

THE BAPTIST.

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A FORM OF SOUND WORDS.

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

1 Tim. iii. 16. 2 Pet. i. 3. 11. 12. Lake xxiv. 44. 1 John iv. 20. 1 John v. 39.

The Godhead.

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

La. xiv. 22. Jer. x. 10. Ez. xl. 14. Deut. vi. 4. 1 Cor. viii. 6. John i. 1. 13. Rom. ix. 5. 1 Tim. iii. 16. Rev. i. 3. John xiv. 26. xv. 26. Acts v. 3. 1 Cor. iii. 14. xii. 11. Matt. xxviii. 19.

The Fall.

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

Gen. i. 27. 31. 11. 17; 11. 1. 6. Eccl. vii. 29. Rom. v. 12. Eph. ii. 3. Mark. xiv. 19. 20. Rom. vii. 14. Jer. xiv. 12. 1 John i. 8. Rom. vi. 20.

Salvation.

4. The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him our flesh, and whom God hath set forth to be 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 i. 14. Luke i. 26. 35. Acts iv. 12. Rom. iii. 20. 1 John iii. 16.

The Mission.

5. All who truly believe and obey the gospel were chosen in Christ "before the foundation of the world" by him who sees the end from the beginning; and in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit without whose influence none would ever be influenced to repent and believe.

Eph. i. 4. 1 Cor. xiv. 10. John iii. 16. 1. 12. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1. 101. 1. 102. 1. 103. 1. 104. 1. 105. 1. 106. 1. 107. 1. 108. 1. 109. 1. 110. 1. 111. 1. 112. 1. 113. 1. 114. 1. 115. 1. 116. 1. 117. 1. 118. 1. 119. 1. 120. 1. 121. 1. 122. 1. 123. 1. 124. 1. 125. 1. 126. 1. 127. 1. 128. 1. 129. 1. 130. 1. 131. 1. 132. 1. 133. 1. 134. 1. 135. 1. 136. 1. 137. 1. 138. 1. 139. 1. 140. 1. 141. 1. 142. 1. 143. 1. 144. 1. 145. 1. 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The Ordinances.

6. The ordinances of a Christian church are baptism and the Lord's Supper. Baptism is the immersion of professed believers in Christ, not in order to the remission of sin, but to declare their faith and freedom from sin; and is a sacrament to the preaching of the gospel, church membership, and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those who are deemed qualified to receive them.

1 Pet. i. 1. John x. 27. 29. 31. Col. i. 21. 22. Eph. iii. 11. Matt. xxviii. 19. 1 John i. 12.

The Church.

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

1 Pet. i. 1. John x. 27. 29. 31. Col. i. 21. 22. Eph. iii. 11. Matt. xxviii. 19. 1 John i. 12.

The Ordinances.

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The Church.

9. The first day of the week is to be observed as the Lord's day, or Christian Sabbath. John xx. 19. 26. 1 Cor. xvi. 1. 2. Acts xv. 2. Rev. i. 10.

The Remission of the Righteous.

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

1 Cor. xv. 52. 1 Thess. iv. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 35

BAPTIST COBOLARIES.

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

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

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

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

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

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

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

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

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

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

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

AXIOMS.

1. The unimpaired bodies of Christians are churches, and are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.

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

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

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

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

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

7. No church should receive the letters of, or the members baptized by, a disorderly church. It should admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

BAPTIST POLICY.

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

2. To fulfill our peculiar mission, which is, to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

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

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

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

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

7. The statement and non-compromising advocacy of these principles and this policy this paper is a duty.

Louisiana Department.

Resolved, That we at present accept *THE BAPTIST* as our State organ on the following conditions viz.:
1. A reasonable portion of the paper shall be allowed to represent our local interests.
2. That the Minister and other Baptists of the State be invited to write for said paper.
Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.

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

SERIAL STORY.—We shall commence in this department a serial with the first number of the new volume, from the graceful pen of our Viola.

NEW DRESS.—We want a new dress for the new volume. They have commenced laughing at our dirty old one, which cannot be 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 all Baptists should be Christians. I am a Baptist because I believe the doctrine taught by the Baptist Church, and the government and practices of that church come nearer the teachings of the Scripture than any other organization of men calling themselves Christians with which I am acquainted, and being a strong Baptist from principle and love of the truth, I am consequently a warm friend of *THE BAPTIST* (our paper, you know), because I believe it to be, in its editorial department, a firm and an able defender and exponent of what we, as Baptists, believe the Scriptures to teach, and as I am not much of a talker myself, I like to hear others talk, and when I hear our church or our paper mentioned, I always note what is said. Now my object is to say a word for my old friend *THE BAPTIST*. My father before me was a subscriber for the old *Tennessee Baptist*, from its birth up to the time of his death, and then I continued to take the paper until its death by the "late unpleasantness," and since its resurrection under the new name of *THE BAPTIST*, I have not missed many numbers.

Being a close reader of the paper all this time, I am free to admit that I have seen many things in its columns at different times which I did not indorse or even think worthy of a place in a religious journal, yet at the same time these very things might have suited the notions and tastes of some, and what may have seemed to be trash to me may have been food and nourishment for others, and vice versa. We must not be too exacting in our requirements of a paper which is open to the free discussion of all religious questions, as is *THE BAPTIST*.

I have always noticed that, however lax and light may have been some of the communications to the paper, when the editor spoke on doctrine, on church government and Baptist usage and history, his words carried with them the conviction of their truth. Now it is not to be expected that all men will agree in all things, or that even a few men will perfectly agree in all things. Then we must expect to find some things, even in so able a paper as *THE BAPTIST*, which we do not accept. But because we do not accept everything every correspondent to *THE BAPTIST* may write, or even though we cannot agree with the editor in all of the positions he may take, that furnishes no sufficient reason for condemning our old standard bearer and transferring our patronage and support to another paper; for what assurance have we that the new paper will suit us in all things better, or that it will be more ably edited than the old one.

I hear occasionally from Mississippi, Arkansas and Louisiana the rumblings of discontent, and a desire (probably on the part of some ambitious preacher, or maybe layman, who thinks he can run a paper as well as Bro. Graves), to establish a State paper separate from *THE BAPTIST*. You see they are not satisfied with contributing to their department, but think they ought, after seeing a few of their effusions in print, to be able to make a first-class editor, and as *THE BAPTIST* has already a first-class editor, a new paper must be started to accommodate these would-be editors. I do now and hereby enter my unqualified protest and disapproval of the whole thing. Bro. Mayfield, of Arkansas, has taken the right view of this matter, and I extend to him the hand of fellowship, and bid him God speed in his opposition to the establishment, at this time, of the *Western Baptist*, or any other paper, except our paper *THE BAPTIST*.

It takes money to run a religious paper successfully, and for this money it must rely principally upon its subscription list. Of course we do not expect our religious paper to be filled up with advertisements (yet we do not object to an advertising sheet accompanying the paper, provided they are not calculated to humbug the people), so it will require a very large subscription list to support the paper and put its price down within the reach of the poor. Now the questions come up: How many more subscribers in your State are you going to get for the new paper than now take *THE BAPTIST*? How many who now take *THE BAPTIST* will also take the new paper? How many will quit *THE BAPTIST* and give their undivided support to the new paper? How many subscribers do you expect outside of your own State? One paper is as much as a large majority of Baptists can be induced to subscribe for at one time, and *THE BAPTIST* has endeared itself to so many Baptists in Mississippi, Arkansas and Louisiana by its many triumphs over error, that I can safely predict a slim support to any paper set up in opposition to *THE BAPTIST* in either of these three States. Each of these States has a separate department in our paper, open to any proper communication, and if brethren feel anxious to run a paper and make it interesting, just let them run their own department in *THE BAPTIST*, and if their

communications are worth reading at all, they will be seen and read by a great many more people by being published in *THE BAPTIST* than in any sickly mushroom of a paper that could be started in either of the States mentioned.

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 more room, how in the world do brethren expect to raise subscriptions enough to run *THE BAPTIST* and the proposed new paper? If the subscribers to *THE BAPTIST* are satisfied with it in the main, why should an opposition paper be started? Say what you will, it would be an opposition paper, in at least the increase of its own subscription list at the expense of that of the old paper.

Our paper has weathered many a storm, and has stood in the front ranks in many a hard-fought battle with error, and although in some of its tilts with its foes it may have been wounded and scarred, yet to-day it stands forth as the champion of the denomination in its battles for truth in the South, and any attempt to establish other papers within either of the four States which have adopted *THE BAPTIST* as our paper, is but an attempt to weaken the influence of *THE BAPTIST*, for it is impossible to establish a paper in either one of these States without taking from its support. If our paper is not obnoxious to a majority of its readers or of the denomination, where is the wisdom in trying to suspend it?

We all know that it takes capital to run any great enterprise with success. It takes money to secure the services of talented men in any enterprise. Brethren who favor the establishment of more papers, where is your money? Where is your talent? Your talent might have shown itself in your department of our paper if the subscription list from your State had justified the editor in paying for it. Do you expect to do better with your new paper in the way of subscriptions than *THE BAPTIST* has done? If so, give us the reasons for such expectation.

