

**CHEAPEST.**  
**SHOES!!**  
THIS HOUSE,  
able Block.  
1873  
**L EXPOSITION.**  
H. C. DREW,  
J. W. ROBINSON,  
JOHN ZENT,  
J. B. LEBLANC, General Vice-President,  
P. HILBER, Superintendent.  
INS AND PRODUCTS  
10th. 1873.  
IN THE CITY OF MEMPHIS.  
AGENTS WANTED.  
IC FOR OCTOBER.  
THE BEST.  
SINGING BOOKS.  
F. BURNHAM'S  
NEW TURKISH  
F. BURNHAM'S

**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 unexplained things in the sight of God as the "a of rebellion and witchcraft. The New Testament is the perfect rule of faith and practice for Christians.  
2. There is only one God, self-existent, infinite in every natural and 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.  
3. Man was created holy; but, by wilful disobedience, fell from that state; became morally defiled, and begat all his children in his likeness; hence, by nature, there is no holiness; but we are all inclined to evil; and all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual and eternal.  
4. The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him 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."  
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.  
6. Nothing can separate true believers from the love of God; but they will be "kept by the power of God through faith unto salvation," the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ till the close of life.  
7. A Church of Christ is an organized association of persons renewed by the Holy Spirit, baptized upon a confession of union with Christ, and covenanting to witness the faith and keep the commandments of their Divine Head. To his church alone Christ has committed the preservation of his name in its purity, and the promulgation of it to all men by ministers bearing its commission.  
8. The ordinances of a Christian church are Baptism and the Lord's Supper. Baptism is the immersion of professed believers in Christ, not in order to the remission of sins, but to declare their death to sin and freedom from sin; and is a prerequisite to the preaching of the gospel, church membership and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those who are deemed qualified to receive them.  
9. The Lord's Supper is a commemorative of the death of Christ, and should be administered by ministers to those whom the church qualified.  
10. The first day of the week is observed as the Lord's day, or Christian Sabbath.  
11. There will be a resurrection of the righteous dead prior to the advent of Christ, who, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his coming, and judgment and punishment of all wicked nations.  
12. At the coming of Christ he will judge the people, take to himself all dominion and rule, and sit upon the throne of his Father, David, in Jerusalem as King and Priest, will rule with his saints over all nations for one thousand years.  
13. After this, the saints shall have been purified by the fire, and the new heavens and new earth shall have been fashioned and prepared as a heavenly place for the final abode of the redeemed. Christ will descend upon his saints and his tabernacle will be with them. Then cometh the end of all things. Then cometh the end of the world, and all things will be delivered up to the Father, and all things will be consummated and harmonious as when first he began the world.  
New Series—Vol. VII, No. 14.

**THE BAPTIST.**  
Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah.  
Old Series—Vol. XXXI. MEMPHIS, TENN., SATURDAY, DECEMBER 6, 1873. New Series—Vol. VII, No. 14.  
**Historical.**  
**WHO ARE THE PRIMITIVE BAPTISTS—THE MISSIONARY OR ANTI-MISSIONARY?**  
APPENDIX TO THE ENGLISH BAPTISTS—DR. GILL AND THE CHURCH AT HORSELYDOWN.  
WE had thought of giving only a general account of the English Baptists, when we began to write about them, but we are unwilling to pass this subject by, without giving the history of several special cases.  
We have seen that the English Particular Baptists, although claimed by the Antimissionary Baptists as their predecessors, are really the fathers of the American Missionary Baptists. Now that the Missionary character of the Particular Baptists of England has been made so manifest, when considered as a whole, the Antimissionaries tell us that one wing of that people opposed missions; that Dr. John Gill and his church in Horselydown were the leaders of that wing, and that from these people they descended. We shall see whether this claim is a just one. For our part we feel satisfied that, as a people, the Antimissionary, or, so called Old School Baptists, originated in the United States about the year 1832, and are, therefore, only forty-one years old. Their claims to antiquity are indeed shallow.  
A few items in regard to Dr. Gill and his church in Horselydown, and their evangelical principles, must suffice.  
JOHN GILL, D. D., was born of Baptist parents at Kettering, November 23, 1697. At an early age he showed a strong attachment to books. He made rapid advances in classical learning at a grammar school in which he was placed when quite young. On account of the bigotry of the schoolmaster, who required all his pupils to attend the established church, and learn the church catechism, young Gill was taken from the school, and for some years was left to his own unrestricted energies. Notwithstanding all this, however, he made very considerable progress in Latin and Greek.  
Mr. Gill became a profound thinker, and an eminent author. In 1745 he published "A Commentary on the New Testament," in three large folio volumes. The learning which this displayed induced the University of Aberdeen to send him a diploma, entitling him "Doctor of Divinity." At the age of 19 years he made a public profession of religion and was baptized into the fellowship of the Baptist church in his native town, by which he was soon after called to the exercise of his ministerial gifts. Subsequently he was called and became the minister of the Baptist church in Horselydown, London. Further allusion to Dr. Gill will be made in connection with the sketch of the aforesaid church.  
**BAPTIST CHURCH IN HORSELYDOWN, LONDON.**  
The first allusion we find to this church is in connection with Rev. William Rider, the predecessor of Rev. Benjamin Keach, who was ordained pastor in 1683. "Mr. Keach labored in Goat street, Horselydown, while Mr. Rider was the pastor, some twenty years before he was ordained pastor." (Irving's History, vol. 3, p. 409). The church was greatly prospered under the ministry of Mr. Keach, and soon became a strong body. Such was their rapid increase that they had frequent occasion to enlarge their place of worship. This is said to have been the first church among the Baptists that introduced singing into public worship. The books which Mr. Keach published were no less than forty-three in number. After a useful ministry of some forty years, he died on the 18th of July, 1704, and was succeeded by Benjamin Stinton, his son-in-law. Of Mr. Stinton, Mr. Irving says:  
"He was a consistent Calvinist; steering clear of Arminianism on the one hand, and Antinomianism on the other. After a few years connection with the church, he died very suddenly, and unexpectedly to his friends. He was taken ill in the evening, and during the night was in great pain, but was somewhat relieved in the morning. But to the great surprise of his wife, he lay down upon his pillow and said, 'I am going,' and died immediately, February 11, 1718. (Irving, vol. 3, p. 413).  
"At the death of Mr. Stinton the church in Goat street, Horselydown, divided in choosing a successor." The minority chose Mr. John Gill for pastor, and ultimately settled down in Carter lane. The majority elected Mr. William Arnold to the same office, remained awhile in Goat street, and finally settled down in Unicorn yard.  
That part of the church in Horselydown which chose Mr. Gill for pastor, met in Mr. Thomas Crosby's school-room until the expiration of the lease on the old place of worship, when it was vacated by the majority and was taken possession of by Mr. Gill's church, and by them was occupied for a number of years, during all of which time Dr. Gill continued to minister unto them. They built a new place of worship in Carter lane, and moved thither in 1739; after which they were called by the name of "The Church of the Alliance." Dr. Gill continued to preach for this church until he was removed by death, in October, 1771. Rev. John Kippax was chosen as the successor of Dr. Gill at Carter lane, and by his rather more practical and evangelical ministry, the church was greatly increased in strength and numbers.  
New Series—Vol. VII, No. 14.

**ADVERTISING RATES.**  
TO ADVERTISERS.—This is the only and only Baptist paper published in the Free State of Tennessee, and is published for the Proprietor, J. R. Graves, Jr., at No. 373 Main Street, Memphis, Tenn. It is published weekly, except on Sundays and holidays, and is sent to subscribers free of charge. It is not responsible for the contents of advertisements, and is not to be held liable for any loss or damage to property, or for any other cause, arising from the use of the same. It is not to be held liable for any loss or damage to property, or for any other cause, arising from the use of the same. It is not to be held liable for any loss or damage to property, or for any other cause, arising from the use of the same.  
New Series—Vol. VII, No. 14.

