

BAPTIST COBOLLARIES.

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

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

3. Since nothing is more evident than the fact that we teach more effectively by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite 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 into a recognition of their claim, and thus confirm their followers in error.

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

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases 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, Convention or Council can impose a moral obligation upon the constituent parts composing them.

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

7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—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 order, or they become the partakers of her sins.

8. That an 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 subsequence to the great Christian voluntary principle.

9. When any church departs from the faith, so 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 teaching 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, are any privileged companies of men; the church; hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are prerequisites 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 have a case brought before it in violation of the law of Christ. The specification of the order to be observed in the prohibition of any other order.

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

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

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

7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep a 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 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 deomolition for the conversion of sinners and the upbuilding of Christ's kingdom, through the most abject 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, earnest and devoted minister.

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

6. To 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 on a Board of Missions. The churches should select, send and maintain missionaries of the cross.

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

Louisiana Department.

Resolved, That we do not 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.

Consolation.

THE need of weak humanity is strength, encouragement, consolation. True, many are blind to their own necessities, pride, selfishness, in various ways, puff one up to assert an entire independence of pity, sympathy, and the like. Yet many of us, though seeming quite strong and bold when confronting our enemies, conceal within our breasts many harassing doubts and fears. Moments there are, indeed, of exquisite joy when the uplifted soul melts into ecstasy.

"On eagle wings we soar," till the very gates of heaven open in blissful visions of the crystal river, the jasper sea, the precious golden city, the great white throne and the innumerable hosts of heaven. Faith seems at such a time to have realized the "things hoped for." The mariner no longer clings to his weather-beaten vessel, but steps proudly and defiantly upon the waves; he walks alone to meet Jesus, whom he sees coming over the dark, gloomy waters. But, alas! these blissful moments are often followed by hours—yes, even days and weeks of heart sinkings, gloom, anxiety, struggling, groping and wretchedness. This is not the case with all believers. Some do, indeed, enjoy an abiding consciousness of Jesus' presence, which confers upon them a feeling of security not disturbed by any casualty, however destructive it may be to their temporal ease.

In such a time of trial the heart involuntarily turns to the sturdy fisherman, who leaves his place of safety and essays to meet the Master walking on the storm-tossed waters of Gennesareth. He has an agonizing prayer from the depths of his helpless soul—he has but one cry—"Lord! save me!" "Oh, how frequent the times when the mind is a perfect sea of bewilderment, when faith is tottering, feeble and stricken, when hope is almost drowned in the bitter, bitter cup, the joys of salvation gone, the soul desolate and forlorn, "a dry and desert land where no water is!" How oft comes to us the stings of conscience, "the thorn in the flesh;" the bitter dregs of the cup of sin we have drunk in times long gone by! And is there no help? No refuge for the weary, strength for the weak, light for the wanderer? Yes; there is! Thanks be to God. He to whom we cry in anguish, the weeping Savior, the sufferer of Gethsemane, who stretched forth his hand and caught the struggling, sinking Peter, "will supply all our need, according to the riches of his glory in Christ Jesus!" Does conscience bring in persistent array against our hopes the host of sins of which we are guilty, and seek to put to shame our claims to sonship with God; are we tempted with our meekness and unworthiness; let us turn to the Lord our righteousness. In him we are sanctified, in him complete, in him free from condemnation. "The blood of Jesus cleanseth from all sin."

"The dying thief rejoiced to see That fountain in his day, And there have I, tho' vile as he, Wash'd all my sins away!"

Sinful, weak, stumbling we may be, the way may be gloomy and sad; yet let us not be cast down; Jesus, the sin-bearer, has died for us, "while we were without strength, ungodly, and, if saved by the death of him while yet wandering, much more being made alive, will we be saved through his life?" Keep close to Jesus, the helper of the helpless, Jesus the giver of grace, the lover of our souls.

Sometimes there are doubts and fears of another kind that threaten us with destruction. Peering out into the night of the future our imaginations conjure up a thousand ill that may happen; friends upon whom we lean for strength, dear ones whose presence is the stay of our life, these may soon be taken away, and we shall be alone in our wretched helplessness. How the heart aches and the tears are dried, the cheeks parched at the very thought. Alone! thou canst not be left alone. "I will never leave thee nor forsake thee." This is the consolation of Christ; Christ the helper, the comforter the husband, father, brother, shepherd of his people. "Let not your heart be troubled, neither let it be afraid." He who careth for the sparrows, who decks the lily as Solomon in all his glory never was arrayed, he who clothes the grass, ah! will he not care for thee? "Your Heavenly Father knoweth that ye have need of these things." "All these things shall be added unto you." Faith in Jesus is worth more than all earthly friends. Jesus' love, his care, providing good for us from the working together of all things, is more precious than rubies. "Therefore take no anxious thought concerning what may come to-morrow." Grace shall be given thee, never fear; grace to bear, grace to overcome, grace to glory, even in tribulations. Oh, my brother, my sister, don't, for Jesus' sake, grow impatient; don't restlessly, don't be as anxious about your safety, about the loss of popularity, of earthly goods, of every dearest friend, the loved ones at home, as to use means for your protection, which, under other circumstances, you would never employ. Trust in your best Friend, for Jesus is—"rich in mercy, full of pity," "merciful and loving." Oh! trust him; and wait on him—"Cast all your care on him, for he careth for you."