And now, if *THE BAPTIST*, with the largest patronage of any religious paper in the South, and expressing the doctrinal views of more Baptists than any other paper, can only hold its own, what will your new paper do without any patronage to commence with? Brethren, let us concentrate our energies upon our department in *THE BAPTIST*, and if any one feels disposed to contribute his talent to a new paper gratis, let him try his hand in our department for a while first, without pay. Let us increase the subscription from our State until we have a paid editor of our department as Mississippi has for hers, and let us have one paper upon which we can employ our best talent, and make it the best paper in the land. Let us be united, for in union there is strength.

Just think of the idea of trying to run three or four papers with success in a territory where it now takes all our energies to run one, and it already well-established. The idea is absurd. If the question is agitated in earnest, more anon.

OLIVER SIMMONS.

New Hope, La., July 20, 1873.

The College Co-operation.

R. S. JACKSON.

Contrary to almost universal expectation, this matter remains as it did last year, except that the co-operation is a legal fact. Is there anything in this co-operation with which Louisiana Baptists, in any part of the State, have reason to be displeased? There is certainly given to the Louisiana Convention a *quid pro quo*. For their promised aid, whether absolutely general, to the exclusion of all other educational institutions, or only a partial co-operation, the Louisiana Baptists have received their *pro rata* interest in the property, and actually own, by as clear title as can be given, about \$25,000 of property in Mississippi College. All the rights and privileges that are enjoyed by a Mississippi student are guaranteed to matriculates entering from Louisiana. Surely there is naught here for complaint.

The co-operation does not interfere with the existence and support of our own State institutions, as will be readily seen from page 19, proceedings of the Convention of 1870, held at Minden. There is no room for jealousy on the part of any Louisiana college or institution concerning this matter. We may very easily know from comparison that Mississippi College is far in advance of any denominational school in our State. Should the College grow as it ought, should its endowment be increased to \$500,000, as it must be in the course of a few years, its position as a great central university will demonstrate the wisdom of the co-operation. We have no such institution in the Southwest as our College should be in the course of a few years. Other denominations have them; the Episcopalians have their "University of the South," the Presbyterians General Assembly is preparing for a "Southern University," the Methodists already have their "Southern University," and soon will have their "Vanderbilt University," and we—well we have a number of good colleges supported by the patronage of our State Conventions. It will be suicidal to abandon these for the sake of co-operation in a grand university, for many persons will patronize a State institution within easy reach who never will send their children into a neighboring State for even superior advantages. It is a great pity that every Baptist Association is not able to support a first-rate academy. There is certainly need enough. So long as the colleges of Mississippi and Louisiana bear their present geographical relations to each other, the limits of their respective patronage are fixed. There is simply no competition between them. When railroad facilities shall lessen distances, then we trust that there will be still room enough for all, and to spare, besides that the co-operation college will then be a first-class university.

Letter from Peter Hill.

He has a Word or two to "Observer," and a "Friend"—*More About Grip Town—A Branch About "Observatory Hill"—The Dry Grip—A Shot at Some Folks in Mississippi—A Good Tree in the Town of Good-Will—Bids His Readers Farewell.*

DEAR BRO. ENROB:—It always affords me pleasure to know that I have the approbation of my brethren, and that that approbation is elicited from the acknowledged fact, that I have been instrumental, in some humble measure, at least of doing good. I do not expect to please all, nor have I done so. In writing as I have, I have done so from the conviction that though a painful, it was a necessary duty. My articles have been written for the most part while my heart was aching, and my cheeks bedewed with tears. My endeavor has been to attract the attention of my brethren, to get them to think, to wake up, for a storm is coming that will try every man's work of what sort it is; a warfare that will put every man's courage to the test. I have striven to give a true picture of facts as they exist. Observer comes forward and testifies that these facts are true, and "a friend" says I have done some good, and encourages me to write on. I thank them for these words of cheer, and I hope that these dear brethren, whose pens have been awakened to action, may continue to write, at least occasionally, for our department of the paper, and exert themselves to extend its circulation.

As Observer and a friend have paid their respects to delinquent preachers, and left me to attend to the

HOLD FASTS AND GRIPS.

I will resume by saying that the facts concerning Grip Town are literally true, and the great trouble is that the evil seems to have spread; it seems to be contagious, and worse than the horse disease. It originated somewhere and broke out at Grip Town. You see they had been living in a very careless way for some time, and this disease broke out in the soil prepared for it. Sanitary measures had been neglected, and the whole body corporate become more or less affected. Now, no wall could be built high enough around Grip Town to prevent the contagion from spreading, and I fear from the observations of Observer that a branch of Grip Town has fallen near by and taken root not far from "Observatory Hill," and is spreading itself like a green bay tree, for he finds a Grip Town church with a pastor, while the one that I alluded to had starved without his pastor, and did not seem to care much whether they lived or died. It is a terrible disease, brethren. Be careful you do not catch it. It has been in the world a long time. It influences men to bring the halt, the lame and the blind as sacrifices to God, which thing God abhors. In Bunyan's time the vine of covetousness came creeping over the wall, and those who ate of the fruit of it immediately took the

DRY GRIP.

We think this is the same disease, and when you see a man looking at you like he thought you were an impostor, and gives you to understand as much, you may rest assured that he has got the dry grip mighty bad, and will require a considerable amount of skillful treatment to cure him. When you hear men talking about the "money-preacher," you may rest assured that all such folks are troubled with the dry grip.

NOW, OBSERVER.

wants to know if this lamentable state of affairs is not attributable to the ministry, and if they are not to blame more than anybody else for the spread of this disease among our churches. I rather think that Observer is good at guessing—that his observation contains more truth than error, for I reckon that some of our churches would almost think that Judgment Day had come if their pastor should attempt to enforce upon their minds the absolute truth of God on this subject. But I am not going to place all the blame upon our ministry; they have enough to bear, and they suffer severely enough for their unfaithfulness in this matter. I am going to say a hard thing, and I want this brick to hit hard, and I want it to strike where it deserves, and if you hear anybody complaining about it, you may know that this shot has struck at the right place, roused the guilty and set them to limping. Any church that will receive the services of her pastor, and will not give to him that which is just and equal for services rendered, and especially when he has need of it, does not deserve the name of a church of Jesus Christ—they belong to the hold-fast tribe. Pretty strong language you say. Is it any stronger than the word of God warrants? Let us see. "No man goeth to a warfare at his own charges." But here is a man fighting our battles; with and for you, he labors at his "own charges." Paul did this once, but he did it on account of the "hardness of their hearts," and for which he "praised them not." Again, "the laborer is worthy of his hire," but you don't consider your pastor as worthy of anything but to serve you at his own expense. Again, "do ye not know that they which minister about holy things live of the things of the temple?" and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. You treat your pastor as though he was ordained to serve you at his own expense. Is this right? Is it obeying the divine instructions? Can such a church claim or expect the divine blessing? Does not God say to all such, "ye have robbed me in cults and offerings?" Don't get angry, brethren, at the plainness of my speech, for my heart is sad even while I thus speak. Oh, that our poor efforts may be blessed of God to the awakening of our churches on this subject, and to arouse our poor disheartened ministry to renewed diligence, to greater consecration, more fervent zeal, and faithfulness sufficient to declare the whole counsel of God.

"Whenever you find one of our members that do nothing for the support of the gospel, you may say of a truth there goes one with a deadly disease about him; he has got the dry grip (poor man), and if he is not cured it will squeeze the life out of him. When you probe a wound, the patient will flinch, and sometimes get mad and want to fight. Well, we must not mind that; we must go on all the same, and try to save the poor man. "He that turneth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins."

ANOTHER EYEL.

in our churches is the want of a good, wholesome, healthy discipline. There is too much of a disposition to pass over offenses lightly. Our motto must ever be a pure church, and a pure Christianity. We must throw our Jonahs overboard, and the sea of God's displeasure will cease from raging. We must cast Achan out of the camp, and then Ai will fall, and we shall go on conquering and to conquer, till the last battle is fought, the victory won, and we enter through the gates into the city which hath foundation, whose maker and builder is God.

We must put away from us every evil thing. Every whisky-seller must be thrown overboard. I don't know that any of our churches tolerate such a nuisance, but if there is one that does, I simply say, "be sure your sin will find you out."

I hope our brethren across the big river will not take it amiss if I throw a brick at some of their folks, for according to their own showing, a mark shows so fair that I can't resist the temptation to throw hard and hit.

A WHISKY-SELLING PREACHER.

In *THE BAPTIST* of the 14th of June, I find an article in the Mississippi Department of the paper, in which we are informed by the writer that he was present at a certain church where sat a vendor of the ardent as Moderator, that the church refused to deal at once with two of their offending members who had imbibed too freely of the essence of corn—that the matter was laid over until next meeting. The writer wishes to know what the editor, or any of the contributors to the paper, think of this preacher and this church.

I presume that the preacher was a member of the church in question; if so, the church could not have consistently acted otherwise than she did at that time, for her first act should have been to deal with and discipline the Rev. drunkard-maker, for if it is right for the one to be engaged in a drunkard-making business, it is equally right for the other to dram-drunk as much as they please, and get drunk when they list. We know that both are condemned by the word of God, hence the first business of the church should have been to throw that whisky-selling preacher over the fence, "for the destruction of the flesh," and then to have thrown the drunkards he had made after him. He has no right to be engaged in such a business, to pretend to serve God while he is serving the devil with all his might. Brethren, let us get clear of all such rubbish; such men are a blot on Christianity, a disgrace to the cause of Jesus, and must be made to feel and know that such conduct cannot be tolerated. We must put the seal of our condemnation upon all such men. A whisky-selling preacher, I repeat, put away that evil thing from among you.