**Letter from Big Creek.**  
SOUTHERN THEOLOGICAL SEMINARY.  
About one hundred ladies in Virginia will give each \$100, to be paid \$20 a year for five years. Let one hundred ladies in Kentucky do the same. One lady in North Carolina, raised in three weeks \$85 by her turkeys, chickens, butter and eggs. Another lady in Tennessee raised about \$5 per week by her butter, chickens, turkeys, eggs, etc. In 1871 Nashville shipped eggs to the amount of \$143,000. If five hundred men will give each \$300 they will not miss it in ten years. The pulpit must be raised above the benches.  
SOUTHERN BAPTIST PUBLICATION SOCIETY.  
This is another absolute want. If the Methodists in the South can raise a million for books, surely we, who equal them in number, can raise one-tenth of that sum. We are ten times more numerous than the Cumberland Presbyterians, yet they can have a publication society in the South. But, says one, it will fail. Says the farmer, I shall not pitch my crop in January, for I shall fail. He stops and perishes. In the month of June, says another, we have had dry weather, and the crop is drying up. I will stop and perish. Another says, I sent a child to school and educated him very well, and he died. I will never educate another child. Of the 768 convicts in the penitentiary in Nashville in 1872, one hundred only were educated. The expense was nearly \$300,000. One of the bureaus at Washington says \$500,000,000 are spent yearly for liquor in America. One State would drink up \$100,000 in a week. Why give so much to Beelzebub and so little to wisdom. This Publication Society would lessen the criminals in the South perhaps \$10,000 in a single year. We may be penny wise and pound foolish—for every penny that we withhold we may lose a pound. Nehemiah's men had a mind to work. If all who have subscribed will be like Nehemiah's men, the money will be paid and the work finished. The success of this will be the success of Foreign, Domestic and Indian Missions, of our Southern Theological Seminary, and of Sunday-schools. They are always of the same great wheel. When I speak against one I injure all the others, therefore I speak against none, but am the friend of all, not only in word, but in deed.  
SUNDAY-SCHOOL BOARD.  
This should be sustained in the South, and never moved North. If we move one there we may as well move all. Bro. Boykin last year sent out 115,000 *Kind Words* every month. This deserves all praise. We can interchange our Sunday-school papers with the North, and benefit both sections. Who can estimate the great benefit of a Sunday-school?  
E. DONSON.  
**Letter from Humboldt.**  
This reached us after the suspension, but will be read with interest. It should have appeared in first issue, but all could not.—Ed.  
DEAR BRO. GRAVES:—Our series of meetings with Humboldt Church has closed. Your associate, Ed. G. W. Griffin, preached with great acceptance to our people for eight days. His preaching was clear, logical, sound, earnest and practical. Our poor hearts were greatly revived. There were added to our number nineteen by baptism, and fifteen by letter.  
In reporting special works of grace, Paul was pleased to note such remarkable tokens of the divine favor as the conversion of households to the faith of the gospel. And we are gratified to announce the conversion and baptism, during the meeting, of the last member of three households. We have in our church now all the members of six families.  
Bro. Griffin was quite feeble in body while with us, but so supported by the God of all grace as to be able to preach with great power. He carries with him to his Milan home the benedictions of a host of friends in Humboldt.  
You will be gratified to learn that our pastor, Ed. G. W. Johnston, is being prospered in his scholastic duties. His College opened this week with 116 pupils. With such an educator for our daughters, earnest and affectionate in the chapel, and faithful in expounding the word of truth, we feel to thank God and take courage. Yours in Christ the Lord,  
W. T. BARNES.  
Humboldt, September 12, 1873.  
DEAR BRO. GRAVES:—Believing that the readers of *Tas Barnes* love to hear of the progress of the cause of Christ, I write a few lines for the paper. Our church—Round Island—Limestone, county Ala., one of the oldest churches in North Alabama, having been constituted in 1817. During that time the church became scattered and discouraged, having no shepherd to lead them. But in the fall of 1870 they reassembled and went to work to build again the wasted place of Zion. The church then numbered only nineteen members. Most of the time they have had to pastor, yet the church has continued to increase steadily until now it numbers seventy-one. Four shares have been taken in the Publication Society. Public sentiment has been strong against Baptist principles in this community for a long time, but now our doctrines and practices wield a strong influence.  
There is not a Baptist preacher in this county, and the lack of preaching has been quite a hindrance to our cause. We, however, this year have enjoyed the pastoral care of Ed. Samuel M. Steenson, of South Florence, Ala. He has labored faithfully among us, and we feel that good has resulted from his labors. Assisted by Elds. R. J. Jennings and J. L. Stockton, of Maple Shoals Association, our pastor commenced a series of meetings on Saturday before the first Sunday in August, which continued twelve days. The gospel was preached in purity and earnestness, and its delivery was accompanied by the power of the Spirit, and as a result, sinners were convicted and made to cry for mercy; quite a number professed conversion to Christ. Twelve were added to the church—nine upon a profession of faith, and three by restoration. The church was greatly revived and edified, and a new impetus given to the work. It was a beautifully solemn and impressive scene when Eld. Steenson led the willing converts down into the clear baptistry, within a few yards of the church house in a beautiful grove, and administered the ordinance in the presence of a large assembly. We hope that the good effect of the meeting will long be felt in the community, and that the name of Jesus will be glorified. W. C. SHIELDS.  
**Troy Church.**  
DEAR BRO. GRAVES:—Bro. Bennett said a word or two in reference to Troy Church in an article published in *The Baptist* of June 28th, and I wish to say something more. Bro. B. said that it was a weak church, but he had reference to the pecuniary ability of the brethren, and not to their faith, for they are strong in the faith. They are mostly readers of *Tas Barnes*, and what could you expect but strictest landmarkism? The brethren at Troy are organized for several years but have never had a house of their own, and last spring they agreed to build them a nice frame house, and went to work for that purpose. One of the brethren gave the logs from which to procure the lumber. They were hauled to the mill, but the miller would not saw them, and our logs are now rotting at the mill. Why he would not saw them for us we would not say, but it is enough to know that he is a seceder, and is bitterly opposed to Baptists. Having been so badly disappointed at the commencement of a frame work, and there being no other saw mill near, we were obliged to build a brick house, or abandon the project entirely. The latter we didn't want to do, and the former we have made an attempt to do. We have the brick work done, and the roof will soon be on at a total cost of \$600, which all will agree is very reasonable for a brick building. We now need about \$400 to complete the work, and this amount we ask of our brethren. We had hoped that it would not be necessary to call for assistance, but very recently our ablest brother, and one to whom we looked for the completion of our house, had his house destroyed by fire, and is now able to do no more. Thus we have been obliged to call for help; but if each one who reads this would inclose fifty cents in a letter and send it to P. H. Marberry, Troy, Obion county, Tenn., the entire sum would be easily supplied, and our poor hearts be rejoiced. Brethren, sisters, we have much opposition by Pedoes at this place, and we pray you to send us something, if it be but little. Remember that many titles will make the required amount. Reader, will you not send fifty cents or a dollar? If there be those that will send their tenor twenties, so much the more will it help. For large amounts register your letter or send post office orders. Yours in Christian bonds,  
J. N. HALL.  
P. S.—The total cost of the house will not exceed \$1,000 or \$1,200, and our brethren cannot say we are extravagant, for we consider this very cheap for a nice brick building, 35x50 feet, with a nice brick bellfry.  
Hickman, Ky. J. N. H.  
REMARKS.—Will not every family in his Association make up and inclose fifty cents or one dollar to Bro. Hall? How easy if all would but help but a little.—Ed.  
THE CHRISTIAN EXAMINER is an octavo of ninety-six pages, well printed in book paper. A specimen copy will be sent to any address on receipt of 50 cents. Address:  
JOSEPH S. BARNES, Quilman, Ga.  
or J. R. GRAVES, Memphis, Tenn.  
All who wish a valuable work—for we have never to us anything that was not valuable from the pen of Bro. Barnes (this is a fact of Boards always excepted), and to aid an aged and deserving brother, should send for this book.  
Bro. W. W. Gammon will deliver a series of lectures on the church and the ordinance at Salem Church, Lauderdale county, Tenn., beginning Saturday, 14th inst.



## BAPTIST CONOLLARIES.

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

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

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

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

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of supreme 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 endorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excommunicates 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 sin.

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

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

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

11. We regard Protestantism, as well as the Reformation of 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 unimmersed believers of Christians are of churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are 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 prohibition of any other order.