Executive Committee of Foreign Missions for Louisiana.

AFTER due deliberation and consultation with many friends of the cause of missions, as to a proper domicile for the above named committee, I proceeded, on Saturday, the 22d ult., to the organization, at Keachi, in DeSoto parish, which resulted in the choice of the following officers:

F. Courtney, Chairman, Rev. J. H. Tucker, Vice President, C. E. Crawford, Corresponding Secretary, O. L. Durham, Recording Secretary, Rev. G. W. Hartfield, C. G. Jackson, F. J. Harrison, Rev. F. M. Fortson, S. M. Norris, Rev. George Tucker, Rev. W. E. Paxton, Rev. R. H. Scott, P. J. Loftis, Wm. DeWitt, J. H. Wofford, Edward Harwell, W. J. Scott.

The Corresponding Secretary of the Foreign Mission Board, Dr. Tupper, suggests that the officers of the State Convention, and of each of the District Associations in the State shall be ex officio members of the committee. Our committee adopted this suggestion, and we now call upon these ex officio members to co-operate with us by first sending their names or a copy of their minutes to Bro. Crawford, our Corresponding Secretary, at Keachi, and then by going to work within the bounds of their Associations to arouse an interest on the subject of foreign missions, and get a contribution, if possible, however small, from every Baptist within the limits of their Associational jurisdiction. Whatever funds are thus collected should be sent to Bro. Crawford, who will transmit the amount to the Foreign Mission Board, at Richmond, Va.

The Board proposes that each State shall indicate the particular missionary for whose benefit their benefaction shall be appropriated. The committee therefore wish all contributors to express their preference in this respect, and the committee will select the one that has the majority, and direct all that is appropriated in the State in that channel.

The North Louisiana Association appointed a committee to attend to this matter, who will act through the committee at Keachi. Others may prefer this plan.

Vice President F. M. B. for L. Mt. Lebanon, Dec. 1, 1873.

Letter from Shreveport.

DRO. GRAVES—We have just passed one of the most terrible scourges that ever afflicted any people. Upon the first appearance of the epidemic two thirds of our population fled, leaving about four thousand, including the negroes. Of that number about twenty per cent fell victims. At one time there were about one thousand cases, and the interments reached thirty-five a day. The Baptists here did not escape so well as the churches in Memphis. We lost twenty-nine, embracing some of our very best members, including Bro. Charles L. Walden, Superintendent of the Sunday school, W. W. McCain, Assistant Superintendent, and P. Leositt, Librarian, J. M. Lawton, a prominent lawyer, and a stepson of Bro. S. G. Hillyer, Forsythe, Ga., Harriet M. Prescott, the widow of Rev. John C. Prescott, deceased, and her two sons—Henry and Hartwell; Rev. C. S. McCloud and his son Henry, besides many others. Bro. McCloud had accepted the charge of the church at Navasota, Texas, and had returned here to remove his family. But before he could get away his family were taken, and he witnessed the death of two of his children, and then sank himself a victim. I am preparing a more extended notice of this excellent brother. I had an attack as reported in the newspapers, but have entirely recovered. My wife and other members of my family nursed me, but all of them escaped through the merciful providence of God. We hold a memorial meeting next Sunday to pay a proper tribute to our dead. We will also reorganize for future work. Among those who are coming in to fill up the depleted population are some Baptists, and last Sunday one was received for baptism.

The other churches here have suffered terribly, especially the Methodist Church. I heard their pastor say that he had lost every working member he had. It has been a terrible blow upon our city and all our interests. I will write again soon giving you further particulars in reference to our case here.

W. E. PATRICK.

Shreveport, December 3, 1873.

Working for Christ.

"Son, go work to-day in my vineyard," Matt. xxi. 28.

AMONG those called Christians, there are four leading classes. The first are those who, excepting by the observance of religious rites, do not differ in the least from irreligious. They exalt the church above Christ, its head, and magnify the form of godliness above the power thereof. This class is a great hindrance to the world's conversion; and it were well for the world if it should cease to exist.

A second class are those who take what has been called the middle walk of Christianity. It embraces those who, besides the belief of gospel doctrines and the observance of gospel ordinances, are, in the main, irreproachable in their conduct. In all churches this is the largest class.

A third class embraces those who great aim is to be sound in their doctrinal views and joyful in their emotional frames. Their chief concern is to lay well the foundation of their peace with God, and build themselves up in the highest and most experimental views of Christ. They are zealous for a sound creed, joyful frames and an irreproachable life. This class is genuinely religious, as far as it goes, but falls short of the gospel model.

A fourth class, in addition to their soundness in the faith, the genuineness of their experience, and the correctness of their deportment, are zealous of good works. As firmly as any others, they cling to the doctrines of grace, rely alone on Christ for acceptance with God, search the Scriptures, pray in secret, and strive after holiness. They also exert themselves to spread the empire of Christ. In their estimation, doing is as essential a part of gospel religion as believing. The first great question they ask, after their conversion and baptism, is, "Lord, what wilt thou have me to do?" While their faith induces love, gratitude, humility and obedience, it also as legitimately takes the form of effort to honor Christ and save others. Now, this fourth class is evidently the only one that comes up to the New Testament model of a Christian, and this is the type of religion I wish in this discourse, to urge you to cultivate and develop. This is the kind of religion that the world, above all things else, needs. It is not only attainable, but infinitely desirable.