A GOOD TREE.

In the town of Good-will, on Grace street, there is a little church, not noted so much for its wealth as for its spirituality, nor can they boast of a large membership, but they pay their pastor well, so that he is without carelessness. He is enabled, through the liberality of his brethren to give his whole time to the work of the ministry. They have a very interesting Sunday-school, their prayer meetings are soul-strengthening and heaven-inspiring. It is pleasant to spend a season with this people. God's blessing seems truly to rest upon them. Somehow there is always a little money in the treasury. This church is the very opposite of Grip Town and Hold-Fast Church.

In comparing the difference between these two churches, I began to inquire into the reason of this difference. Grip Town is by far the most wealthy, yet our church on Grace street, in the town of Good-will, gives as much in one year as Grip Town gives in ten. In my investigation of the matter, I find that *THE BAPTIST* pays regular visits to every family of our "Grace street church." I find further, that the pastor is a warm friend of our paper. He is earnest in the cause of missions, and frequently instructs his people in the duty of giving regularly and systematically. I find further, that the deacons are faithful men, that they use their office well, and thus exemplify the truth, that they that use "the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." Hence I find that all the members of Grace street esteem it a privilege to give to the cause of Jesus. The agent for missions is always welcome among them. You never hear them talk about hard-times as an excuse for not giving; they only regret that they are not able to give more, and they invite the agent to come again. You never hear them say, "we can't give anything to this cause, because we have not paid our pastor;" they would be ashamed to make such a confession as that, for they are strangers to such a disgrace as that. They cannot understand how any church professing to love Jesus can be content to have dishonestly branched on the frontlet of their house. You never hear any of the members of Grace street say, "we have got our house to repair, and therefore we can't give anything to the cause of missions." None of them would dare say, "I have just given twenty dollars for political purposes, and can't give anything to the cause of Jesus" now; they would expect the earth to open and swallow them up after that. They cannot re-

alize how a lover of Jesus can act and talk that way; they cannot understand how a man can be a Christian who tightens his grip upon his pocket-book and whisky-bottle from the cause of Jesus. They cannot understand what kind of religion such people have, who, if they give to the cause of Jesus at all, dole it out in such a doleful way, with such a long face and such a heavy sigh, and groan about to many calls and times so hard.

OUR GRACE STREET FOLKS.

can't solve the problem how one can be a true worshiper of God and withhold his gifts. They think that true devotion to God includes the pocket-book in that devotion. They conclude that to pray "thy kingdom come" is hypocrisy, unless we contribute for the advancement of that kingdom; that to sing "thy kingdom come" is heartless mockery, unless we give something to make it fly. They feel that it is more blessed to give than to receive. On this principle they act. The motive is love to Jesus. They feel that they are not all their own, hence are true worshippers; are blessed and made a blessing to all around them.

Oh, that all our churches were like this church, that all our pastors were like this pastor, and all our deacons like these deacons. If they were, what a mighty change there would be in our poor dear State—how many destitutions would be supplied—how many hearts made glad—how many songs of praise would go up to the God of salvation from lips now unused to hymn the glory of his name and the greatness of his salvation. Why is it not so? Alas, alas, the acid-fasts and grips are so numerous. Brethren, let us pray for better times—let us pray for the conversion of the hold-fasts and grips, if peradventure the Lord may give them repentance, and let us not stop praying for them, but let us labor for their conversion.

I know I have said some plain things, some of which may be considered by the fastidious as wanting in dignity and unbecoming the columns of a religious newspaper, but dignity had tried and failed to reach the case. I have written as I have to attract the attention of my brethren, and arouse them from their guilty slumber. Brethren, I love you, I love the cause of our blessed Master, and I have written as I have that I might send the truth home to your hearts. In every vein of humor there was a dart intended to pierce between the joints of the harness of the guilty, and arouse them "to see themselves as others see them," and as God holds them.

I am glad to be able to say that there is an improvement already begun among our churches and ministry; our cause is more hopeful than it was, but there is much room for improvement. Dear brethren, let us be faithful and press on and on in the work given to us, until our poor dear State shall be brought under the saving influence of the gospel of Christ. Now, my dear brethren and friends, farewell. I may not trouble you with my scribbling again; this may be my last shot, and I want you to consider it well. Bear with my folly, but heed the truth. Yours, hopefully, PETER HILL, Ridgeville, La., 1873.

To Oliver Simmons.

MY DEAR BRO.—Thank you for your letter. Excuse me for not complying with your suggestion as to laying aside my shield. Excuse me for declining to say whether I am pastor, deacon or layman in the vineyard of my Master. The man is naught, the truth is everything. Perhaps some's whip, like the medieval monk's, is laid heaviest on his own shoulders. Perhaps he could satisfy curiosity-hunters concerning all his personal religious affairs, but he is not yet before the judgment. Let his words be criticized, let his teaching, warning and rebukes be tried by the word of God, if true, let God be glorified and praised, and let the poor author remain in obscurity behind his shield.

Should I say yes to your question—"I wonder if he is a pastor?"—and then proceed to justify my pastoral conduct, and profess, like a certain ancient class, that I am in the full and laborious discharge of all the duties of the office, I am sure that my satiate brother Oliver would raise his hands in holy horror and cry, "what a Pharisee!" On the other hand, should I confess to as much neglect and disgraceful inconsistency as others stand accused of, then would he and many other brethren "willing to justify" themselves, chuckle "thou that preachest to others, dost thou not preach to thyself?" You remember, my well-meaning brother, how the Pharisees and opposers of Christ attempted to destroy the effect of his teaching by accusing him as an individual of inconsistency. I beg you not to fall into the same error concerning your unworthy brother. Fall to, lay hold, let us wake up our brethren with the truth, and let the instruments be in obscure humility.

It appears from your letter that you are in the deacons' camp. Well, when the lash smarts, I can't much blame the "galled jades" for wincing. I am glad "the arrow hit the mark." You are indeed the very man I meant to hit; and while I am astonished that you, who know so well wherein a pastor may fall, should be under the necessity of confessing such practical ignorance of the duties of your own office, I feel grateful to my Master that you promise more faithfulness for the future. Our deacons are doing well now. God has blessed us in giving to us a spirit of work, of systematic effort, and while we are as children in their first school-days, yet we "thank God and take courage;" we are going on by God's grace "unto perfection." May we all, by the grace of God, sacrifice selfishness for Christ. Fraternally, SERRA.

COLUMBIA tells us of a man who had such an overwhelming self-esteem that he was never known to speak of himself without taking off his hat.

Baptist Doctrines, Principles.

IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion. 5. That an immersion is the only one faith in the burial and that one Lord. See Rom. vi: 4-6; 1 Cor. xv: 29; 1 Peter iii: 21.

1. The Grace of God, the only Hope and Faith in Christ, the only Justification.

3. The Word of God the Instrument Spirit of God the Agent in the work of man.

4. Each visible Church of Christ is scripturally immersed believers and their unconcerned children (on probation), associated by mutual consent to obey and execute all commands of Christ, having the same organization, officers, and ordinances of the Church, and independent of all other churches, and of all other ecclesiastical law-giver in Zion but the Lord himself; no law he has not enacted. Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Acts ii: 41, 42.

5. The "Lord's Supper" is a commemorative ordinance to be observed by a Church of Christ as such (that capacity), not as a test of Christian personal feeling of one communion another, as Pedobaptists erroneously only to show forth Christ's death again; and being a Church act, it is denoted ally, a symbol of Church relation; consequently, only those churches can in this ordinance that agree in faith and practice. The member of one church (the same faith and order) can communicate of another only by an act and not by right, for each church is being made the guardian of the sacred feast is invested with the discipline those whose relations gives the right.

6. Christian Baptism is the immersion in water by a qualified minister in the name of the Trinity, in view of the burial and resurrection of Christ, as a death to sin, union with consecration to his service. One, therefore, can answer this design, of baptism cannot be made except "the children of God by Faith" and xxviii: 17; Mark xvi: 16; Acts viii: 12 to the close; Rom. vi: 4; Gal. iii: 25, 27.

Burying in water of one dead is only a likeness; since the burial of a body, the only "likeness" or representation in the world, for it is called the likeness.

IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone with human devices or traditions, 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 plain examples.

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

4. Every positive law, ordinance in the church, not expressly commanded, is positively forbidden, since the law of one thing is the prohibition of every other human invention and tradition, baptism, sprinkling, pouring, practiced for religious rites, for which warrant can be found, and a sin.

5. Christ gave no men, society of authority to traffic with the ordinance of his Church or Kingdom, or change his laws, and substitute another. To surrender what he has is treachery—to change them, treason.

6. Principles can neither be compromised.

IMPORTANT FACTS.

1. All scholars, critics and trace note, unanimously declare that the (1st) and leading significance of it is to dip or immerse, while some of scholars of any age, affirm that it was so.—[Liddell and Scott, Cambridge.]

2. Standard historians (manuscripts, primitive and apostolic baptism was by the immersion of believers in the name of the Trinity.—[Stewart, New York.]