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

5. Right might, or 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. We 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 demonstration for the conversion of sinners and the upbuilding of Christ's Kingdom, through the most effectual 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 denomination to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a Board outside of her. The churches should select, send for and sustain missionaries of the cross.

7. To establish and maintain a policy of sympathy and effort paralyzes a church.

## 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 Ministers and other Baptists of the State be invited to write for said paper.  
Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.  
Resolved, furthermore, that the ability with which THE BAPTIST has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merit—command it to the denomination as one of the best living exponents of Baptist faith.—Louisiana State Convention.

## Thoughts in the Saddle.—No. 6.

RIDING alone not long since my thoughts dwelt upon the promises and assurances which our Father in heaven has given to his children.

The promises of God are great and precious, and the assurances of salvation just such as are suited to our condition. If indeed we are Christ's, then we have been born from above—born of the Spirit. We are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in us. Now if any man have not the Spirit of Christ he is none of his. But does the Spirit of God dwell in us? Have we the Spirit of Christ? Let us see. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If the Spirit is working in us these fruits are produced. Take the first one—love. "We know that we have passed from death unto life, because we love the brethren." "Every one that loveth, is born of God and knoweth God." "God is love: and he that dwelleth in love dwelleth in God, and God in him." "By this," says Jesus, "shall all men know that ye are my disciples, if ye have love one for another." Do we love God? Do we love Jesus? Do we love the gospel of Christ and the people of God?

Take the next two items—joy, peace. Therefore being justified by faith we have peace with God. Is there peace in the heart with God? In whom, though now we see him not, yet believing, we rejoice with joy unspeakable. Oh, has the heart ever been so full of love, joy and peace, sweet peace, that the eyes wept tears of joy? So full that heaven seemed to come near the soul, and there was rest and peace in Jesus? Nothing less than the Holy Spirit can work such emotions. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Is not here an assurance of a part in the resurrection of the just? An assurance of glory, honor, immortality and eternal life?

Those who are born of the Spirit ought to be baptized. To the believer, what is baptism? Not the washing away of the filth of the flesh, but the answer of a good conscience toward God. The day I was baptized was one of the happiest of my life. Others have the same experience. It is the answer of a good conscience. The path of obedience is a happy one. But is this all? Let the word of God answer: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Is not our baptism an assurance of a glorious resurrection? Oh, to be in the likeness of his resurrection. "Sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power."

Think of one more assurance. Where is the eye that has not wept, the head that has not bowed, the heart that has not bled? A land of darkness and of death. How hard to bury our dead out of our sight and go back to a desolate home. Yet in affliction hear the voice of God: "As many as I love I rebuke and chasten." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." For the present it is not joyous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. Exercised thereby. Seeing and feeling God's heart, going closer to God, crying through blinding tears,

"Nearer, my God, to thee,  
Nearer to thee!  
Even though it be a cross  
That raiseth me." T. L.

**Convention or No Convention?**  
THE above question is upon us, and we had better canvass and settle it through our department of THE BAPTIST, than have two sets of agencies at work for the accomplishment of the same object, both rendered nugatory by dividing our energies.

Why meet annually in a State Convention to promote the cause of domestic missions, if that object can be better accomplished through District Associations? If, on the other hand, more can be done by united effort in a State Convention, why shall District Associations take this work out of the hands of the Convention? I have favored the Convention plan. Wiser brethren seem to favor the Association plan. Let us compare notes in a fraternal spirit.

The great and taking argument against the Convention plan is that it has been tried and has thus far failed. This is frankly admitted, but now the question arises, why this failure? In the first place, there is quite a large number of churches in the State that have never cordially cooperated in the Convention. There has always been a spirit of isolation, in my judgment, inconsistent with the gospel spirit of missions. Seeking and feeling the need of home work, brethren have felt that this must be accomplished before they commence operations in distant fields. Yet the history of the church establishes the position that those churches proper most that labor most for the general spread of the gospel. Isolation of sympathy and effort paralyzes a church.

Another cause of failure hitherto has been that the Convention has undertaken too much. Hence, had the Convention confined its efforts to the Mission and Sunday-school work, it would doubtless have succeeded, but the energies of the body have, until a late day, been mainly directed to educational movements, hence the failure of the missionary efforts. Suppose the efforts of the agent in behalf of Mount Lebanon University had been given under the direction of the Convention to Domestic Missions, does any one doubt the eminent success of the effort?

I will not disguise the fact that another cause of failure has been an unfriendly rivalry between different sections of the State. The east and the west, the north and the south have had their pet schemes to promote, and their pet institutions to foster. In the melee the great cause of missions has been neglected. Now, would it not be best for the denomination in the State to put the stamp of condemnation upon all such child's-play by uniting upon the one great object of sending the gospel to every destitute section of the State? But what will District Associations do in this great work? There are four or five Associations in the State, perhaps more, that will feel able to employ a missionary. While there is doubtless destitution in the bounds of these Associations, yet the very fact that they are able and willing to employ a missionary, shows that their boundaries embrace the least destitute portions of the State. Now what do we see? Why, the most religious and best instructed portions of the State have missionary men among them, and the dark abodes of Popery and infidelity are destitute of the gospel.

I might, and perhaps will, at a future day, enlarge upon this subject, but for the present I wait for something on the other side of the question. All that is necessary for a proper understanding and final settlement of this question is for brethren to come before the Baptist public with their views, maintaining the Christian spirit which I do not question they possess. F. C. CARTER, Mount Lebanon, La., Oct. 1, 1873.

## Letter from Columbia.

DEAR BRO. GRAVES:—I have just returned from the thirtieth annual session of the Ouachita Baptist Association, held with the Pine Hill Church, commencing on Friday before the third Sabbath in October. As newspapers are mediums through which reports from church bodies can be made public for general good to a large number of the brotherhood, I propose placing before the readers of THE BAPTIST a synopsis of the business transacted at said Association.

The introductory sermon was preached by Eld. M. W. Lilly, to one of the largest congregations, on Friday, that it has been our pleasure to see for several years, which was appropriate, and attentively listened to. After a short intermission the delegates convened at the house designed for the business of the Association. The reading clerks proceeded to read letters from the several churches composing the body, sent up in the hands of their delegates, of which there was quite a number, and the information disclosed was of a cheering character, as the churches were much revived, as a general thing, through the association year just closed. Some three hundred added to our number.

The Association was organized by electing the writer Moderator, Eld. R. L. Brooks, Clerk, and Deacon C. P. Keen, Treasurer. The usual committees were appointed, which concluded the business of Friday.

On Saturday the rain prevented the congregation from attending; consequently there was no preaching, but the delegates came in at an early hour and the business of the Association was pushed on. The usual business of such bodies was attended to in the best of spirit, and the reports of committees showed an improvement in the several departments of work, which was by them examined.

The publications recommended were THE BAPTIST, Home and Foreign Journal and Kind Words, and the only publication society, the Southern, located at Memphis.

A Sunday-school convention was called by a resolution unanimously carried, to meet at Salem Church, Catahoula parish, La., commencing on Friday before the fourth Sabbath in December next, of the churches composing the Association.

There was also a resolution adopted recommending the male members of each church in our bounds to plant one acre of cotton and cultivate it, the proceeds of which is to be placed in the hands of the church treasurer or deacons, to be used as the church may direct as will best promote the interest of the cause of our blessed Redeemer.

The next session of this Association will be held with Mt. Nebo Church, Catahoula parish, La., commencing on Friday before the third Sabbath in October, 1874.

The Missionary sermon was preached at 11 o'clock a. m. on Sabbath, by the writer, before a very large and patient audience, and from the interest manifested, much good was done in the vicinity of Pine Hill Church.

In conclusion, I am happy to say that I believe a new era is about to dawn upon us, as many of the leading citizens are now giving attention to the subject of religion that in former days turned a deaf ear to the calls of the gospel. May the time soon come when the worth of souls may be fully realized, as my prayer.

THOS. J. HARRIS, Columbia, La., October 22, 1873.

