith the Lord, and been not the nuclean thing; and I will receive you," etc.—2 Cor. vi. 6, 14-18.

It is clear that every system which extends the sign of Christianity and of initiation into the church to those who are not now born, does, is that extent, also obliterate the distinction survey the church and the world. Kone but spirit churches can realize the statement of the spostle, "Ye, as tirely stones, are built up a house. a kely prienthood, to offer up secrifices, acceptable to God by Jesus Chint."—I Peter it. 5.

THE LITTLE SERAPH.

<u>— 13 — </u>

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THE editor of Kind Werds, who sees all the Sanday-school music books, and is supposed to Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated be a good judge, has examined the Little Seraph,

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That the lovers of the "Sweetest Carols ever ascertained this, frem hearing that he had sang" may see what can be found in this col"seen the Lord in the way," and had "presched"

INDEX OF FIRST LINES. Alas, and did my Savior bleed. All hail the power of Jesus' name. All the week we spead. Amazing grace, how eweet the sound Am I called? and can it be. And canst thou, sinner, slight. Ask ye what great things I know. Asleep in Jesus, blessed sleep. As on the cross the Savior hung. Awaked by Sinai's awful sound. Awake, my soul, to joyful lays. Behold a Stranger at the door. Beyond this life of hopes and fear-. Blow ve the erumpet, blow. Broad is the road that leads to desth. Brothers, clasp hands, the moments are flying. Burst ye emersid gates and bring. Can you stand for God? Children of the heavenly King. Come, children, let us sweetly sing. Come, let us anew, our journey pursue. Come, let us lift our joyful eyes. Come, let us sing of Jesus. Come, schoolmates, do not weary. Come thou fount of every blessing. Come thou long expected Jesus.

Come to Jesus. Come, ye sinners, poor and wretched. Dare to do right. Depth of mercy, can there be. Did Christ o'er sinners weep. Early my God without delay. Fade, fade, each earthly joy. Fading, still fading, the last beam is chining. Farewell, farewell to all below. Father, I stretch my hands to thee. Father, whate'er of earthly bliss. From every stormy wind that blows. From Greenland's icy mountains. From whence doth this union arise. Give, give, cheerfully give. Glory to thee, my God. God is the refuge of his saints.

God moves in a mysterious way. Grace, 'tis a charming sound. Gres: God of nations, now to the Hallelujah! who shall part. Hark, my seul, it is the Lord. Hark, ten thousand harps and voices. Hark, the gospel news is sounding. Hark, the voice of love and mercy. Haste we now with eager feet. Have you pain, or care, or sorrow. Heavenly home, heavenly home. Here at thy cross, incarnate God. How oft, alas, this wretched heart. How sweet the name of Jesus sounds. How tedious and tasteless the hours. Hear the blessed Savior say. I am coming to the cross. I am waiting by the river. I lay my sins on Jesus. I love the volume of thy word.

I love to hear the story. I love to steal awhile away. I love to tell the story. I love to think of heaven. I'm a pilgrim, and I'm a stranger. In the Christian's home in glory. In the rifted rock I am resting. I think when I read that sweet story or old. It is finish'd, finish'd now. It is not death to die. I want to be like Jesus. I was a wandering sheep. I would not live alway. Jesus came, Jesus came.

Jesus I come, I come to-night. Jesus, I love thy charming name. Jesus, keep me near the cross. Jesus loves me, this I know. Jesus, Savior, pilot me. Jesus the water of life will give. Joy to the world, the Lord is come. Know each other blessed comfort. Long ago, when little children. Lord God, the Holy Ghost. Lord, I hear of showers of blessing. Lord, I perish, save, I cried. Majestic sweetness sits enthroned. Mary to the Savior's tomb. Mercy, O thon Son of David. Mine the cross and thine the glory.

Must Jesus bear the cross alone. My country, 'tis of thee. My heavenly home is bright and fair. My hope is built on nothing less. My soul be on thy gnard. My soul complete in Jesus stands. Nearer, my God, to thee. Never be afraid to speak for Jesus. Night comes on, the sun is gone. Nothing but leaves. Nothing either great or small. O happy day that fixed my choice. Oh, could we speak the matchiess worth.