3. Nearly all standard Pedobaptists admit that the Bible does not contain command for, or example of, and there is the utmost disagreement among them on what ground what purpose it is to be administered.

4. All standard historians unanimously that the government of the apostles was purely democratic, (that is, people or membership), and all the present republics. All religious legislative powers, and clerical governments, (that is, in the land, or a few as a session), are anti-republican tyrannies which are unlawfully countenance, and should be, in any way, recognized of churches,

Baptist Doctrines, Principles and Facts.
IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. vi. 5. That an immersion in the profession of that one Lord. See Rom. vi. 4-6; Col. ii. 12; 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 Justification.

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

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

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii. 16 and xviii. 17; Mark xvi. 16; John iii. 2, 3; Acts viii. 12 to the close; Rom. vi. 4; Col. ii. 12; Gal. iii. 26, 27.

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

IMPORTANT PRINCIPLES.

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

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

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

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

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

6. Principles can neither be *conceded* nor *compromised*.

IMPORTANT FACTS.

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

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

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

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

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

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the traditions of the gospel through all ages.—(The *Tellurian*, p. 36.)

Arkansas Department.

The Christian should make every day a day of prayer, and allow religion to be a part of his life. There is no middle ground between Orthodoxy and Baptism. All the sects prevailing, and all spiritualists are branches or offshoots of the Catholic olive tree, and they are with its partners of its root and its fruit. (J. S. J. Adams).—Rev. J. T. TAYLOR, Ep. of Straburg.

The Mutual Relation of Baptism and the Communion.

GEORGE D. B. PIPPER, D. D.

[We have been waiting for some weeks for the space to publish the able lecture of Prof. Pepper, of Crozer University, Pa., on the relation of baptism to the Lord's Supper. We bespeak for it a studious perusal by ministers and members. He firmly asserts that baptism introduces into or "adds to the church," and in this sense is the door into the church, which we have constantly advocated. No one can enter the "kingdom of heaven," which is the church of Christ, except he is born of water.—Ed. B.]

The question, "What is the mutual relation of the ordinances?" presupposes an answer to the question, "What are the ordinances?" The relation plainly depends upon the nature, unless it be wholly arbitrary and fixed solely by authority. It will be assumed that the views current among Baptists as to the nature of each ordinance separately are correct, and no proof will be adduced in support of those views, except incidentally, as such proof may help to bring into greater clearness the relation. And yet a word of explanation as to the nature of each ordinance seems to be required at the start. In each there is a prescribed external act. There is a definite something which is visible and outward. That is the only thing witnessed by a spectator. But that alone is no more the ordinance than the visible body is alone the man. There is also the prescribed design of the act—a design which belongs to the rite as appointed, and which is also to be in the mind of the subject, at least germinally. Beyond this there are prescribed conditions to be realized. Finally, all is to be done by the subject in a spirit of obedience. Now, it is plain that the external factor of either rite might be present and some one or all of the others be wanting, or the external might be wanting and some one or all of the others be present. As an unregenerate man, for a base purpose, may perform the outward act, so a regenerate man, with the true baptismal spirit of obedience, under the true baptismal conditions, and with the true baptismal design, may, through error, perform another than the prescribed external act. In the sphere of the outward this man is all wrong; in the sphere of the spiritual alone he is all right. Baptism as a visible ordinance he has not. To the eye of man, for which the outward rite was prescribed, he is unbaptized. As he stands before the eye of God, in the realm of spirit, he has obeyed the command to be baptized. The same principles hold in respect to the communion. We thus see that each ordinance is, in this discussion, to be considered in its integrity, since it is the mutual relation of baptism and the communion that is sought—of ordinance to ordinance, not of fragment to fragment. Thus, too, it will be seen that the assumption that only the immersed have been baptized implies neither that all the immersed have been truly baptized, nor that all not immersed are still acting in a spirit of disobedience to the Lord. We pass no such judgment upon them, either in thought or by the implication 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 these two questions:

I. WHAT IS THE RELATION OF THE ORDINANCES TO EACH OTHER?

II. WHAT IS THE TRUE DOCTRINE CONCERNING THE MAINTENANCE OF THIS RELATION?

The first inquiry leads us more into the field of theory, the second into that of practice; but no correct answer can be given to the second until the first shall have been correctly answered.

I. WHAT IS THE MUTUAL RELATION OF THE TWO ORDINANCES?

1. They stand to each other as co-ordinates—in the relation of co-ordination. They are of the same order, rank, value, dignity. The one is not the subordinate, subject, or inferior of the other, so that the one may rule, modify or displace the other, or in any way claim or receive a pre-eminence over the other. This position is so obvious as to make its formal treatment seem superfluous, yet so important as to justify any attempt to emphasize it.

Looking to the origin of the two ordinances, we find them invested with the same authority. We need raise no question here as to Judaic baptism or as to Judaic love-feasts. Whatever the historical connections of either ordinance, whatever the occasion giving rise to either, the express appointment and command of Christ made each ordinance Christian, and gave to each its sole, whole authority. "Go ye into all the world, baptizing." "This do in remembrance of me." The same lips uttered the two commands, the same Lord gave the commands equal authority.

Looking to the perpetuity of the rites, we find them co-ordinate. That they are to continue to the end of time, invested with all their original authority, is the almost universal conviction of Christendom. We find given their law, with no limitation as to time indicated, with no authority to repeal delegated. But we are not left to inference, obvious and sufficient as it would seem to be. To the commission to preach the gospel and baptize is annexed the specific designation of the extent of time, "Always, even unto the end of the world," while of the communion it is said, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come." The coming of Christ is at the end of the world, and the end of the world is at the coming of Christ.

Thus, with a statutory precision of statement, the great Lawgiver fixed at the same point the limit of continuance for the two.

Again, looking to their design, we see co-ordination. To avoid repetition, this point will not be expanded. It is enough to say that they both relate to the same inward life, and to that life in the same way or ways. If the one presupposes the life, so does the other; if the one expresses the life, so does the other; if the one is a means for the development of the life, so also is the other. They stand related to the same Source of life, and in the same way. With equal distinctness and emphasis they set forth Jesus Christ as Savior, body forth to view the atonement as the central doctrine of the gospel, the central truth of moral government, the central fact of human history. So, also, in the constitution of the church, the function of the one is as essential as that of the other, and in general is of the same kind. To state these points is to prove them, at least to Christian men. They need no proof. It is not that each rite has not its own distinctive characteristics and serves not its own specific ends. This, too, is no less evident; but in the respect of design, all that goes to determine rank, value, dignity, may be affirmed of both alike.

In their constitution, also, we find co-ordination. The constituent which meets the eye is an external physical act, as destitute of moral character and value, taken by itself, as is riding or walking. It is, in both cases, a voluntary act of the individual, yet not of the individual as unrelated. Association with another party appears in each. The unseen spiritual constituent is related to the same life and in the same radical essential manner. It is the same life expressing itself according to the same law of both authority and divine adaptation—in the one case as a beginning in the other as a continuance.

The conjunction of the inner with the outer is of the same nature in the one as in the other. Thus we are led to the same conclusion whether we look to the origin, the perpetuity, the design, or the constitution of the ordinances. We find no subordination, no superiority. They stand on a common level and have equal rank. Whatever respect is due to the one is due to the other, whatever despatch is done to the one is in principle done to the other. They stand before us clothed in a like beauty and sublimity, claiming equal admiration and honor. View them as we will, in their relation to Christ and to God, or to the believer, or to the church, or to the world, we cannot discriminate. He who makes of one fully pronounces both foolish. He who sees in one wisdom calls both wise. They stand or fall together, for, because of their co-ordination, no reason could be devised for maintaining one which would not demand the maintenance of both. And this is the testimony of all history within and without the church, whether we look to the judgments expressed or to the practices maintained.

2. They are related to each other as antecedent and consequent—Baptism the antecedent, and the Communion the consequent. Perhaps it may seem that, as here stated, this position also is to every Christian self-evident, and hence needs neither proof nor development. There may seem to be wanting another word to make the proposition worthy of discussion. If it were to run thus: Invariably related as antecedent and consequent; this might bring the position within debatable territory, and justify an effort at debate. 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 maintenance is indispensable; or, in current language, whether baptism is an indispensable prerequisite to communion. That question shall have attention in its own time and place. Here the question is on the relation of the two ordinances as antecedent and consequent. And since the ordinances, as ordinances, are just what the Lord ordained them to be, one thing, and not any thing different, if they are once in nature antecedent and consequent, they are and must be, as respects nature, ever and everywhere antecedent and consequent. If they were such when and where Christ instituted them, they are and must be such universally and infallibly. They can never cease to be such, for they can never cease to be just what they were. Some other things bearing the same names may bear an opposite relation to each other, but we have here to do with nothing else than the ordinances themselves.

The first evidence for our position lies in the known nature of the two ordinances. And in the word nature is here included the design, and, indeed, all that goes to constitute them what they are. This is a legitimate, and, in some respects, the most satisfactory kind of evidence. Sovereignty is not arbitrariness. God's will of command and his will of control ever accord with the divine reason. A bare command satisfies faith, but reason perceived satisfies reason. The ordinances in large measure interpret themselves, and this interpretation is confirmed, clarified, and enlarged by Scripture. We can, therefore, approach this part of the subject with confidence and hope.