## New Orleans Correspondence.

DEAR BROTHER:—I have already taxed the patience of your readers with the notices of our meetings in Eastern Louisiana, yet I cannot forego the pleasure of laying a few more items before them. On the fourth Sunday in October there was an immense concourse of people gathered in the handsome edifice of the Baptist Church at Jack-

son, La., to witness the baptism of some four or five believers in Christ. Among the persons to be baptized were three ladies, one a Presbyterian, one from the world and one a Methodist. The last was a young lady of unusual size whose weight would not fall far short of 350 pounds. Some of the brethren not being able to realize that a heavy person is as easily baptized as a light one because of the buoyant power of the water, were much alarmed, and actually "forbade water" that this sister should be baptized. But the pious woman affirmed that she had received the Holy Ghost as well as they, and declared that she was not afraid to undertake what the Savior had so manifestly enjoined upon his children, but the brethren could not see it. Some said, however, that Jesus was King in Zion, and this was his special order. So there was a division. It was not a question of conscience, for all were agreed in that, but would it do to trust to conscience in such a case. It was a question rather of being or not being obedient to Christ's command. Was it expedient to obey or not? Some said with Pope Stephen II, "In such a case it is better to disobey." It was thought at one time that the whole matter would have to be referred to the Methodist brethren, a large multitude of whom was present, especially so as they had until her baptism jurisdiction over her. It is confidently believed that they would have been a unit for the command. Matters did not come to this, however. The opposition resolved to get near the door while the ordinance was administered, and if drowning or other disaster ensued, leave the responsibility with Christ and the majority. "And they both went down into the water, both the preacher and the sister, and he baptized her, and when they were come up out of the water," the brethren who had taken up their station near the door came forward, shaking hands with the brethren whom they met in the aisles, while the good sister went on her way rejoicing. Now I have reported these facts to show:

1. That the boasted unity of Baptists on all essential points is not founded in fact.  
2. That the Christian, be he Baptist or Pedobaptist, does not disobey Christ because he does not love him, but because he honestly thinks that in certain cases he had better not obey.

3. That in dealing with all error in Christians, great patience should be shown by those who would lead them right.  
4. That "if any man will do the will of God he shall know of the doctrine," obedience being the organ of spiritual knowledge. Truly and fraternally, S. A. H. New Orleans, Nov. 4, 1873.

## Letter from Cheneyville.

DEAR BROTHER:—More than a month ago I sent an account of the good work on the Atchafalaya river, and at Williamsport.

In April last Bro. T. E. Muse commenced preaching monthly at Chaffin's school-house on the Atchafalaya. In August he held a meeting of days there, assisted by Eld. A. J. Terry and the writer. The meeting continued ten days, a church of sixteen members was constituted, and eight baptized. From the school house we went down, fourteen miles, to Williamsport. The meeting there continued six days, and eight were baptized.

On the second Lord's day in the present month Eld. Muse filled his regular appointment at the school house. Three were received for baptism, two baptized and one received by letter. On the third Lord's day I went down to Williamsport. Three were received and baptized. To the present time the church (Fairview) has grown from sixteen to thirty-one. Two have been received for baptism, but not yet baptized. There are some ten or twelve in the two neighborhoods to come in by letter. Others are thinking seriously on the subject, and will, ere long, obey Jesus.

Another church will be constituted at Williamsport. The two churches will be self-sustaining and settle a pastor among them. The design is to build two houses of worship and a house for their pastor.

The section of country between the Mississippi river and Atchafalaya, including Bayou More, Letsworth and Latinsack, also a part of Old River and Racoonie island, is a desirable one. With our two churches and Sunday-schools, fourteen miles apart, and a minister to live in the field and devote his whole time to the two places, one objection heretofore existing will be removed. The whole section is protected from overflow by good levees; they have had no high water for four years, and do not fear for the future. The soil is good, very good, and yields an abundant reward for the labor bestowed upon it. The range for cattle is good, and milk, butter and beef abundant. In regard to the important item of health this may be said: For a swamp section, it is healthy. I know of places in this State and Arkansas not half as healthy. Men here raise families, grow old and play with their grandchildren as in other places. Baptists desiring to leave the older States and move west of the Mississippi river, would do well to visit this section. I have spent about fifteen days there and am so well pleased that I have determined to move and make it my home.

Cheneyville, La., September 25, 1873.

## Information Wanted.

Of the whereabouts of Mrs. Ann Maria Thompson, or James H. Thompson, her second husband. Their postoffice in 1859 was Tyler, Smith county, Texas; also of Richard Hickey. If any one knows where any of the above named persons live, please inform J. A. C. HICKER, Bismarck, San Bernardino county, Cal.

Answers to be put to ourselves before speaking of any man: First, is it true? Second, is it kind? Third, is it necessary?

**Revival.**  
DEAR BROTHER:—We closed on yesterday, a meeting of nine days with Saline Church, Bienville parish, La. The church has been greatly revived. Twenty were added to her membership; fifteen by experience of grace and baptism, three by letter and two restored. The influence of evil is greatly checked in our community and the influence of Christ and the gospel on the gaining hand. The seed of the woman is bruising the head of the serpent here. All praise to the Lord. Bro. William H. Chandler, a young minister, was with us every day, except one; he did more of the preaching than any other young minister. Bro. B. S. Sweet was with us most of the time and preached for us two days. We felt that we have been greatly blessed of the Lord, for which we are glad. J. A. HARRIS, Saline, La., Sept. 5, 1873.

**Ordination.**  
Bro. Thos. J. Roan, the young Methodist preacher who was baptized at Jackson, La., in April last, was, on the second Sabbath in October, set apart to the full work of the gospel ministry by prayer and the imposition of hands. Bro. Roan has been preaching to the Jackson Church since his baptism with great acceptance, and there being a goodly number desiring baptism the church unanimously called him to ordination, although he is still under twenty years of age. It is the intention of the church to retain his services as pastor, if practicable, but Bro. Roan, whose education is unfinished, will enter college after Christmas and continue till he graduates. This young brother is full of zeal, and although gifted in mind and preaching talent, is meek, as a Christian minister should be, following the wise man's injunction, "Let another praise thee, and not thine own self." S. A. H. New Orleans, October 31, 1873.

**Obituary.**  
DEACON ANDREW S. STOTT.—The subject of this notice was born in Mecklenburg county, North Carolina, April 23, 1806. He removed with his father to Alabama in 1818. Here he grew to manhood and married Matilda Jones, who was born in Edgefield district, South Carolina, in 1804, and had removed with her parents to Alabama about the same time. His proved a happy union, and continued until they were both ripe in years. In 1847 the fertile lands in Northwest Louisiana attracted them to Caddo parish, and they settled, with a number of other Alabamians, in the neighborhood of Summer Grove. At that time the venerable John Bryce resided in Shreveport, and preached occasionally at Summer Grove, where in 1849 a church was constituted. In 1847 Bro. Bryce was joined in his labors by Eld. Jesse Lee, and by their joint labors a flourishing church soon grew up, of which Eld. Lee became pastor in 1851, and continued till his death in 1872. Under the zealous labors of this eminent man of God, in 1853, there was a gracious revival in the church, during which Bro. Scott, his wife and all his children united with the church, and were baptized by Eld. Lee on the same day, thus affording an illustration of a scriptural household baptism.

Bro. Scott and his excellent wife at once took a prominent position in the church, and became two of its most efficient members. This directed attention to Bro. S. as a suitable person to fill the office of deacon, which was then vacant, and he was accordingly chosen and ordained to that office very soon after he became a member. His wife was a worthy helpmeet for a deacon. An infidel who lived in the neighborhood was accustomed to say that if there was any truth in Christianity, Mrs. Scott was one of the few whom he had seen who offered a living proof of it. Bro. Scott continued to reside where he settled, liberally dispensing the large property with which God blessed him, up to the time of his death, enjoying the confidence and esteem of his brethren and neighbors.

On the 19th of April, 1870, he lost his excellent companion, who had been the joy of his youth and the comfort of his old age. This was a severe blow, but he still had his beloved pastor upon whom he leaned. Last year Eld. Lee passed to his reward. Last winter during the prevalence of the epidemic among the horses, Bro. Scott contracted a cough, as he supposed, from his horses, which grew into consumption, of which he died September 10, 1873. As he lived so he died with unshaken trust in the Savior. Rip in years, surrounded by his children and grandchildren, respected by the old and venerated by the young, he fell asleep in Jesus. W. E. PATTON.