Oh, for a claser walk with God. Oh, how I love thy holy law. Oh, who'll stand up for Jesus. O I love to think of Jesus. Once more my soul the rising day. One more hymn we'll sing at partiag. One sweetly solemn thought. On Jordan's stormy banks I stand. Only just across the river.

O sing to me of heaven. • thou, the contrite sinner's friend. Our Father, through the coming year. Our souls by lave together knit. Over the river, ch, what is there.

O, yes, the Lerd lov'd children. Pass me not, O gentle Savior. Pilgrim, rejoice, for the mantle of sin. Pleasant is the Sabbath bell. Praise God from whom all blessings flow. Return, O wanderer to thy home. Rocked in the cradle of the deep. Rock of ages cleft for me. Safely through another week. Salvation, oh the joyful sound.

Savior, like a shepherd lead us. Say, brethers, will you meet us. Shall we gather at the river. Shall we sing in heaven forever. Shout again the glad hosanna. Shout the tidings of salvation. Sing to the Lord a new made song. Softly fades the twilight ray. Sow in the morn thy seed. Sweet hour of prayer, sweet hour of prayer. Sweet land of rest for thee I sigh. Sweet must it be to dwell secure. Tell me the old, old story. The chariot of mercy is speeding its way.

The cross, the cross, the bioodstained cross. The day is past and gone. The lambs of the upper fold. The morning light is breaking. There's a land that is fairer than day There is a fountain filled with blood. There is a stream whose gentle fow. There is a time we know not when. There is life for a look at the crucified One.

There is no name so sweet on earth. Thus far the Lord has led me on. Thy church, oh God, shall rest secure. Tis religion that can give. To-day the Savior call-. To do to others as I would. To as a child of Hope is born. Triumphant Zion lift thy head. Watchman, tell us of the night. We are coming blessed Savior. We are waiting by the river.

Weeping will not save me. We go the way that leads to God. We have come rejoicing on this happy day Welcome, delightful morn. We'll try to be like Jesus. We're traveling home to heaven. What is this that steals upon my frame '

What means this eager, anxious throng? When he cometh, when he cometh. When I survey the wondrous cross. When saints gather around thee, dear Savier When shall we meet again. When striving with the host of sir. When we hear the music ringing.

Who shall sing if not the childre: Why are we all so happy. Why do we mourn departing friends Will you battle for the right. With the eves of faith on the hill of the Lord. Work for the night is coming. Ye valiant saldiers of the cross. Zion stands with hills surrounded.

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THE BIBLE DOCTRINE

THE MIDDLE LIFE,

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TABLE OF CONTENTS. CHABTER I. Introduction. The Besire to Know the Conditions of the Mikhled life. Universal, Reasonable and Commendable. They can only be learned from the Bible. All the is Necessary for us to Elow can be Learned in it.

CEAPTER II Do Dienzitodied tipitats become Angels " OHAPTER IN. Do Sabrts go to meaner when they Die? Do Samers go to Hell schen they Die?

CHAPTER NT. Is there to be a Reservection of size Dead "-The meaning of the term, assains. What the wreeks understood by it. Teachings of the Drukke Rites, and Elemeian Mysterica, etc.

Is there to be a Resurrection of the Pead!—The Teachings of the Old Testament. The Cosecant of Greum-cision. The Covenant with Pavid. Lamiel's Predictions. CHAPTER VI The Temphings of the New Testament. CHAPTER VII.

The Middle Life: Sheel, Hodes, seer ouls to the Fn so in or fatezuediate State ORASTER VIII Paradose, e Ferrian, described—not Heaven. Dr. Geo. C. ampbell, Dr. Adam Clask, Doddruger, etc. CHAPTER IX

Can the Spirits of Good Men return to Communicate with the Living? The Conditions of the Middle Life. We can send Messages to any Friends—Lazarus, etc. CHAPTER X. Can the Spirite of Wicked Mon return from Hades to Distinguishing the Country of Divergetor.

CHAPTER XI. Objections considered. exemuel appeared to and warned Sant. Moses and Elijah appeared to the Three Anascies. The Edinate qualto the Angels. Their Angels—i.e., Belawars—do always behold the Father in Hessen. Stephen's Dying Prayer. Faul's Feebarat. in: Abent frem the Body. Freeent with the Lord. The Declaration of the Angel to John: "I am thy relicated entrained of the Angel to John: "I am thy relicated entrained of the Beachasts." the d'sophets," etc.