They have each three interdependent yet distinct characters and uses. Each is at once an act of faith, an exhibition of truth, and a component of church organization. In the first particular it is a deed, in the second a word, in the third a thing. The first element is purely personal, the second general, the third ecclesiastical; the first transactional, the second declarative, the third constitutive. In the first something is done, in the second something is shown, in the third something is formed. Let us take up these three characters successively, and see whether in every part, from first to last, they stand as antecedent and consequent.

As a personal transaction, baptism is in Scripture comprehensively denominated "putting on Christ." Gal. iii. 27. "For as many of you as were baptized into Christ put on Christ." This is first done as a purely spiritual act in the first spiritual reception of Christ by faith; it is done in word by the spoken confession of this faith; it is done sacramentally, or in the way of ordinance, in baptism, and only in baptism. The purely spiritual act embodies itself in the appointed outward act, and therein completes itself. The communion, on the other hand, is comprehensively denominated the communion of the body and of the blood of Christ. But communion with the Lord, in the sphere of the purely spiritual, is the act of a soul that has put on the Lord. It is the continuous act by which the divine life, already originated in the new birth, is sustained, nourished, and perfected. The communion is, in the sphere of ordinances, this invisible fellowship—its embodiment and completion. Such, in general, being the nature of the two acts separately, their relation is manifest. They stand as the inner acts which they embody. Origin precedes development. Creation cannot follow preservation. We come to Christ before we commune with Christ. If regeneration is the antecedent of sanctification, baptism is the antecedent of the Communion. As the soul comes once, and only once, into union with Christ, as in fact it never does dissolve this union, and on God's word, could not be renewed again to repentance if it were to dissolve it, in no man's case is there a foundation in experience for baptism after the communion.

If the complex personal acts of baptism and communion were each analyzed, the same relation of their constituents would be seen to exist. Baptism is a separation, a first separation, from a previous life of sin, from a Godless world, from a state of condemnation; it is a washing away of sins once and forever, an act unto pardon. Communion, on the other hand, is the act of one who has been separated, who is separate, to whom separation is an accomplished fact, a permanent condition, an acknowledged characteristic of one who has been pardoned. Thus the act of death to sin, of renunciation of the world, the whole active voluntary separation from the evil, which has its prominent place in baptism, is presupposed in the communion. Baptism, again, fronting toward Christ, is a consecration to him, an accepting of him, an identification with him, with his people, with his cause. It is taking for the first time, and once for all, the Christ side instead of the world side, the Christ life instead of the world life. But what is communion? It is from first to last, in all its elements, the act of a friend with a friend. It presupposes the completion of the union, the stability of the union, and within this union it wholly moves. This is why, in baptism, we have none of the festive element, while the communion is predominantly festive. There is all the difference that exists between a birth and a feast.

We see, therefore, that the two ordinances, as personal acts, stand as antecedent and consequent, whether we look at them in the 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 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 co-e communion is but the logical sequence of your views of baptism. I can't see the consistency of those who claim immersion only as baptism and then practice unrestricted communion." We reached Jacksonport

on the evening of the 23d of July, and, by previous arrangement, preached in the Methodist church. This is a town of about 1500 inhabitants, and is a considerable place of trade. It is situated at the mouth of Black river where it unites with the White, and is in three miles of the Cairo and Fulton railroad. The Methodists, Presbyterians and Episcopalians have congregations here. But also for the Baptists; they have no house, and if there is an isolated member there, I do not know it. I was received by the people very cordially, and I have no doubt a good preacher, under God, could build up a good church here. Will not some of our brethren who live near a railroad visit Jacksonport and preach to them occasionally? Who will go first? Let this place be neglected no longer.

At midnight of the 23d we took the cars, and just before daylight we were at Austin.

We took breakfast with my esteemed brother Murrell, who is known in The Baptist as An Old Fashioned Baptist. We spent the day with Eld. R. J. Coleman, the pastor at Austin. I preached at this church at night, and next morning by 9 o'clock was at the Sunday School Convention.

where we met a number of genial brethren and sisters. The Convention sermon was postponed until night, and the body organized by D. B. Turner, Esq. of Searcy, Ark., as President, and Bro. Blakewood, of Little Rock, as Secretary. After organization Eld. R. J. Coleman was elected President, and Bro. Blakewood Secretary. Most of the speakers on the published programme were absent. Bro. M. Green made his talk on "Apostolic Sunday-Schools." Bro. W. A. Forbes read a good essay on "The Best Method of Teaching," and Bro. C. T. Scarf read a good essay on "Christ, the Model Teacher." I was sorry to observe that so large a portion of the precious time of the Convention was taken up in discussing un-

important resolutions and in debating rules of order, which did not tend to further the interest of the Sunday-school cause. I was pleased to notice the Christian spirit that characterized the discussions. The brethren of Pleasant Hill Church and vicinity enthusiastically entertained the Convention. Bro. W. W. Keep did most of the preaching while I staid, and the people seemed to be delighted with his sermons. Many are saying, "Let us have Bro. Keep for editor of our department." What say all the brethren in the State?

From the Convention, in company with Bro. T. A. Reid, I returned to

PINE BLUFF.

where I preached on the night of the 29th of July. Since the cholera panic in this place our cause has been waning here. The pastor, Bro. Reid, proposes to spend the month of August in missionary labors among the people of Arkansas river bottom, and on the first Sunday in September, assisted by Bro. Keep of Little Rock, he proposes to commence a protracted meeting at Pine Bluff. May the Lord be there to bless and revive his work. From Pine Bluff I reached

HOME

on the 30th and found the health generally good, and the best crops we have ever had. I feel to thank God and take courage. On the morning of the 31st I went to Center, where a large assembly was met to listen to the debate between Rev. N. E. Watson and Eld. J. F. Griffin.

THE DEBATE

lasted two days, and was ably conducted. Of the arguments, pro and con, I propose to speak in a few articles that shall succeed this. Bro. Griffin showed himself entirely equal to the task, and presented a chain of arguments, not one link in which Mr. Watson could even bend, much less break; while on the other hand, Mr. Watson's sophistry being a rope of sand, naturally fell apart with its own weight. From the debate I went to

HICKORY GROVE CHURCH,

where I preached on Sunday the 3d of August, and in the afternoon Bro. Griffin baptized a sister from the Methodists. The meeting protracted, and we have had from 10 to 14 penitents each service since. Two professed faith in Christ last night, and still the meeting goes on with increased interest.

J. B. SEARCY.

Appointments for the Ministers' Institute.

The following brethren have been appointed to lecture on the following subjects, connected with their names respectively, at the next meeting of our Institute, which will convene, in connection with the Arkansas Baptist State Convention, commencing on Thursday before the first Sunday in November next, with the Union Baptist Church at Little Rock:

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 Commonwealth and the Christian Church—Eld. J. K. Graves, of Memphis, Tenn.

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 attending the Convention. Let the brethren 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 writing, in a reasonable length of time, there will be charges preferred against him for neglect of his duty as a Christian, and he be excluded from the fellowship of this church until he shall report to this church.

A. YATES, Mod.
P. H. WILLIAMS, Church Clerk.

DEAR BRO. GRAVES.—As clerk of the First Baptist Church at this place, I have been directed by the church to find out, if possible, where our absent members are, as some members whose names are on our books have not been heard of by the church in several years. The church wishes to keep her members in sight, not to say under the shadow of her own wings. It may be possible that some of our absent brethren and sisters have been gathered home to rest; but if they are living, the church wishes to know their whereabouts. Below I give you their names, hoping as they read the columns of The Baptist that they will report to us without delay: Brethren W. N. Foster, W. Simpson, Howard Allen; Sisters M. Hellen Williams, Mary H. Babe, Mary Rosemond, and Elizabeth Wilson.

If any of the above members are living, and should chance to see our appeal as to their whereabouts and condition, they will please let me know whether they have at any time drawn letters from this church, which may have been done during the war.

I would be glad 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.

ANABAPTISM.—A writer in a Methodist exchange says: "I know of one Methodist minister, and he is a presiding elder, who is willing to have it known that he will baptize any worthy candidate who may present him self. Without reference to his baptism in any way. Is he worthy of censure or of approval?" Of approval, if he means to bear testimony that infant baptism is a nullity; of censure, if he believes that the ordinance as administered in infancy is valid, he nevertheless repeats it.

Southern Baptist Publication Society.

OUR AGENT.

We have engaged this column to act as agent for us this year. We want to complete the endowment this year. We cannot visit you all personally, and we offer you this opportunity to enroll your name among the founders of this society, that your children may have a voice in its direction after you are no more. You are not called upon to give, but to invest as you would in any other stock company. Any of you can sell or transfer your stock to a child as you can any other stock. It is expected that, when once in full operation, the 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 stockholder a distributor to the extent of his dividend.

READ THE TERMS.—Whenever a subscriber pays up in full he will receive ten per cent. from the first day of the quarter following (i. e., if he pays 10th of March, his certificate will date from the 1st of April), in the publications of the society; and when the society comes into operation he will receive the annual dividends in its publications, to be selected by himself. These he can sell if he does not wish to use.

Let every one pay one-half at least, and his entire share if he can, by the 10th of March, to secure a great bargain in a home to work in.