Mrs. SARAH E. RAGON.—On the 19th of August last, the "dust" of this estimable lady returned "to the earth as it was, and the spirit unto God who gave it," at the residence of her husband, Deacon B. C. Ragon, who still survives her, in Harrison county, Texas, in her thirtieth year. Mrs. Ragon, the daughter of Deacon Hightower Davis and his wife Matilda, was born in Greenville district, South Carolina, August 29, 1838, but was brought in childhood to Itawamba county, Mississippi, where in her twelfth year, she having found "the pearl of great price," was baptized by Eld. W. C. Thomas. In every relation of life she was a "burning and shining light," exemplifying the grace of loveliness, "purity, meekness and faith." Her end was peace. She "fell asleep in Jesus." September 10, 1873. A BROTHER.

DEACON HIGHTOWER DAVIS.—There is something sad and in recording the death of youth and beauty, but when the aged Christian has waited "all the days of his appointed time," through "three score years and ten," and is swept to rest from his labors. Deacon Davis was born in Greenville district, South Carolina, January 1, 1801, "born again" and baptized August 1860, by Eld. W. C. Thomas into the fellowship of Bogalusa Church, Itawamba county, Mississippi, died at the residence of his son-in-law, Eld. W. W. Lee in Harrison county, Texas, September 15, 1873, of heart disease. Bro. Davis having "performed the office of deacon well, purchased to himself good degree and great boldness in the faith." His companion, "well stricken in years," is "waiting by the river" to go over and join him in the "better land." She and an only daughter, Mrs. Lee, are all of his family that survive him. "Precious in the sight of the Lord is the death of his saints." OUR WHO LOVED HIM.

## Southern Baptist Publication Society.

**OUR AGENT.**  
We have engaged this column to act as agent for us this year. We want to complete the enrollment of 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 your money in any other joint stock company. Any of you can sell or transfer your stock in a child as you can any other stock. It is expected that, when once in full operation, this society will declare a dividend of twenty to thirty per cent. annually. This you will receive, annually, or twice a year, in the publication of the society. These you can give away, sell, or hold stock all by the depositing, and receive interest in cash. The grand feature of this society is, that it makes every stockholder a distributor to the extent of his dividends.

**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 goes 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.

## CONSTITUTION.

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

**OBJECT.**  
ART. 2. The object of this Society shall be to promote evangelistic religion by means of the Printing Press and Colporteur.

**MEMBERSHIP.**  
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. Any specially provided 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.

**OFFICERS.**  
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, or in the office of Corresponding Secretary or Treasurer, except 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.

**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 Colporters; 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.

**TREASURER.**  
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.

**MEETINGS.**  
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.

**ELIGIBILITY TO MEMBERSHIP AND OFFICE.**  
ART. 8. No Officer, Manager, Agent or Colporteur of the Society shall be eligible to office or to a vote in the election of the Board of Managers, except he be a member in good standing in some regular Baptist Church, unless such a privilege be specially granted, and annually, by a two-thirds vote of the Board of Managers.

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

**OFFICERS FOR 1873.**  
J. B. GRAVES, President.  
G. W. Griffin, Tenn. J. L. Cook, Mo.  
J. H. Mills, N. C. J. L. Reynolds, S. C.  
M. P. Lowrey, Miss. J. D. Renfro, Ala.  
R. W. Richmond, Va. W. M. Lee, Ark.  
J. B. Link, Texas. J. M. Wood, Ga.

**BOARD OF MANAGERS.**  
Treasurer.—G. C. Craig.  
Corresponding Secretary.—W. M. Phillips.  
Recording Secretary.—W. W. Keen.

**BOARD OF MANAGERS.**  
G. B. Young, Miss. J. M. Borum, Tenn.  
J. B. Searcy, Ark. Dr. P. Courtney, La.  
G. A. Lofton, Tenn. Dr. Robert Kells, Miss.  
J. L. Verner, Tenn. J. F. B. Mayes, Tenn.  
J. W. Dillard, Tenn. J. H. Glas, Tenn.  
E. M. Parks, Tenn. S. Flood, Mo.  
W. P. Bond, Tenn. E. P. Lucado, Tenn.  
J. B. Canada, Tenn. W. C. Crane, Texas.  
R. C. Burleson, Tex. W. D. Mayfield, Ark.  
M. C. Buckley, Ark. W. E. Penn, Texas.

**MANAGERS.**  
J. B. Graves, President.  
W. D. Mayfield, J. W. Dillard, R. G. Craig Treasurer.

Let every one pay one-half at least, and his wife and children, if he can, during the month of January, 1874, and secure a great bargain in a house to work in.

On the first of January, 1874 and 1875, in equal installments, \$500  
@ promise to pay to the order of J. B. GRAVES, President  
Southern Baptist Publication Society, fifty dollars, at  
Cheneyville, Louisiana.

This Note is to bear no interest before January 1, 1874.

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Cheneyville, Louisiana.

## Baptist Doctrines, Principles

## IMPORTANT DOCTRINES

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

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

3. The Word of God the Instrument of God the Agent in the Justification.











## Mississippi Department.

ELDER M. P. LOWREY, Editor.

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

## Summary.

OUR DEPARTMENT of the 22d ult. was filled with matter—except the first part of "Summary," which referred to suspension—that was forwarded for publication before we knew that the paper would be suspended. Hence, there were some allusions to what should be done in Associations yet to meet, which were *inopportune*. Those articles would have been published the 27th of September if the yellow fever had not stopped the publication of the paper.

ORDINATION.—Dr. R. R. White, a member of Academy Church, Tippah county, Miss.—the church of which we are a member—was ordained to the full work of the ministry on the first Lord's day in last month. Dr. White was well known as Col. Raleigh White, during the late war. He commanded a regiment of cavalry, and made a fine reputation as a soldier. But he was noted almost as much for his wickedness as for his gallantry. After the close of the war his rebellious heart was subdued by "all-conquering grace," and on his twenty-ninth birthday we had the pleasure of burying him with Christ by baptism. Like Saul of Tarsus, who was the chief of sinners, his strong will and earnest soul turned fully to the service of him who had called him out of darkness into his marvelous light, and he is now an earnest preacher of the gospel. He has turned away from the practice of medicine, a profession in which he was rapidly winning laurels, and which promised him a handsome fortune, to devote his whole life to preaching the gospel. By an invitation from the church at Friar's Point, he visited that place, and has been called to the care of the church there. The Lord willing, he will soon enter upon his first pastorate, and our prayers will follow our beloved son in the gospel. Nature has made a bountiful bestowment of her gifts upon him, and we believe grace has sanctified them, hence, we expect much of him.

BRO. C. W. SMITH was ordained to the full work of the ministry at Bethel Church, Union county, on the second Sabbath in October. Sermon and charge by Eld. H. P. Pritchard; prayer and presentation of Bible by Eld. B. B. Smith.

ELD. H. P. PRITCHARD, of Union county, writes: "I held a series of meetings at Bethel Church in August, assisted by licentiate C. W. Smith. The church was greatly revived. Six were added by a profession of faith and baptism, and several by letter. Many other sinners were made to see and feel their condition."

ELD. D. E. SPECK, whose sad fate is reported in another column of this paper, wrote us on the 23d of September, as follows: "I write to give you the result of a ten days' meeting at Providence Church, Grenada county, commencing the 13th and closing the 22d inst. Fifteen were received by baptism, one a Campbellite, and one a Methodist. Three others are awaiting the ordinance, one of whom is a Methodist. One was received by letter, and one restored. Eld. J. P. Thompson assisted the writer a part of the time."