Who can estimate the amount of undeveloped moral power there is in the churches of Christ? We talked of the latent power of steam, till Watt evoked it, and made it impel huge engines over land and sea; of the latent power of the skies, till science climbed their heights, seized the spirit of the clouds, and made it abolish both space and time, and flash our thoughts across rolling seas, to distant continents. But what are these to the moral power that lies sleeping in the churches of God? As a man once stood by the cataract of the Niagara, as the waters of a hundred lakes rolled over, with the roar of a hundred thunders, instead of being filled with sublime admiration, he was amazed at the immense loss of water-power. But who can estimate the loss of religious power there is in the Zion of God? If all the latent religion in the professed friends of Christ were acted out, the world would be speedily and thoroughly converted; and can nothing be said to induce us to shake off stupidity and arise to normal action? My single object is to excite you to shake off inactivity, and exert your selves for Christ and souls.

1. Active religion is God-like. The greatest of all workers is God. Said Jesus, "My Father worketh hitherto, and I work." He is momentarily engaged in doing good in the universe. In every world, in every land, in every household and in every heart he is perpetually occupied in bestowing blessings. With a ceaseless industry, he is universally employed in warming mankind with his sun, refreshing them with his air, sustaining them with his food, clothing them with his wardrobe, teaching them with his word, and sanctifying them with his spirit. Wherever there is life, he ministers animation; wherever there is righteousness, he produces it; wherever there is wickedness, he controls it; wherever there is sorrow, he soothes it; wherever there is supplication, he hears it; and wherever there is death, he dismisses the soul to hell or heaven. Now, would we have the high honor of being imitators of God, as dear children, let us fill up the measure of our days with a holy religious industry.

2. Active religion is Christ-like. No one else ever did as much as Christ did in so short a life. He was continually about his Father's business. Mankind were ignorant, and he taught them; depraved, and he reclaimed them; miserable, and he comforted them; diseased, and he healed them; oppressed, and he delivered them; lost, and he saved them. He did not sit down in Jerusalem and require all who needed his help to seek him out and wait his convenience. "He went about doing good." He lived an itinerant, migratory life, that he might seek and bless the bodies and souls of men. Nothing could divert him from his journeys of love. Now we see him on the Mount, teaching the people the transforming effects of his religion. Then, from the Galilean lake, unfolding, in parables, to the eager throng that lined the shore, the nature of his kingdom. Here, taking little children in his arms and blessing them; there, hearing the blind beggar that sat by the wayside, and pouring daylight upon the sightless eyeballs. To day, raising to life the only son of a widowed mother; to-morrow, visiting the afflicted family at Bethany, and speaking into life a brother who had been dead four days. Oh, how much he said and did for the world's good during the three years between his baptism and death! Never before, nor since, has one walked our earth who was so zealous of good works.

Now, to make our claim to the Christian character, we must not only trust Christ's atonement alone for pardon, and resemble him in his passive virtues—such as his meekness, gentleness, patience and prayerfulness—but we must also follow him in his habits of self-denying goodness. In this respect he has left us an example, that we should follow his steps. Here many disciples have greatly erred. They have supposed that, if, in the main, they were contented, unrelenting, prayerful and unworldly, as Christ was, (and far be it from us to imitate that his example in these respects was not set to be imitated) they have acted out the conditions of discipleship. But let it be proclaimed from every pulpit, and announced to every candidate for baptism, that Christ as much requires his people to be like him in his deeds of goodness, as he does that they should be holy and resigned under the bereavements and trials of life. In going about doing good he as much claims to be our pattern and model as he was in his baptism, prayerfulness and humility. With Christ's example of self-denying benevolence shining before him, can that professor be in a saved state who hugs his sins and remains idle in the vineyard? I have read the Scriptures of Christians who had many slips and some falls; but in all the book of God, I have never read of an indolent, actionless Christian. You are essentially unlike Christ if you do nothing for his glory.

3. This type of religion is Christian-like. It is not only accordant with the precept and example of Christ, but also with that of the

primitive Christians. It is granted that they had their doctrinal errors and personal imperfections and faults; but they had one excellency that made them pre-eminent among their brethren who have succeeded them; and that was their active consecration to Christ. They were singularly militant, zealous and aggressive. How rightly has the principal book in the divine canon, that describes their character and work, been entitled, not the creed, or resolutions, or joys, but "The Acts of the Apostles." What sort of acts? Not attempts to reform the governments of the world, not deeds of blood; but religious acts, so united, vigorous, continuous and self-denying that they did more to spread the cause of their Master than has been done since their day. Not the apostles only, but private Christians in all ages, and of every condition, in obedience to the last great command of their ascended Lord, devoted themselves, personally and collectively, to the work of spreading Christianity over the world. Without many of the great facilities for converting the world that we have; without our books and means of travel, and combined action; with a world to convert just as depraved as it is now; with no greater measure of divine influence than is promised to us; with dungeons, gibbets and martyr fires in their path, they exerted their powers for Christ, mortal and immortal, till they filled the whole Roman empire with the sound of salvation. So intense was their love for Christ, that, when defeated at one point, instead of retreating to Jerusalem, discouraged, they proceeded to another more distant field, and still another, and thus onward, all doing the work of Christ, till, ere the lapse of sixty years after the day of Pentecost, they had formed churches throughout all the dominions of the Caesars, extended the kingdom of Christ from the Jordan to the Thames, and from the snows of Scythia to the burning sands of Africa. Oh, had the mandates of these New Testament Elijahs fallen on succeeding Elijahs, long ago this revolted world would have been won back to the divine throne!