CONSTITUTION.

ART. 1. The name of this Society shall be the "SOUTHERN BAPTIST PUBLICATION SOCIETY."

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

ART. 3. The sum of \$50, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society. It is specially provided that no one shall be allowed to represent by ballot more than \$1000, or to hold more than \$2500, except by special permission of the Board of Managers. It is also provided, That each stockholder shall be promptly paid the dividend upon his stock declared 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.

ART. 4. The Officers of this Society shall be a President, 14 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected annually by ballot, and who together shall constitute a 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 shall constitute a quorum, who shall receive a liberal compensation for the time given to the Society's business.

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

ART. 7. The Society shall meet annually, at such time and place as the Board of Managers may appoint. Special meetings of the Society may be called by the President, or Corresponding Secretary, upon application of the Board of Managers.

ART. 8. No Officer, Manager, Agent or Colporteur of the Society shall be eligible to office, or to 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.

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

ART. 10. The following shall be the 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, S. C.; M. P. Lowrey, Miss.; D. B. Entwistle, Ala.; B. W. Blakewood, La.; W. M. Lee, Ark.; J. B. Link, Texas; J. M. Wood, Ga.

Treasurer.—S. G. Craig.
Corresponding Secretary.—W. W. Phillips.
Recording Secretary.—W. W. Keep.

BOARD OF MANAGERS:
C. B. Young, Miss.; E. R. Serrum, Tenn.; J. B. Searcy, Ark.; Dr. F. Conrady, La.; G. A. Lottin, Tenn.; Dr. Robert Kella, Miss.; J. L. Verser, Tenn.; J. F. B. Mayes, Tenn.; J. W. Dillard, Tenn.; John Glass, Tenn.; E. M. Parks, Tenn.; N. Flood, Mo.; W. P. Bond, Tenn.; P. L. Bell, Tenn.; J. B. Canada, Tenn.; W. C. Grace, Texas; R. G. Barless, Tex.; W. D. Mayfield, Ark.; M. S. Buckley, Ark.; W. E. Peun, Texas.

BUSINESS COMMITTEE:
J. B. Graves, President.
W. D. Mayfield, Secy.
J. W. Dillard, Treas.
S. G. Craig Treasurer.

On the first of January, 1874, and 1875, in equal instalments, \$1000 to be paid to the order of J. B. GRAVES, President.

Southern Baptist Publication Society, 215½ Yellow.

Value received.

This Note is to be used no later than before January 1, 1875.

On the first of January, 1874, and 1875, in equal instalments, \$1000 to be paid to the order of J. B. GRAVES, President.

Southern Baptist Publication Society, 215½ Yellow.

Value received.

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Southern Baptist Publication Society, 215½ Yellow.

Value received.

This Note is to be used no later than before January 1, 1875.

Mississippi Department.

ELDER M. P. LOWREY, Editor.

All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi. No notice will be given to any correspondence unless it is sent to the Editor at Ripley, Mississippi. No notice will be given to any correspondence unless it is sent to the Editor at Ripley, Mississippi.

Mississippi Letter-Box.

J. R. HEARS, Lexington.—I cannot promise to publish the address you refer to without seeing it. It would depend somewhat upon the length of it, and its fitness for the columns of a religious paper. My space being limited, I must give preference to such articles as will be interesting and profitable to the largest number of readers.

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

E. J. CALAHAN and E. F. HATKIE, Corinth. Thanks for the kind invitation. Will attend your Association, D. V.

Summary.

THE SUNDAY-SCHOOL CONVENTION of South Mississippi and East Louisiana will hold its next meeting at Magnolia, Miss., August 30, 1873. The following appointments have been made: Rev. E. G. Taylor, D. D., to preach Introductory Sermon; Rev. S. A. Hayden, essay on "The Sunday-School"; Rev. C. H. Otken, essay on Duties of Officers and Teachers. Send all reports of Sunday schools, including names of pastors and superintendents, with postoffice address, to W. E. Tynes, Secretary, Osyka, Miss. All pastors, deacons, Sunday-school officers and teachers eligible to membership *ex officio*.

ELDER E. C. EAGER writes: "I have just returned from sixteen days' labor in two of Eld. N. Robinson's churches, in Lawrence county. At Bethany sixteen were baptized; some thirty professed hope. At Hebron fourteen were baptized, and thirty or more professed hope. Bro. Robinson was aided by Eld. Goss, my son John L., and myself, at Bethany, and by Elds. Long, Goss and myself, at Hebron."

ACADEMY CHURCH, Tipton county, enjoyed a series of meetings following the first Sabbath instant. This is the church where we hold our membership, and of which we are pastor. We were assisted by Eld. I. D. Anderson and Dr. R. R. White, a licentiate, both members of this church. Eleven were baptized.

TERREHUNTO 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 homes.

MR. PLEASANT CHURCH, nine miles north of Summit, Eld. R. A. Crawford, pastor, has been much revived, and twenty-two received by baptism. Eld. E. C. Eager assisted in the meeting.

BELLEVILLE CHURCH, near Rodney, Fred K. Jones, pastor, has enjoyed a revival meeting lasting a week. Elds. S. Buffin and D. L. Purser assisted the pastor. Ten were baptized.

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

"Too Much Work."

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

"BLUE MOUNTAIN FEMALE INSTITUTE."

"The above institution, located six and a half miles southwest of Ripley, now in its infancy, but destined at no distant day to take front rank with the most favored and best institutions of the kind in the country, 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 September, 1873. Eld. M. P. Lowrey, the President 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 daughters, who are graduates of the best institutions of learning in North Mississippi, are the teachers. The location is retired, beautiful, picturesque and healthful. Suitable buildings have been erected for the school house and for the accommodation of 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 as we do the character and standing of the President of this school, we predict for it unbounded success, and do most cheerfully commend it to the consideration, confidence 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 our 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 work. We will persevere over the school, but will not devote a great deal of time to it. As stated in the Ripley *Advertiser*, members of our family will do the principal part of the teaching; and the teachers in the school will assist, as in our work for THE BAPTIST more than we will assist them in the school. The writing of our editorials and the examination of communications for publication

form only a part of our work in connection with this paper. Our correspondence is extensive, and the keeping of our book involves no small amount of work. In addition to keeping a list of our correspondence, with date and subject, and our account with subscribers and with the proprietor of the paper, we keep a perfect index to our department, so that by a glance at our book, we can find the source of every article and the date of its publication. Much of this work can be as well done by others, and the time we devote to it may be devoted to more important work. So we hope that our engagements will be less pressing than they have been heretofore.

As to our resigning our connection with THE BAPTIST, our friends need have no apprehensions on that subject. We believe our connection with this paper has been a blessing to the Baptist cause, and especially to the cause in Mississippi. We believe this, because many wise and good brethren say so, and we are not disposed to question the soundness of their judgment, nor the honesty of their expressions. We are not less willing to work for this good cause than we have been heretofore. Our relations to the editor-in-chief are most pleasant and agreeable. When the Mississippi Department was established, to be controlled by an editor a hundred miles from Memphis, some said it would open the way for great trouble and dissatisfaction. They could not see how it could be conducted with satisfaction to all concerned. But the problem has been solved, and the bond of friendship between those having immediate control of the paper and the editor of this department gains strength with each revolving year. There is no conflict—no trouble whatever, and need be none. And while our relations with the chief editor and chief office men of the paper have been so pleasant, our correspondents and readers in Mississippi have borne our imperfections with patience and forbearance that we highly appreciate, and for which we thank them. Our imperfect labors have not merited the high favor and appreciation that have been accorded to us. We have had the co-operation and aid of almost every pen in Mississippi that ever writes for a Baptist paper. We have learned to know and to love our brethren in the State as we could not have done had we not been their editor. We have been interested in their work as we could not otherwise have been.

We could not fail to be proud of such a noble band of helpers; we deem it a privilege to love them, and to labor with and for them. We have no disposition to sever the pleasant relation now existing. Let the hearty co-operation of our brethren in all parts of the State still be accorded to us, and we are content to labor on.

Our connection with THE BAPTIST is pleasant, and its continuance at the present, under the providence of God, rests with the proprietor of the paper and the Baptists of Mississippi. Will not every Baptist in the State make a special effort the coming fall to extend the circulation of the paper? Volume six will soon close, and with it the time of many subscribers will expire. Will not every one renew, and try to forward the name of a new subscriber? God has blessed our cause in Mississippi; let us thank him and take courage.

ASSOCIATIONAL MEETINGS in Mississippi. Tipton county, Corinth, Thursday before the first Lord's day in September.

Stacy, Bethel Church, Friday before 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.

Pearl River, Little Bahala, Lincoln county, Saturday before the second Sabbath in September.

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

Mont Piquah, County Line Church, Ne-shoba county, Saturday before the third Lord's day in September.

Strong River, Hebron Church, Lawrence county, Saturday before the third Lord's day in September.

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

Union, Brushy Fork Church, Copiah county, Saturday before the 4th Lord's day in September.

Tipton, Harmony Church, eight miles south of Middleton, on Ripley railroad, Friday before the fourth Sabbath in September.

Oxford, Eureka Church, Saturday before the first Sabbath in October.

Zion, Midway Church, ten miles southwest of Houston, Saturday before the 5th Lord's day in October.