CHAPTER XII. Conclusion. The Argument Applied to Specium. APPENDIX A.

APPENBIX A.

The particulars of a "Seence" with C. H. Foater,
New York, and an Exposure of his Pretensions as,
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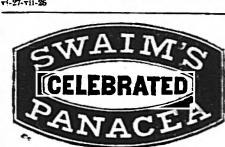
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the Society to examine all papers and archives of the government captured by the Federal forces from the Confederates during the war, and to make copies of such of them as he may think fit. A resolution was adopted admitting ladies who had lost relatives in the war to a membership. The Society adjourned to meet in Richmond at the call of the President - Memphis As peal.

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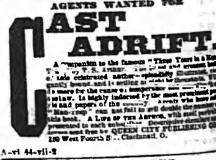
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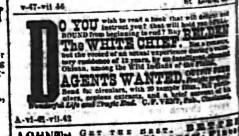
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Bant to obey Enter Office. 379 Man Christ, having the same organizat officers, and ordinances of the C salem, and independent of all of edging no lawgiver in Zion but (mitting to no law he has not Rom. i: 7; 1 Cor. i: 2; Eph. i: 1 Acts ii : 41, 42.

5. The "Lord's Supper" is commemorative ordinance to be by a Cnurch of Christ as suck (tim capacity), not as a test of Christia personal feeling of one commun another, as Pedobaptists erronest only to show forth Christ's deat again; and being a Church act, it dentally, a symbol of Church reli sequently, only these churches m in this ordinance that agree in f tica. The member of one chur the same faith and order) can cal munion of another only by an a and not by right, for each church il being made the guardian of the sacred feast, is invested with the discipline those whose relations

gives the right. 6. Christian Baptism is the I believer in water by a qualified in the name of the Trinity, in re the burial and resprection of () fession of a death to sin, union in consecration to his cervice. 6 therefore, can answer this design fession of baptism cannot be ma except "the children of God by B 15 and zeviii: 17; Mark zvi: 16; Acts viti: to the close; Rom. vi: Gall. iii . 26, 27,

Burying in water of one dead only action; since the burial of the only "likeness" or represeut in the world, for it is called the like

1. The Bible, and the Bible all with human devices or traditio time been, the religion of Bapt sta 2. Positive laws (as baptism in of baptism, etc.) are not left to

in all cases require positive and pl or examples. 8. To divide the positive re-Christ into essentials and son-essen how far Christ is to be obeyed. points we may safely disobey la fuse to obey one of the least of ! quirements or to teach others so,

in the guilt of violating all. 4. Every positive law, ordinar in the church, not expressly comme pled, is positively forbidden, since one thing is the prohibition of en all human inventions and

Ant baptism, sprinkling, pour practiced for religious rites, for tural warrant can be found, name 5. Christ gave no men, society authority to traffic with the or li ization of his Church or Kingdo

or change his laws, and substitu another. To surrender what had is treachery—to change them, in 6. Principles can neither 1 compromised. 1. All scholars, critics and lexis note, unimemously declare that

is, first) and leading signification is to dip or imperse, while some scholars of any age, affirm that meening .- [Laddell and floott, On 2. Standard historians moni primitive and apostoil baptiam by the emmercion of believers

3. Nearly all standard Pedob tors admit that the Bible does plain command for, or example? and there is the nimoet disagre diction among them en what What purpose it is to be admin

name of the Trinity .- [Stavar

4. All standard historians in that the government of the sp The purely democratic, [that people or membership,) and pendent republics. All religion legislance powers, and clerical governments, (that is, in the h or a few as a session,) are a anti-republican tyrannies which lawfully etunicasnee, aor i ho be, in any way, recognize churches, or their preachers is of the gospel.

5. We society, organized app lag from those of the epostolic different subjects, ordinances, ord ean justly be called a sensi a Christ, or a branch of the ca things equal to the same it each other.

6. Protestant historians coprist churches are the only nities that have stood since to Christian societies, which have the dootrines of the gorpel