Who, now, are the lineal successors of these apostles? Who most strikingly represent these primitive Christians? Were Christ and his first disciples to reappear on earth, with whom, among the sects, would they affiliate? We have, in the light of our subject, an answer that should forever calm the tempests of denominational disputes. That people are the true church who, after having believed in Christ, are doing most for the world's conversion. We, as a people, lack one thing to make good our claim of being the only representative of the apostolic churches. That we are the only denomination that keeps the ordinances in their proper mode, subjects, design and connection, there can be no doubt. But in some other respects, equally as important, many in our churches are most unscriptural and unapostolic. Do not the Scriptures as clearly require us to work for Christ, as they do that we believe and be baptized. Oh, if our churches were zealous workers in the vineyard as they are found in their Baptistic faith, how much mightier would we be in converting the world to Christ and to our peculiar views. C. TREE.

(To be continued.)

ITEMS.

The New Jersey Baptists are making progress. When the Convention last met at Burlington, 21 years ago, as the National Baptist truly says, there were 13,000 Baptists in the State. Now there are 26,000. Then we had not an institution of learning in the State. Now we have two magnificent academies, which have cost \$250,000, and which are attended by 250 pupils. Twenty-three years ago, when Dr. Fish became pastor of the First Church, there was, beside that church, a small body which had just been formed, under the charge of Dr. Hogue. In the two churches there were 250 members. Now there are eleven churches with 2600 members. Last year they contributed to the annual expenses of their city missions (not including the cost of buildings), \$7,000. The church in Orange, of which Dr. Hogue is pastor, is maintaining thirty-two young men in preparation for the ministry at the expense of over \$4000—Baptist Weekly.

The San Francisco Evangelist is much gratified at the thrift and prosperity connected with California College. The school is larger than ever before. More than one hundred names are on the roll and nearly one hundred in attendance. Dr. Worrell is not only giving the most perfect satisfaction as an educator and disciplinarian, but a success as a financier. The school is paying all its expenses and furnishing a sinking fund for the institution of from \$40 to \$60 per month.

Bismarck, Meville, of the M. E. Church, South, removed the first spadeful of earth, at the breaking of ground for Vanderbilt University, Sep. 16. It is proposed to raise one hundred thousand dollars to build a woman's department of this institution.

The corner stone of Jubilee Hall of the Fisk University at Nashville has just been laid. The colored singers of the University made enough money with their concert to buy twenty-five acres of land, eight acres of which are in the square forming the site of the hall.

Texas troubles concerning the Ottawa University, Kansas, are settled. The University retains not only the ground on which its buildings stand but 1280 acres beside, and the rights of the Baptists are fully secured.

Pore Pore IX. receives on an average one hundred letters per day, and near all contain "religious remittances."

Nearly one half of the Cumberland Presbyterians make no collections for either home or foreign missions.

The Shreveport death-roll sums up 658, out of a population of 5000, and that of Memphis to 2000.

Now is the time to renew your subscription to THE BAPTIST.

Southwestern 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 joint 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. Those you can use, give away, sell, or order sold for you by the depository, and receive interest in cash. The grand 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 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 evangelical religion by means of the Printing Press and Colportage.

MEMBERSHIP.

ART. 3. The sum of \$50, subscribed and paid in full, 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 \$500 or to hold more than \$2000, 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, and who together shall constitute a Board of Managers.

BOARD OF MANAGERS.

ART. 5. The Board of Managers shall have power to appoint its own members; elect its 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); assist 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 as 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, and 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.

A Proposed Ballot for Officers for 1874.

J. R. GRAVES, President.

Vice-Presidents:

E. M. Campbell, Mo. G. W. Griffin, Tenn.

E. J. Mentaque, N. C. J. L. Reynolds, S. C.

M. P. Lowrey, Miss. W. J. Parker, Ala.

B. W. Blakewood, La. W. M. Lea, Ark.

J. M. Wood, Ga. Gen. Jos. Harrison, Tex.

W. B. Cooper, Fla. Wm. Lockhart, Va.

Thomas S. Storti, Ky.

Treasurer.—G. C. Clegg.

Cor. Sec. and Business Manager.—W. D. May.

BOARD OF MANAGERS.

C. B. Young, Miss. Jos. H. Borm, Tenn.

J. B. Searcy, Ark. J. B. Coffey, La.

Noble S. Bruce, Tenn. G. A. Lofton, Tenn.

S. Landrum, Tenn. E. M. Parks, Miss.

R. D. Goodwyn, Tenn. J. P. Bond, Tenn.

J. W. Dillard, Tenn. J. C. Bond, Tenn.

E. C. Bond, Tenn. C. B. Henderson, Tenn.

J. B. Canaday, Tenn. B. F. Thorp, Ga.

C. C. Burleson, Tex. G. F. Cooper, Ga.

E. P. Lucado, Tenn. W. C. Crane, D. D.

M. G. Hudson, Ala. M. S. Buckley, Ark.

R. G. Coleman, Ark. Q. T. Breeman, Miss.

W. P. Marks, Tenn.

Let every one who can, send at least his entire share if he can, during the month of January, 1874, to secure a good bargain in a home to work in.