Mississippi, Mt. Zion Church, Franklin county, Wednesday before the second Lord's day in October.

Fall Church, Liberty, Friday before the second Sabbath in October.

Central, Crystal Springs Church, Saturday before the second Lord's day in October.

Louisville, Providence, Winston county, Saturday before the second Sabbath in October.

Cold Water, New Hope Church, DeSoto county, Friday before the third Sabbath in October.

Aberdeen Baptist Association will meet at Shiloh Church, 11 miles west of Okolona, Friday before the third Lord's day in October.

Kosciusko, New Hope Church, Saturday before the third Sabbath in October.

Fair River, Union Hall Church, Lincoln county, Saturday before the third Sabbath in October.

Choctaw, Shuqualak Church, Neshoba county, Saturday before the third Sabbath in October.

Harmony, Good Hope Church, Leake county, Saturday before the fourth Lord's day in October.

Bayou Chitto, Moak's Creek Church, Lincoln county, Saturday before the fourth Lord's day in October.

Letter from Dr. Broadus.

DEAR BRO. LOWREY.—Few things of the kind have ever disappointed me so much as my inability to visit Mississippi this summer. My arrangements were all made to attend the commencement of the Mississippi University on the 22d of June and preach the commencement sermon; and although this would not have given so good an opportunity as the commencement at Clinton, or the State Convention, I had hoped to meet at least some of our ministers and other Baptist brethren and become better acquainted. But one of my children was taken with typhoid fever, and I could not venture to leave home. In fact, before the day of commencement, two others of them were taken also, and I myself was laid up for some days, and in danger of the same disease. It was a great disappointment, because I have never been in Mississippi, and I have for years been anxious to know more of the State, and especially more of the Baptists there.

It is a pleasure to meet some of the brethren from various States every year at the Southern Baptist Convention, and I prize very highly the acquaintance thus formed, in the course of years, with many honored brethren. But after all, we have very poor opportunities to enjoy each other's company at these meetings. In these go-ahead days they work us too hard at our religious conventions. Half the benefit, and nearly all the gratification, of such meetings, comes from social intercourse with the brethren. But what with sessions morning, afternoon and evening, what with committee work and a hundred outside matters, one has commonly no time for more than to exchange the barest civilities with men who are widely known by reputation, and with whom it would be surpassingly interesting to converse long and freely. And then between sessions, admirable and delightful as the hospitality of our brethren in the cities of the South, it separates us into small groups, and we see but few of the hundreds of delegates. I often catch myself pining at such times, for an old-fashioned country Association, where, during a long intermission, you can eat watermelon at half a dozen different tables, and talk with a score of different brethren in the easy, familiar fashion which comes natural under shady trees, and then to spend the night with several dozen others at a country house, sleeping miscellaneously, and talking about everything. I trust the "progress of the age" has not put an end to that sort of meeting in Mississippi any more than in Virginia or South Carolina, and I hope to enjoy some such meeting in your State no further off than next year.

As for our plans? Who knows what will be next year? How constantly are we reminded that "it is not in man that walketh to direct his steps." Do you not often look back over your life, and see with real wonder how different it has been from your early plans? Yet we learn not merely to acquiesce in this, but to rejoice in it. Providence is wiser than we are. And it is sweet to remember that often when our plans were thwarted, we have lived already to see that somehow it was best; sweet when we can trust ourselves, in the simplicity of faith, to the absolute direction and control of the good providence of God.

It is pleasant to note how rapidly the Baptists of Mississippi seem to be growing in manifested and conscious strength. The College at Clinton is evidently doing a most important work, and deserves the heartiest support. And the work of missions within the State appears to me to be at the bottom of everything. Several excellent brethren who studied with us at Greenville are now laboring as ministers in the State. I trust they all prove themselves plain, strong, earnest preachers of the old-fashioned gospel, zealous in pastoral labor and every good work, and decided, downright Baptists. Such is our wish, and effort, and prayer in behalf of all the dear brethren who share our studies in the Southern Baptist Theological Seminary. Last session there were more students from Mississippi than ever 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 and enthusiasm as a teacher, highly acceptable as a preacher, and sure to make warm friends. His gifted and accomplished wife is the sister of my colleague, Dr. Toy.

May God greatly bless you, my dear brother, in heart and work and all things. JOHN A. BROADUS.

Charlottesville, Va., August 9.

Foreign Missions.

BRO. LOWREY.—I wish specially to call attention to our foreign mission work just 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 traveling through the State to solicit money for this object, nor do I understand it to be a nominal appointment either. In this sense I would not have entertained the appointment for one moment. There are several reasons, which I will not now mention, why I have not brought this subject before the readers of THE BAPTIST, and, through that medium, the churches in our State are this. I have documents before me from Dr. Tupper, Secretary for foreign missions of the Southern Baptist Convention, in which he says: "It is quite apparent to the Board that, in view of the great State interests which now occupy the attention of the churches of most of the States of our Convention, our missionaries in foreign lands must suffer this year if some special and immediate effort is not made in their behalf."

Our part of the apportionment among the States of the foreign mission work is \$3071 66. It is my wish, at as early a period as possible, to bring the subject of foreign missions before each church in the State, and ask a contribution from each member. So far as I know, I can do this more successfully through the pastors. They are the angels of the churches. I therefore earnestly request each pastor in the State who has not, to bring the subject of foreign missions before his church or churches in August or September. Remember, the treasury at Richmond is empty! And for the sake of the blessed Jesus, of the perishing heathen, and it may be of our suffering missionaries, ask especially each lover of Jesus to contribute something, if only a nickel, to aid this glorious work. Let none be ashamed of this seemingly humble contribution. True, it is small, very small, yet, my dear brethren, it is much more in the aggregate than we have done for years. I wish I could get my brethren to resolve to give one cent a week for foreign missions. This would be a glorious thing for a perishing world. This resolve would raise more than \$20,000 annually in Mississippi. Your contributions should be sent to Rev. H. A. Tupper, box 150, Richmond, Va., and not to me. I want, however, to know the amount raised in the State for foreign missions, that I may report it to our Convention next June, the Lord willing. This, however, I can get from Dr. Tupper, and the name of each brother or church sending. I want also to know how many churches in the State observe the monthly concert of prayer, and how many copies of the *Home and Foreign Journal* are taken in the State. Our contributions are now needed for our own dear Brother and Sister Simmons, in Canton, China. It might be more convenient for some of the churches to send their contributions by their messengers to their Associations. Very well, do this. I want some brother in every Association to present specially the foreign mission work, and ask a contribution once more. Brethren, make foreign missions a subject of special prayer. Read the promises of God concerning his purposes of grace in this very work, and then plead them in prayer to Jesus. In my next I will speak directly to the female portion of our churches, why they, above all others, should be interested in foreign mission work.

Letter from Meridian.

DEAR BRO. LOWREY.—The Domestic Mission Board seems to have taken hold of the Sunday-school work in earnest, and shows a disposition to press it with vigor. I rejoice to see it, and hope that the brethren will not be tardy in giving their aid and support. There is no department of Christian labor where there is greater prospect of good results.

But I do not propose to branch off on a discussion of the importance of the Sunday-school work. Most of our people now acknowledge it; but many fail to "show their faith by their works." There would seem to be especial indifference to the subject in our State. Even the Convention appears to have withdrawn its fostering care. Still I am unwilling to conclude that it is indifference. Are not the brethren asleep rather? If so, let us arouse them if we can; for "it is high time to arouse out of our sleep," etc.

The spirit to organize and keep up Sunday-schools is still growing in our region, I think. Some are deterred, no doubt, by fear of expense; but they may overestimate the expense. They can do without a library—we have none; and they don't need from expensive books. We take *Kind Words* weekly, it answers both purposes well. Let them subscribe for *Kind Words*, monthly, if they cannot afford it oftener, and get some good music books, and they will have a fair start. Brethren, try it awhile. Very truly, L. A.

Importance of Sunday-Schools.

Of all the efforts that the Christian can exercise to evangelize the world, the Sunday-school is one of the most important. It affords a vast field of labor, that offers employment to the whole Christian church. The humblest follower of the despised Nazarene can find work to employ his highest and holiest faculties, that of assisting in the conversion of the young. God uses his children as instruments to carry out his holy plans, and the true Christian will never say, "I have no strength," but rather triumphantly assert, "I can do all things through Christ which strengtheneth me." And where are we to look for the future support of Zion but to the children; and how are they to be depended upon unless they are prepared and instructed to be ready always to give an answer to every man that asketh of them a reason of the hope that is in them? All these things cannot be accomplished, however, without persecutions. Sunday-schools are persecuted by some, but we must remember that "all that live godly in Christ Jesus shall suffer persecution." The youth of our country do not realize the great responsibility that rests upon them. They are to be the future pillars of our blessed Zion, and we cannot be too earnest in our efforts to educate them and bring them up in the "nurture and admonition of the Lord." Who knows how many useful ministers we are instructing in our Sunday-schools?—and should there be only one, we could feel that our labor was not in vain. Awake, teachers and pupils, to the great importance of your work, and do not forget that our pulpits are to be supplied and our Sunday-schools filled with earnest, pious women to lead the children to Immanuel.

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 him."

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 hath spoken it."