ELD. W. C. THOMAS writes to Bro. Graves as follows: I propose to give to the number our readers of THE BAPTIST a brief statement of the result of several meetings held in the eastern portion of the Jackson Association:

Friendship received by baptism : 6  
Shiloh " " : 10  
Unity " " : 15  
Center Hill " " : 8  
Richmond " " : 7  
Boguefala " " : 27  
Liberty " " : 40  
Hopewell " " : 10

Total : 126

ELD. G. L. JENNINGS has resigned the care of Mt. Pleasant Church, Chickasaw county, to remove to Texas. Bro. J. has lived in the community of that church since 1844, and preached his first sermon there eighteen years ago. His brethren express themselves in a series of resolutions as greatly endeared to him. They recommend him as a good citizen, neighbor and Christian, and as an able and faithful minister of the gospel. We know Bro. Jennings personally, and can indorse all his church says for him. They will miss him, and we are sorry to give him up from our State. He has often attended our State Convention, and is much beloved by all who know him well.

ELD. J. W. SMITH, of DeSoto county, removes to southwestern Missouri, and his church—Center Hill—of which he has been pastor four years, adopted resolutions commending him most heartily to the brethren where he goes. His church testifies that he is a constant, upright Christian gentleman, a faithful, zealous and earnest minister, sound in the faith. They say that the vacancy caused by his removal will be hard to fill, and that their earnest prayers and good wishes follow him. We know Bro. Smith, and know him to be all that his brethren in these resolutions declare him to be. He is not only an able preacher, but a good writer. His excellent articles have enriched our columns in days past, and we much regret that we must give him up. The *Central Baptist* is requested to copy the resolutions, which, for want of space, we withhold, giving the substance only, which that paper will please copy.

Bro. W. Smith writes: "I have been the subject of the undersigned to attend several protracted meetings this fall, three of which were particularly interesting and successful. The first I shall mention was the one held with the Bethel Church, Montgomery county, Miss., Bro. Joel H.

Wilson, pastor. This meeting commenced on Saturday, 30th of August, and continued five days. The church had been in a revived state for some two months or more. The interest was good from the beginning, and continued to its close on Wednesday following. I have never witnessed a better meeting for the time it lasted. The whole church seemed alive to the interest of the cause. Bro. Booth was with us a part of the time. Twenty-one were baptized during the meeting and two received by letter. The next meeting I shall notice was held with the Berea Church; Bro. Wilson is pastor of this church also. Our meeting here commenced on Saturday, 6th of September. Bro. Dabbs was with us a part of the time. I was taken sick and left on Tuesday evening. The meeting, however, continued two days after I left, and resulted in the baptism of twenty converts and one restoration. The last I shall particularly mention was held with the Concord Church, Winston county, Bro. H. J. D. Hendricks, pastor. A meeting was commenced at a school-house, some four miles of this church, on Saturday, 29th of September, by Bro. Hendricks, assisted by Bro. A. J. T. Owens, which continued seven days, and was then moved to Concord, and there continued nine days longer, making sixteen days and nights. Here Bro. Owens and Adams did good service. Our labors were blessed; many were made to rejoice; twenty-two were added to the church by baptism; the ages of those baptized ranged from 14 to 60 years. Here the writer's tenth and last child, a daughter, in her fifteenth year, was brought into the fold. Thus all my children have professed faith, and have put on Christ by baptism. This looks like a household baptism. At all of those meetings mentioned above, from twenty to fifty were left anxiously inquiring the way of salvation. At the various meetings I have had the happiness to attend this season, about eighty have been baptized. To God be all the glory."

## Delay.

We much regret the delay of many articles we have on file, but the suspension of the paper has made it necessary. We have withheld our own "leader," which we intended for this number, and have condensed resolutions and general news articles that we might do the best for our own correspondents that could be done. We hope they will wait patiently, and that they will not let their pens be idle because of the delay. We will be glad indeed to always have many such valuable articles on hand as now lie on our desk. They will appear in their turn, and such articles never get old. Many good things are in store for the readers of our department.

## Hasty Ordination.

PAUL says, lay hands suddenly (or hastily) on no man, neither be partakers of other men's sins: keep thyself pure. Is not this scriptural injunction much neglected? By hasty ordination do we not become a partaker of the sins of the church and injure the cause of Christ by putting unqualified men into the ministry? Do we keep ourselves pure in this matter, by discouraging the church and applicants from hasty ordination? That the church, the applicant, or the presbytery or all, are to blame for the number of ministerial drones in the church, who are too lazy or too much devoted to the world to preach. In almost every country we can find one or more who have abandoned the ministry for secular pursuits, and whose influence is deleterious to the cause of Christ. John and our Savior were of mature age when they entered upon their ministry. Now some are ordained in their teens or while at school, and others so hastily that there has not been time fully to develop and mature the Christian character, and show whether or not they are called of God. The church and presbytery think, and perhaps say, the applicant "is a good man, and if he does no good, he will do no harm." This is a fallacy. If he does no good he will do harm. For, like the barren stalk in your field, he occupies the place that should be filled by a fruitful one. Besides, when he sees himself thrust aside for other ministers, his feelings are soured, and he becomes a thorn in the side of his pastor or a disaffection and contentious church member. I have heard pastors say they always dreaded the influence of such preachers. Good deacons, good exhorters and active church members are ruined, when the church and not God has put them into the ministry, and the presbytery too often becomes a partaker of this sin by hasty or sad len, and often improper ordination. God does not call a man to preach unless he has a work for him to do, and qualifications for that work, which, if he is faithful, will make him useful. How often do you see churches supplied by ministers that can do no good, and the churches dying out for want of an efficient ministry. Hasty ordination injures the church and the individual. Many years ago, at the earnest solicitation of churches, the church of which he was a member consented to the ordination of a young preacher, and he was, I think, reluctantly ordained by the presbytery. In the meantime another minister, who was a better preacher, moved to the vicinity, and this young minister was thrust aside by the very churches that pressed again and again for his ordination. The result was so discouraging to him that he had no heart to attempt to preach. He had been an active and useful church member before ordination; after this he was neither useful as a church member or a preacher. Now, in this case, was not the presbytery, by consenting to the hasty ordination, a partaker of the sins of the church, for, by ordination, they bid him God speed? How many ministers have speaking talents that for the want of the necessary moral qualifications and spiritual graces, prove themselves destitute of scriptural qualifications. They are not of "good behavior," not "patient," but a brawler, covetous and greedy of filthy lucre or high tempered. They are novices; they are not tried and proved, and the church and presbytery know not what manner of spirit they are of. Time proves them not to be called of God, but men made preachers through the church and presbytery. "Lay hands suddenly on no man."

## Our Paper.

ALL men have their days of trial, and our paper has had days of trial, too. The yellow fever in Memphis destroyed the lives of many people, and ruined the fortunes of many more; and it has severely tried the strength of this paper. It is in sore trials that men find out their true friends, shall our paper find out its true friends now? Many good brethren and sisters have spoken of the absence of our paper as a great privation. We are glad they so regard it, but what was their loss compared with the loss sustained by the proprietor of the paper? Will they show their appreciation now by helping him in his time of need? We can draw near to our brethren in Mississippi and talk to them with confidence, and we ask every one to lift a little just now. Cannot every subscriber in this State, whose time will be out within a few months, renew at once? And will not every one try to get a club, or at least one new subscriber? Brethren, let us hear from you. We know times are hard, but it is so much the worse for all who publish papers, and especially religious papers. Bad as the policy is, many in curtailing expenses will stop off their religious paper about the first thing given up. It is a sad thing to find so many Baptist families without a religious paper. Shall the hard times increase the number of such families? Let the number rather be reduced. To each one we say, come, dear brother, do a good thing for yourself and for your paper, and do it now.