Value received.

On the first of January, 1874, in equal installments, \$1000 to pay to the order of J. R. GRAVES, President Southern Baptist Publication Society, Fifty Dollars, at Memphis, Tennessee.

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

Baptist Doctrines, Principles.

REPORTS, DOCTRINES.

Baptist Doctrines, Principles and Facts.

BAPTIST DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. v. 6. That an immersion is the professing of that one faith in the burial and resurrection of the one Lord. See Rom. vi: 4-6 Col. ii: 12 I Cor. xv: 29; 1 Peter iii: 21.

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

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

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and servants on probation,) associated by voluntary consent 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. ii: 16 and xviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: 12; Rom. vi: 4, 5; 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 all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.
5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is to betray—*to change them, treason.*
6. Principles can neither be corrected nor compromised.

IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptism," 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, Carson, Anthon, &c.]
2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Stewart, Robinson and Wall.]
3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them as to what grounds or for what purpose it is to be administered.
4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership), and all the churches independent republics. All religious societies having legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session), are anti-scriptural and unscriptural 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 officers, ordinances, orders in the ministry can justly be called a *church of Christ*, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."
6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as such, have preserved pure the doctrine of the gospel through all ages.—[The Trinitarian, p. 35.]

Arkansas Department.

The Christian should make every effort to be a good man, and allow religion to be a part of his life. There is no middle ground between the Christian and the heathen. All the sects practicing infant sprinkling are branches of the heathen, and they are with it partakers of its guilt and shame. (L. C. J. Adams).—Rev. J. T. TAYLOR, Ep. of Strasburg.

ARKANSAS BAPTISTS BEWARE.—A Baptist minister by the name of Peter M. Pearce obtained a letter from the Madrid Bend Church, Kentucky. Sold his goods and chattels which came to him by his wife, and obtained a letter of dismission from his church, left his wife and children, removed to near Pocahontas, Ark., united with a church, obtained a divorce without the knowledge of his wife, married another, and is now a living adulterer, offering to preach to Arkansas Baptists. If any wishes to obtain the facts, let him apply to the clerk of Madrid Bend Church, Wm. G. Henderson, New Madrid, Mo. Ose Who Knows Him.

Declaration of War.

I have lived since the flood. From a common subject I have fought my way to the throne. All generations of men have served to elevate me to my present position. I aspire to universal empire. I now have more subjects bowing to my nod than any other earthly ruler. The most powerful kings are my consistent allies, while Prince Beelzebub is my commander-in-chief. I have a well organized army. My forces are well disciplined, and my officers are the select men of the world. I pay them well and have them dispersed throughout the world getting up recruits. They are enlisting the young and the noble. 'Tis true that the vile and refuse often rally around my standard, yet the rank and file of my army, upon which I most rely, are taken from the best waives of life.

Aside from those who are my avowed friends (and who do much in keeping the ranks of my constantly decimated army filled), I have a large number of secret friends at work for me, bringing many thousands to my rolls that I could not otherwise get. This class is chiefly taken from the ranks of Christianity, and embraces all grades, from the simple layman to the "white cravatted" elder, bishop, etc.

These use their influence for me chiefly by example. They evenly at times say many hard things against me, yet again they use me for both fuel and medicine, and thus recommend me more than they otherwise could. The world wide proverb, "Actions speak louder than words," is true.

In defense of their course they take care to select from an old book that says many (hard things against me, and but little for me) such passages as may be tortured to testify in my favor, and are evenly bold to send them forth, through such papers as will find their way into those families that are most at war with me, and thus I get many valuable friends that I should otherwise lose.

I love to enlist the children of all lands, and to accomplish this I get their parents to treat me kindly by taking me into their houses and showing me special favor on all special occasions, Christmas parties, etc.

The high places of the earth are well nigh all mine, especially the law making powers. This secures good legislation for my cause. 'Tis true I have to pay a little license now and then for establishing my depots of supplies, munitions of war, etc., among the people, yet in the end this is no great hindrance to the prosperity of my cause. My ships dot the seas, while my railroads span almost every continent. Men call them theirs, but they are manned by my men and controlled by my forces and are mine. With appliances like these may I not aspire to universal empire? Men have organized against me, but I laugh them to scorn—crush their organizations, and often take almost their entire army prisoners. Hitherto I have acted on the defensive, but I now and for ever assume the offensive, and intend to carry the war into every land! And for this purpose, the better to enable me to prosecute the war with vigor, I have empowered my commander-in-chief to make a requisition for soldiers which shall every where accompany this declaration of war.

I have already filled the world with mourning. I have blighted the fairest prospects of millions of promising youth. I have draped the fond wife's heart in sorrow and starved her orphan children after I had slain their father. I have steeped the mother's dying couch in tears at the memory of her ruined son. I have caused the fond father to go down to his grave mourning for his darling boy.