On Saturday before the first Sabbath in July, I began a meeting with Pelahatchie Church. I did the preaching until Sunday night, when Brother Webb came, after which he did all the preaching, day and night, until the close of the meeting on Friday night. He preached the finest sermons that I ever heard; and I thought how justly deserving was Dr. Hillman's remark, when I asked him if Brother Webb was the ablest man in the State, he replied "Yes, or any other State. There are very few men who preach finer sermons than Bro. Webb. Some are better for special occasions, but as a general thing few are ahead of him."

The meeting resulted in seven additions, three by letter, one by restoration, three by baptism, one of whom was a lady who had been a Methodist for twenty years. On Saturday before the second Sabbath in July, I began a meeting with New Prospect Church. I had to do the preaching for several days, when Brother Grammer came from near Vicksburg. Though he was sick most of the time and not himself at all, yet his labors were highly appreciated.

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. In this worshiping God according to the dictates of one's own conscience.

This church had, previous to the meeting, about thirty-five members. I know of no church that has more zeal, piety and spirituality than this one. I know of not one that has done as much, according to its ability, as this one. They have, during my year's labor, raised about \$225 to repair 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 church has helped the Orphan's Home, paid Brother Grammer liberally for his labors during the meeting, and paid my salary promptly.

For doing so much the church is greatly indebted to Brother Wiley D. Robbins. I 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 I greatly indebted for their kind treatment and efforts to make me happy and comfortable. In a few days I will be with my friends and loved ones in North Mississippi. J. W. SANFORD.

Near Brandon, Miss., August 3, 1873.

SECTARIAN JEALOUSY.—A writer in a Southern Baptist exchange, giving account of a revival, says: "We enjoyed the secret, but none the less, opposition of our Methodist friends—a luxury that can always be obtained in this place at a mere nominal cost."

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Dabbs, Creath and others. Now no evangelist goes from church to church, and from house to house preaching Jesus; and now good congregations are to be seen on days. Even Methodists cannot get into almost in many places quite given up preaching in the week, except at their quarterly or protracted meetings. What is the cause? What has brought about this state of things? There are probably many causes; but is not the want of the devoted spirit, the zeal and the earnestness with which the Holy Spirit inspired the hearts of God's ministers then, now wanting to a great extent? Is that burning zeal now prevalent? Is that soul-inspiring influence so generally felt? I know that stirring times in the churches very much provoke the preacher to greater zeal and earnestness. Has not the spirit of the world had something to do in this matter? Then our ministers were not generally educated—they had nothing to lean upon but God and his truth—they did not expect honor from men, and in their preaching knew nothing but Christ and him crucified. An educated ministry, with equal influences, can do more good. But is there not great danger that with many it may lose its influence for good, for want of an unction from on high? More than thirty years ago, Eld. H. asked me what I thought of his sermons "now," compared with those I had heard him preach several years before. I 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 distinguished, but I think his early ministry was most successful in winning souls to Jesus. Is there not great danger that in the present demand for educated ministers, too much reliance may be placed on intellectual attainments, and too little upon the power and demonstration of the Spirit. To be eminently successful, we must live with Jesus and lay hold of his strength, for it is only as we prevail with God that we can, by his power and strength, lay hold on the hearts of the children of men. The nearer to God we live, and the more of his Spirit we possess, the more good we can do, and may not this be one great "cause" why "the former days were better than these?"

Ministerial Support.

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; therefore, O faithful ones, how does this sound? "Seek ye first the kingdom of God and its 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 greater part) of his time serves some rival society, as a lodge, a temperance order, or a school, or his farm.

I hope I may yet live to see the day when 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 poor 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' bins.

Brethren, let us begin as one man to demand that the servants of the churches, serving at the expense of the church, be consecrated to their work, seeking first the kingdom of God, and then its righteousness, then shall the Lord through us cause that "all these things (necessary to their support) shall be added unto you (them)."

"Unto him be glory in the church."

TALL LICKS.

Obituary.

Died, at his residence in Osyka, Pike county, Miss., July 10th, A. D. 1873, Henry A. Weil. On his bed of sickness he found Jesus precious to his soul, and learned to trust him as a Savior. His profession was witnessed and approved by the Baptist Church, to which he was much attached. He manifested his willingness to die, if it was his Master's will, and was pleased to have his pastor visit and pray with him every night. He bore his long and tedious illness of nine months with becoming patience, and at last sank into the arms of Jesus forever to rest. "Blessed are the dead that die in the Lord."

Died, at Summit, Miss., July 29th, 1873, Emma Lea, daughter of Rev. C. H. and E. L. Otken, aged 1 year 4 months and 20 days. Emma was a bright and beautiful child, and gave great happiness to the family circle. Death gave little warning of his approach, but the voice that once said on earth, "Suffer them to come," was the same that bade little Emma to come. "Even so, Father, for so it seemed good in thy sight."

OPPOSITION TO IMMISSION.—A correspondent of the New York *Christian Advocate* and *Journal* once said: "There is no doubt that serious injury is often done to precious souls, the church of our choice, and to the cause of Christ, by the unreasonableness and narrowness of opposition to baptism by immersion."

This is a healthy tone of remark for a Methodist writer on the subject which excites so much Methodist illiberality.

MEDICAL

FEMALES, LISTEN!

It will cost you nothing, it will take no time, it will do you no harm, to examine and weigh the following extracts and decide for yourselves:

Dr. E. F. Drongole, of Moscow, Texas writes: "Dr. Drongole's well known English Female Bitters actually give me most satisfaction for the cure of Female Diseases than any medicine I ever sold."

From Mrs. M. E. S. Bryan, Garner, Texas.

"Dr. J. P. Drongole!—My wife has been in desperate health, and after taking most of your English Female Bitters, she is better than she has been for two years. It is the most wonderful medicine ever used."

From Mrs. John W. Brock, Greenburg, La.

"Dr. J. P. Drongole!—I write to inform you of the great relief my wife experienced from one bottle of your English Female Bitters, and is now becoming healthy, hearty and frisky."

From T. H. Grace, Brown's Hill, Tex.

"Dr. J. P. Drongole!—Your English Female Bitters are performing wonders in this part after cancer: are are destined to be in great use."

From Alexander S. Cox, Austin, Tex.

"Dr. J. P. Drongole!—Your English Female Bitters are very popular here. We keep a good stock on hand, and take pleasure in recommending them."

From J. B. Rehnert, Edmon, Tex.

"My wife has been afflicted with Menstrual Pain, Complaint for a number of years. After using a few bottles of your English Female Bitters, it acted like perfect charm. * * * She is now out; and other females are wanting it; one other patient; tell me where I can get more."

From Mr. C. P. Carter, Jefferson, Tex.

"Dr. J. P. Drongole!—My wife has obtained most relief from the use of a few bottles of English Female Bitters than many Doctors and various medicines ever did."

ARE YOU A SKEPTIC?

After reading the above, many are only a few extracts from the many? English Female Bitters are sold by Druggists at 50 cts. per bottle. Women's Medical Aids, 25 cents. Mailed on receipt of price. Address:

Dr. J. P. DRONGOLE,
vi-15-vii-14
Memphis, Tenn.

DOCTOR JANUARY,

Formerly of Tennessee, has removed to St. Louis, Mo., on account of the greatly increased patronage and view of the superior advantages had for commencing his practice in this country, and for the sake of patients. And from his

Pre-eminently Successful Practice

in company with his father, Dr. R. W. January, and his continued and increased patronage, he is justified and warranted in saying:

Cancer can be Cured!

The vegetable kingdom furnishes safe and painless specifics for the certain cure of this dread disease.

EXTERNAL APPLICATIONS,

In conjunction with my INTERNAL REMEDIES, eradicate every trace of the cancerous matter from the system. Also treat successfully

Malignant and Chronic

Skin Diseases,
Scrofula, Piles,
Fistula, and
Diseases peculiar

to Females.

My charges vary according to the character of the disease, but in all cases reasonable. The most efficacious medicines furnished on application. Address in confidence,

J. O. JANUARY, M.D.,
767 Olive Street, St. Louis, Mo.

REFERENCE, BY PERMISSION:

Dr. J. J. Graves, Memphis, Tenn.
Dr. Norbert, Port Royal, Tenn.
Dr. McCulloch, Trenton, Tenn.
Dr. E. J. Johnson, Philadelphia, Pa.
Dr. Dillard, Lexington, Kentucky.
Dr. J. E. Bradford, ex-Mayor, Springfield, Ill.
Dr. Dillard, Springfield, Ill.
Wm. M. Senter, St. Louis, Missouri.
F. R. Madison, St. Louis, Missouri.
Dr. Sayles, Eldridge, Missouri.
Dr. J. O. Stewart, who has devoted his attention and skill in the cure of this disease, and many other physicians of celebrity, gave after their own signatures, worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated and IS A LASSURE WHERE THE BLOOD IS SOURED.

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Has long attracted the notice of the most eminent physicians, by its great efficacy in curing what were considered incurable cases of disease, who have been almost destroyed by SCROFULA, etc. and Prof. Valentine Mott, of the New York University, Professors Gilson, Dewees and Chapman, Philadelphia, and many other physicians of celebrity, gave after their own signatures, worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated and IS A LASSURE WHERE THE BLOOD IS SOURED.

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