## Gen. W. J. Hardee.

THIS eminent soldier, whom we greatly loved, and regarded as a Christian gentleman, is gone to the grave, and we trust his soul rests with Jesus. But many eminent soldiers have died, and the death of this one, as well as that of Gen. Hood, has been recently noticed in this paper. Why then should we make special reference to the death of Gen. Hardee? Because he was, in the time of our country's great struggle, our personal friend, and because we admired and loved him more than any other general officer we ever knew save Joseph E. Johnston and P. R. Cleburne. He was a native of our own "Sunny South," was born in Savannah, Ga., and graduated at West Point in 1833. Few men were better versed in the science of war. He was the author of the military tactics in common use during the late war, and was skilled in all the drill and discipline necessary to a well organized army. He was affable and courteous to his equals and superiors in rank, and gentle and forbearing with his inferiors. With all his excellent endowments and skill as a soldier, he had humble views of himself, and had no disposition to rush an army into destruction to gain laurels. At Dalton, Ga., in the winter of 1863-4, he was offered command of the Army of Tennessee, and declined it, preferring to follow the lead of that great and good soldier, Gen. Joseph E. Johnston. But when, in July of 1864, Gen. Johnston was relieved from the command of the army, and Gen. Hood was put in his place, Gen. Hardee preferred not to serve under a man who had ever been his inferior in rank and in skill, so he was soon separated from his old corps, that loved him with a devotion next to idolatry. We will remember our last visit to him. While we conversed freely concerning the leave he was about to take of the command he so dearly loved, he kept like a child. That first night we had of him is as fresh in our memory as if it had been yesterday. We left him reclining upon his couch weeping. He was so full of love for his men who had so bravely followed him on so many fields. He was visited that night by hundreds of his men, and he spoke to them in the true spirit of a soldier, urging them to be faithful to the cause of the Union. Gen. Hood, as we all know, that the coming in of Gen. Hood to command the army caused Lieut. Gen. Hardee to leave his corps. While we speak some thoughtless soldier

exclaimed, "But Gen. Hood has but one leg!" "Very well," replied Gen. Hardee, "but the missing leg was lost in our cause." This showed the spirit of the true soldier. Gen. Hardee was a member of the Episcopal Church, and so far as we ever observed his conduct, it was that of a Christian. He preached often in the army, and Gen. Hardee frequently favored us with his presence and earnest attention. He died in the fifty-fifth year of his age, and now rests from the strife and toil of this mortal life. How soon the thousands who followed his banner in the cause of equal rights shall follow him to the grave. A true man has fallen, but his name lives on.

## Religion.

We much regret the delay of many articles we have on file, but the suspension of the paper has made it necessary. We have withheld our own "leader," which we intended for this number, and have condensed resolutions and general news articles that we might do the best for our own correspondents that could be done. We hope they will wait patiently, and that they will not let their pens be idle because of the delay. We will be glad indeed to always have many such valuable articles on hand as now lie on our desk. They will appear in their turn, and such articles never get old. Many good things are in store for the readers of our department.

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## The Landmark—An Additional Base.

THE basis upon which the landmark doctrine has been heretofore sustained by its advocates, so far as my knowledge extends, has been that the preaching of the gospel of Christ is an official act, to be performed by duly accredited ministers of the Church of Christ; and, therefore, it is wrong for Baptists in any way to recognize or acknowledge the ministry of those who are not duly accredited ministers of the Church of Christ. I have nothing to say against this position, but believe it to be sustained by Scripture, and that it is both scriptural and inconsistent for Baptists to act contrary to it. But it is claimed to be that there is another ground upon which the landmark may be sustained, based upon the teachings of the Scriptures in reference to false teachers—teachers of error and perverters of the gospel of Christ. This thought has been

more impressed upon my mind recently in consequence of being under the necessity of calling the attention of some of my brethren to the Scriptures touching this subject, also by some articles I have read in different religious papers, and by listening to two sermons preached by a Methodist minister upon infant baptism, and the modes of baptism. I was forced to the conclusion that either the said Methodist preacher was a false teacher—a teacher of false doctrine—a perverter of the word of God—the gospel of Christ—or I was. And the more I think about the matter, the more firmly am I convinced that my conclusion was a correct one, that if he has the gospel of Christ and teaches it, that I am radically wrong, and if I hold and teach the gospel of Christ he is most certainly radically wrong. It is impossible to make two contradictory propositions agree. Paul, in Titus iii. 10, commands "A man that is a heretic, after the first and second admonition, reject." Webster defines a heretic to be "a person who holds and avows religious opinions contrary to the doctrines of Scripture." Every Baptist, be he minister or layman, who is worthy of the name, believes verily that the ministers of the various Antislavery sects hold and avow religious opinions contrary to the doctrines of Scripture, in short, that they hold to and teach heresies, and are, therefore, heretics, and consequently it is the duty of Baptists, as they wish to obey the commands of God's word, to reject them, to utterly discard them as religious teachers. Again, in Rom. xvi. 17, the same apostle says, "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." This may be regarded as very harsh and uncharitable by the liberals of the present day, but Paul had the Spirit of God in this matter, and, therefore, we are not to cavil at, or disregard his exhortation—"mark them that cause division." If the ministers of the sects of the present age are not those who cause divisions, contrary to the gospel of Christ, they are those who perpetuate those divisions which their predecessors in heretical teachings did cause, consequently they are to be marked and avoided. How then can Baptist ministers affiliate in the pulpit relationship with those who "by good words and fair speeches deceive the hearts of the simple?" Some may think that I am going too far in these remarks, but I feel that I am going no further than I am fully authorized to go by many passages of God's word. If I am wrong, show me my error, and be sure you know me to be condemned by God's word in this matter before you condemn me. I wish it to be clearly understood by the world "and the rest of mankind" that in the war between the Church of Christ and the sects I have drawn the sword and thrown away the scabbard, and forever disclaim to ask any quarter at the hands of professed friends or avowed enemies. Again, Gal. i. 9, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The apostle would here have the Galatians to understand that it mattered not who nor what may have been their former teachings or standing, whether it were himself or an angel from heaven even, that taught another gospel, they were to be accursed. In verse 7, he tells them what he means by another gospel. "I say," "Which is not another, but the same that trouble you, and would pervert the gospel of Christ." Here he calls the perversion of the gospel of Christ another gospel. Those then who perverted the gospel of Christ were to be accursed. To pervert is to "distort, corrupt, misinterpret, misemploy." If those who teach a ritualistic salvation, as many Protestant ministers do, baptismal regeneration and infant membership in the Church of Christ, etc., are not perverters, distorters, corrupters, misinterpreters, etc., of the gospel of Christ, then I confess that I have not yet learned the A B C of the Christian religion. If they are not perverters, the Baptists are. How, then, can the apostle John, the beloved and loving disciple, says, in 2 John x. 11: "If there come any unto you and bring not this doctrine (of Christ), receive not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deed." This epistle being addressed to a sister and her family, it would seem that the house mentioned must have been her private residence; and, therefore, if Christians are "not at liberty to receive false teachers into their own houses, that it is much less their privilege to receive them as religious teachers into God's house, and foist them upon the people as preachers of the gospel of Christ." We learn here that it is not our privilege to encourage in any way the perverters of the gospel of Christ, lest we become partakers of their evil deeds. It may be doubted that these Scriptures are applicable to the persons in question. I would reply that, I do not see how it is possible for any Baptist, who is informed in reference to the popular heresies of the day, to have any doubt upon this subject, as for at least a large portion of those ministers are concerned. And those ministers, among the sects, who do not verbally teach these heresies of ritualism, etc., give their influence to the promulgation of them by remaining members of and giving their influence and support to those religious organizations that maintain and practice them, and thus they become "partakers of their evil deeds."

The above article appeared in THE BAPTIST of November 16, 1878; but in consequence of the manner in which it has been handled and misinterpreted by opponents of the Baptists within the bounds of my field of labor, I have been requested by brethren to have it republished. I did not

have it republished without due consideration of the meaning and force of every sentence embraced therein, and after the lapse of some twelve months since its first writing I find myself, so far from desiring to recall anything contained therein, more ready to affirm and defend, if possible, than previously. Things that have occurred since its publication have only strengthened and confirmed me in the conviction of the truthfulness of the sentiments therein expressed. I wish to call attention to the fact that the article had reference only to false teachers. There was not a sentence in it that was intended to refer to any except teachers. I have learned to discriminate between those who deceive and those who are deceived; between the leader and the led, the false teacher and his victim. I think the latter are as often to be pitied as blamed, perhaps. To settle the point with Baptists—for the article in question was written from a Baptist standpoint and for Baptists—as to whether ministers of the various Antislavery sects should be regarded and treated by Baptists as also heretical teachers, I would propound a few questions:

1. Do Baptists consider the teaching and practices of sprinkling and pouring for Christian baptism scriptural or heretical? 2. Do Baptists consider the teaching and practice of infant baptism, so called, scriptural or heretical? 3. Do Baptists receive the doctrine of apostasy as scriptural, or do they regard it as heretical? 4. Do Baptists receive many other doctrines and practices (of Antislavery sects) that might be mentioned as scriptural, or do they regard them as heretical? 5. Suppose 1, or any other Baptist minister, were to teach and practice in accordance with the doctrines, or heresies, above mentioned, would my church, or any other Baptist church, do with such an one? 6. Would any Baptist minister, who should teach and practice as above referred to, be permitted, as a Baptist minister, to occupy a Baptist pulpit? 7. Would not all true Baptist churches regard such a Baptist preacher as a heretic, and in accordance with the teachings of God's word, reject, exclude and close their pulpits against such an one? 8. Suppose such an excluded Baptist minister should go and join an Antislavery Society, and be set apart by said society to preach and, returning to the church from which he had been excluded, desire to preach for them, what course would be proper for the said church to pursue? 9. Would it be right and consistent to exclude a Baptist minister who taught and practiced as above supposed—as a heretic and for heresy, and then invite or allow some other man who taught and practiced the same, because he belonged to some other denomination, to fill his place in the pulpit? 10. Would not that which was heresy in a Baptist preacher, be also heresy in a minister of any other denomination, and constitute him a heretic?