A sister's agonies are sweet music to my ears as she weeps over her lost brother. I love to destroy the peace, property and lives of all. I love to make men curse their Creator. His government I despise and do all I can to thwart it.

Come, then, friends, rally around my standard. I want, by all means, within the next five years, to enlist every church member of every denomination, especially ministers and deacons. I cannot well do without a large number of these latter dignitaries. Organized as my forces now are, and with this assistance, universal empire will soon perch upon my crimson banner which has, for nearly six thousand years, been floating over the desolation it has everywhere made.

Signed and sealed, His Royal Highness, A. I. COXON, Death Saloon Palace, Dark Dominion.

HEADQUARTERS, ARMY OF DARK DOMINION, December 8th, A. D., 1873.

WANTED TO ENLIST.

500,000 drum-drinking Christians.
50,000 drum-drinking Deacons.
10,000 drum-drinking Ministers.
10,000 whisky-selling Christians.

The above force is desired, at the earliest day possible, in order to make a crusade

against the Church of God, and is absolutely necessary to accomplish its overthrow.

[Signed] PEARCE BEELZEBUB, Commander-in-Chief, Army of Dark Dominion.

A Puzzled Dutchman.

BRO. EDITOR.—Can you not republish an article that appeared last year. The Dutchman's appreciation of the now-a-days usual Pedobaptist argument against immersion, viz: That into don't mean into nor in; in the Bible don't mean in. A distinguished, of course, Methodist minister has almost converted his intelligent (?) congregation in this place by this learned and classical argument, and I want the Dutchman's views of it to just show around.

C. A. B. We are pleased to accommodate Bro. B. We hope he and others in other sections will "just show it round."—Ed. Bar.

A Wisconsin paper contains the following good story: One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, some believe it necessary to go down into the water, and come out of it, to be baptized. But this he claimed to be a fallacy, for the "going down" of the Scriptures should be rendered differently, for it does not mean into at all times. "Moses," he said, "was told, went up into the mountain, and the Savior was taken into a high mountain, etc. Now, we do not suppose that either went into a mountain, but unto it. So with going down into the water, it means simply going down close by or near to the water, and being baptized in the Christian's way by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse; when an invitation was given for any one so disposed to arise and express his thoughts. Quite a number of his brethren arose and said they were glad they had been present on this occasion; that they were well pleased with the sound sermon they had just heard; that they were glad to see a "baptized" man, a carpenter, gentleman of Teutonic extraction, a stranger to all arose and make a speech that was almost painful.

"Mister Brecher, I wish so glad I was here to-night, for I have had explained to me many things that I never could understand before. Oh, I see glad that I do not mean into at all, but shut close by or near to, for now I can (relief) manifest things that I could not before. We were baptized in the Christian's way by sprinkling or pouring."

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desire the triumph of Bible principles and the perpetuity of his kingdom, will, if they cannot agree with our conclusions, be as quick to accord to us honesty of purpose, and charity toward God and toward man, as they will be prompt to enter a disclaimer if we speak not according to the revealed will of God. In the prophetic writings of Daniel (ii 44) will be found this Scripture:

And in the days of these things shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever.

In Daniel vii, 13, 14:

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

And in the 13th verse of the same chapter we read:

But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

And again, in the 22nd verse:

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

We beg all interested to keep these passages of Scripture in mind, for on them we rest our argument, and if we do not establish their fulfillment from the word of God we are willing to surrender our position, and to disavow Baptist teachings for eighteen hundred years as unnecessary and unscriptural. That the above prophecies clearly and indisputably allude to the coming of the Messiah alluded to in the "covenants of promise" in the book of Genesis, we presume no one will doubt. We could easily approximately establish the fact that the kingdom alluded to in the above Scripture has long since been set up; indeed, the simple fact that the above promises were given by the "Judge of the earth," ought to satisfy any follower of the Lord Jesus Christ that the kingdom is now in existence. But we are so easily enabled to prove, beyond the shadow of a doubt, that the kingdom has been set up by Christ, that we reject even the possibility of a doubt, and turn at once to the "law and testimony," and abide its issue. For we know it hath been said, "Shall not the Judge of all the earth do right?"

That Christ did establish his church or kingdom, as foretold that he would do in the prophetic writings of the Old Testament Scriptures, and that he is now, and has been for over eighteen hundred years, in the possession of his kingdom as "King of kings and Lord of lords," as the unquestioned ruler of his church and rightful Prince of his people, we propose to prove solely from the only unquestioned source of human knowledge—the word of God itself. Before, however, we proceed to an examination of the New Testament Scriptures on this part of our subject, we beg leave to introduce on passage from the inspired writings of the Psalmist, viz: Ps. 23-25.

Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and thy seed shall be established before thee.

(To be continued.)

To the Friends of Jesus.

It has been my privilege during the past year to visit many of you and talk of the things that make for the advancement of the Master's cause. Many have felt a sincere interest and done a noble part in this glorious work. Many have made pledges in good faith, and up to the present have not redeemed them. Will we stop now just as victory is about to perch upon our banners? The Master says, "occupy till I come." Shall we hang our heads upon the willows of disappointment and continue to weep over the Babel of our conventional work longer. The Lord knows whether we love the cause of missions and ministerial education in the State or not. For at least four years these have constituted the chief work of our convention, and at each session till the last have received renewed encouragement. At the last session, I am sorry to say, these general and vital interests were sacrificed for other and more personal interests, and those who had labored, prayed and contributed, left with sad hearts, feeling that these dear interests had received a dreadful blow, if not a mortal wound. Hence the Secretaries of the two Boards have been nonplussed since the Convention, and the work has been paralyzed. The General Missionary and Agent has retired from the field, yet he will still carry forward the work the best he can by correspondence and otherwise, without fee or reward. I deem it my duty to make this frank statement of affairs just as they are, and ask the friends of Jesus everywhere to help in this our hour of need. Several important places in the State are needing help, and must be destitute of the preached word without it. You who have regular preaching at your churches, can you not give something to furnish the destitute with the privilege you enjoy? Remember the Master will say, "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me." We have several promising young preachers in school who are sacrificing all the means they have and time which would render them pecuniary return, in order to prepare themselves to contend successfully "for the faith which was once delivered to the saints." These young men are dependent upon us for \$15 per month each, with which to pay their board while they pursue their studies. How easy it would be for any church in the land to raise

a month's board and never feel it? Brethren and sisters, will you help? Will you help now? Our treasury is empty, and if we do not get help at once these young men will have to be withdrawn from school. Don't wait for some one else to respond; it is you I speak to. The Lord will not forget your labor of love in that ye have ministered and do minister. Those that have made pledges and those who will help now can send the money by registered letter or postoffice order to Eld. W. D. Mayfield at Helena, or to me at Creswell. Small contributions may be folded in a letter and sent by mail. Let each one designate the object for which his contribution is sent, and we will gladly apply it as directed. Do not pass this appeal by. Send us something now, though it be small. The Lord "will not despise the day of small things." Your brother in Christ, J. B. SEARCY, Sec'y.

"Reflections on the Convention."

TO show the Baptists of the State the tone and ability of the newspaper printed at Searcy, I make the following extract from that paper of the 15th November, printed under the above very appropriate caption:

"Why it was that certain members of the Convention desired it to go to Arkadelphia, we cannot conjecture, unless the success of partisan stories, in their eyes, much to be preferred to the success of the Convention. The late meeting gave intimations too pointed to be misunderstood by men of common intelligence that whenever our Convention becomes a representative body of the Baptists of Arkansas, the day of judgment will have come to those whose highest ambition, perhaps, is to run it in the interest of one personal and private end, and to crush out everybody who is not willing to accept their *ipse dixit* as the end of controversy. It may be that the brethren who desire to swing the Convention around in the southern part of the State—never wanting it to come but a few miles above Little Rock—are familiar with some metaphysical process by which they can make it as clear as day to-day, that this is the only possible way to make it a State Convention. If so, the columns of this paper are open to the calm presentation of the matter. But if this cannot be made to appear, and it is still desirable to confine its meetings and operations to one grand division of the State, then let us call it the General Association of South Arkansas, and tie on to Mississippi, with which some of its representatives appear to be so deeply in love at present."

Surely "the fox is the finder." I can say to the writer of that article as Nathan said to David, "Thou art the man;" or in the language of the Savior, "out of thine own mouth will I judge thee." J. B. SEARCY.

ITEMS.

At the Sunday School Convention in Zionville, Ind., while the question of home influence was under consideration, an expression was taken to ascertain how many of those present, professing religion, were under religious home training in their youth. Nearly all the large congregation stood up to testify to the effectiveness of such influence in securing their conversion. Only two were witnesses of saving grace obtained without it.

The receipts of the Missionary Union during the last year, ending March 31, 1873, were \$216,109.70, while the expenditures for the same year were \$239,417.27, making an excess of expenditures over receipts of \$23,307.57, which amount, with a previous indebtedness of \$13,753.07, made a debt of \$37,060.64, about one-half of which has been relieved by the recent "thank offerings" from the Baptist churches.

The Sunday-school of the Second Baptist Church, Chicago, has a normal class under the direction of the Superintendent of the school. Its sessions are on week-day evenings, in terms of eleven weeks each. Its exercises include the discussion of important Sunday school topics, conversations on practical points in the teacher's work, and specimen or practice lessons.

A great sensation in ecclesiastical circles at Rome was created lately by the abandonment of Romanism by a Catholic priest, the Rev. Father Paolo Grassi, incumbent of the basilica Santa Maria Maggiore. Having accepted the Baptist faith, his baptism in public, as may be imagined, created considerable excitement.

Raising church revenues by weekly payments seems to succeed so well as a plan, when fairly tried, that the New York State Congregational Association has unanimously recommended the principle to its churches, leaving details to be regulated by circumstances.

The Pearl Street Church (Congregational), Hartford, Conn., recognizes the Sunday school as a department of their church work, appoints its officers, hears their reports, and adopts such measures as shall best promote its prosperity.

Obituary.

Another veteran has fallen. Died September 8th, 1873, John Wilkes, of chronic bronchitis, in the 82d year of his age. He was born July 26th, 1792, professed faith in Christ in the year 1821, was ordained deacon in Bethlehem Church, Gibson county, Tenn., in the year 1836, lived a life of "self-denial" fifty-two years, was an example of piety in his family and community, was looked to in the church as an adviser and disciplinarian, and was an acceptable deacon thirty-seven years. He raised a large family of children; all have families, and all except one members of the church. But he has fallen, or rather gone to sleep in Jesus, but awaits the throng of angels to praise God for redeeming love. He is gone from earth to return with Christ to judge the world. He has passed beyond the judgment, having been redeemed from under the law, the law having lost dominion over him. He lived and died under grace; he died the death of a Christian; he fell asleep and died without a struggle. We weep, but not as these without hope. We sorrow with his family, and commend them to that God whom he served more than a half century. R. A. COLEMAN.