"Consistency is said to be a jewel." Will some good brother who differs from me in this matter, have the kindness to throw a little light into my darkness by answering the above questions? Paul said to Timothy, "The time will come when they will not endure the sound teaching, but according to their own desires will to themselves heap up teachers, having itching ears; and they will turn away their ears from the truth, and will turn aside to fables." If this time is not now upon us, I humbly trust that it may not be my lot to be upon this earth when it does come.

## (Orphans' Home).

DEAR BRO. LOWREY:—I hope you will give me space in THE BAPTIST to talk a little to its many readers in Mississippi and elsewhere. What I want is this: I want to raise \$2000 as a permanent fund to furnish the girls in that institution with the means of self-support. The Superintendent, Bro. Trimble, says it will go very far toward accomplishing that object. This \$2000 is to be laid out for the purchase of cloth and sewing machines to make up ready-made clothing for the market. The profits of making up this clothing will go to support these girls, while the original fund will go to purchase the material for work, and so on, perpetually.

## HOW TO RAISE THE MONEY.

Let every friend of the helpless orphans give \$1 to this object. The money given will be placed in the bank at Meridian, to remain until the \$2000 is secured, then it will be put into operation. The writer started this enterprise at the Chickasaw Association the other day, and there was quite an amount made up and put in the hands of Bro. Trimble, to be put in bank for the above object.

PREACHERS, DEACONS, and especially our sisters and lady friends, are invited to help in this purely benevolent enterprise. Besides it is good economy. Men and women of Israel, help and help how! We want to accomplish this object by the first of January. We will not object to any one giving \$100, or \$50, or \$25, or \$10, or \$5, if they wish, but we know there are two thousand Baptists and other friends in Mississippi that can give \$1 and not miss it. Look, brethren, at these fifty odd poor, helpless orphans now in the Home, whose fathers and mothers once loved them, as you love your children, but they are gone. They are powerless to help their loved ones now. These girls turn away, weeping and hopeless from their graves, and their mothers, they turn and look with fearful eyes to the patriotism, philanthropy and Christianity of Mississippi for help to enable them to help themselves. Will we help them or not? I think I hear two thousand voices come yelling in upon Bro. A. D. Trimble, at Lauderdale Springs, saying yes! here is my \$1 and my blessing too. "God bless

the orphans." And I look up to heaven by faith and see our Father smile upon each donor. Truly, "it is more blessed to give than to receive." And then, to contemplate those busy and happy girls, with their scissors, thimbles, thread, needles, cloth and machines, working for their own support. I hope to wear the first suit of gentlemen's clothing made at the Home to the Baptist State Convention next June, for I feel that this will succeed at once. More anon.

W. W. FARLEY.

LaFayette Springs, Miss., Sept. 24, 1878.

## Obituary.

RODIA ANN HARRIS died at her residence in Lee county, Miss., September, 1873. Rodia Ann Harris was fifty odd years of age. Sister Harris had been a consistent member of the Baptist church more than twenty years. She was a faithful soldier of the cross. Thus she stood upon the shores of time battling against the powers of darkness until the messenger approached, when she calmly resigned to the will of the Lord, who doeth all things well. She died in the full assurance of an immortal crown of glory. The community has lost a good neighbor and Christian soldier, but our loss is her gain.

ELIZA MOORE.

## Resolutions.

WHEREAS, it has pleased God to take from us our dear companion and fellow-student, Eld. D. E. Spenser, be it

Resolved, That we, the members of the Hermonian Society, of which he was an active and a useful member, express our deep sorrow for this painful dispensation of Providence, and, we bow in humble submission to him who works all things, well, and whose ways are past finding out.

Resolved, That our Alma Mater has lost a faithful and a zealous son, and we a noble and beloved companion.

Resolved, That we deeply sympathize with his bereaved family and friends; but while we mingle our tears with theirs, we have one blessed assurance—our loss is his eternal gain.

Resolved, That a copy of these resolutions be sent to THE BAPTIST, the Grenada Sentinel, and the sorrow-stricken family of the deceased.

Resolved, That we, as a society, wear our usual badge of mourning thirty days—emblem of the love every true Hermonian bears for his departed brother.

Done by unanimous vote of Hermonian Society, this 20th day of October, A. D. 1878.

C. B. FREEMAN,

E. E. KING,

W. L. SKINNER, Com.

## Death of Eld. Daniel E. Spenser.

The particulars of Bro. Spenser's death, so far as we can learn, are about as follows: On Friday evening, October 10, he took the train at Clinton, Miss., where he was attending school, en route for Elliot Station on the Mississippi Central Road, where he was to fill his monthly appointment. He changed cars at Jackson about six o'clock, and requested the conductor to wake him time enough to get off at the above named station. When the train was within two or three miles of the station the conductor aroused him and informed him that the next station was Elliott, where he was to get off. It is supposed that he was not sufficiently aroused to be conscious, as he walked deliberately out of the door and off the train while it was running at the rate of twenty-five miles per hour. This happened about eleven o'clock Friday night, and he was not found until eleven Saturday morning, having laid on the side of the track with a broken thigh and his head so badly bruised as to render him entirely unconscious. He was carried to the house of Bro. G. W. Williamson, and medical aid immediately summoned, but all to no effect. After lingering four days in this unconscious state he quietly fell asleep in Jesus. "Asleep in Jesus, blessed sleep, From which none ever wake to weep."

C. B. F.

## Meetings of the Louisville and Choctaw Associations.

I have just returned from attending the two above named meetings as a corresponding messenger. The former met with the Providence Church, Winston county, on Saturday before the second Sunday in October. The delegation was about usually large. Nearly all the old churches were represented, and three newly-constituted ones were reported and received. Eld. D. H. Dobbs, the former Moderator, being absent, Eld. J. B. Poteet was elected to that office, and Bro. M. A. Metts was re-elected Clerk and Treasurer. A number of the churches reported excellent revivals, while others seemed cold. Two or three churches not represented. There were one hundred baptisms reported. Elda. Dobbs, Norris, Ketchum, and several other ministers were absent, and, of course, were sadly missed. Yet I was much gratified in meeting many old friends, and true and tried brethren, this being the first Association of which I was ever a member, and having remained in it for twelve years. It is a large and old Association, was organized thirty-four years ago, has thirty-three churches, containing about fifteen hundred members, and covers as its territory all of Winston, and a portion of Neeshobee, Itala, Choctaw, and Oktibbeha counties. This old Association has furnished quite a number of our best ministers, now in other parts of the State. Brethren Head, Pettigrew and Roseman are all her children, as well as the lamented Haynes, who was elected at Clinton, and died a chaplain during the war. She had no missionary in her bands during the past year, but contributed about \$200 for foreign missions, and promised to do the same for domestic missions. No Sunday schools reported, though some few are in existence. There were only three sermons preached during the meeting. Bro. H. J. D. Hendricks, the appointee, (Continued on eighth page.)











...will be with them. Then com  
when he shall have deliv  
ceptor to the Father, and  
then be conciliated and b