A COLUMN TO BE STUDIED.

AXIOM.

All religious ordinances are acts of obedience. There can be no obedience where there is no law. No obedience where the law is not known.

4. No obedience that is not personal.

5. There is no obedience that is not voluntary.

6. There is no obedience that is not prompted by love, and accompanied by faith.

7. Every act of obedience is, like baptism, the answer of a good conscience toward God.

From the above all can see that infant baptism is not a religious act, because it is not and can in no sense be considered an act of obedience. There is no law for it; and if so, the law would not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism. Infant baptism then is not only destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled to believe in obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—if these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

1. Is Christian baptism a *parental duty*—i. e., imposed upon parents, as was circumcision, or administered to their children?

2. Is Christian baptism the *personal duty* of a penitent believer?

If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in theirs—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

SIMILAR CREEDS.

CATHOLIC.—"If any man shall say that baptism is not essential to salvation, let him be anathema. In baptism, not only are our sins remitted, but also the punishment of sins is graciously pardoned of God. Baptism opens to every one of us the gate of heaven, which before, through sin, was shut."—*Council of Trent, highest authority.*

REFORMED.—Every person confirmed is required to answer the following questions:

Q. "What is your name?"

A. "N. or M."

Q. "How was your name given?"

A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Protestant Catechism.*

UNITARIAN.—What are the benefits we receive by baptism?

"And the first of these is the washing away of the guilt of original sin by the application of Christ's death."

"The benefits we are admitted into the church, and consequently are made members of Christ, is heard."

"In all ages the outward baptism is a means of the inward."

"By water, then, as a means, we are regenerated or born again; guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless they are washed away by baptism."—*Doctrinal Tracts, no. 245, 247, 248, 249, 250, 251.*

PRESBYTERIAN.—See Confessions of Faith, c. 28.—"What is a sacrament?"

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

Or BAPTIST—p. 144.—Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to unite him, as a sign and seal of the covenant of grace; by his infusing into Christ, of regeneration; of remission; of sins."

"The efficacy of baptism, (p. 148) is not tied to that moment of time when it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred by the Holy Ghost; to such (whether of age or infants) as that grace becometh unto, according to the counsel of God's own will, in his appointed time."

The Fifth Church, which is also Catholic, consists of all those that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

CALVINIST.—The belief of one fact, [i. e.,

Mississippi Department.

BY R. M. P. LOWREY, Editor.

ALL communications designed for this Department should be addressed to the Editor at Memphis, Mississippi. POSTAGE—All money for subscriptions should be sent to Rev. Graves, at Memphis. I cannot be responsible for money for the paper sent to some into my hands, but will be responsible for all that I receive. R. M. P. LOWREY.

SUMMARY.

A BROTHER writes: "The Baptists are divided into two classes—a reading class and a non-reading class. Of the latter I have nothing to say, more than that I am sorry every Baptist does not take THE BAPTIST and read it, too. Of the reading class I may say, some of them are hard to please. One objection because THE BAPTIST published John Smith; another that it published S. and refused the X, etc., etc. But I hope THE BAPTIST will not stumble, much less fall."

The *New York Weekly Ledger*, of 18th September, gives an interesting account of a meeting at Hickory Church, held by Eld. N. L. Clark, King, Fore and Haley, in which there were fourteen additions to the church—eleven by baptism. The correspondent who gives the *Ledger* the account of the meeting, describes it as one of unusual interest.

A CORRESPONDENT of the *Religious Herald* makes the following statement: "I have a minister in my mind who went to a church which had not been in the habit of paying its preacher well; he told them who he was, what he was, and what his work was; he said very little about his salary, but what he did say, let them know that he did not consider it a part of his duty to beg for it and earn it too. He devoted himself to his Master's work, and his salary was always ready for him on the first day of every quarter."

ELIJAH C. BARNES, a colored pastor, writes as follows, which first went to Bro. Graves, and then came to us—hence the delay: "Elder W. H. Head, of Copiah county, Miss., visited the Spring Hill Baptist Church on Monday after the first Sabbath of September, 1873, and advised with the Board of the Spring Hill Association, colored, in reference to the theological instruction of the ministers of said Association and others. He lectured on Monday evening on the doctrine of justification, from Acts xiii. 39. On the next day (Tuesday) he lectured in the morning, in prayer meeting, on Matt. vi. At 11 o'clock he lectured again, on the distinctive principles of Baptists, from 1 Tim. iii. 15, and in the afternoon, again, on prayer, from Luke xi. 13. He left us with a promise of visiting again, on Friday before the first Sabbath in November, if he can find it convenient to do so. I hope as many of my colored brethren as can do so will meet with us. Bro. Head takes great interest in us, and I can assure all who may come out that they will be much instructed by his lectures. He is a good Christian man, and his interest at heart."

BRO. T. H. MOORE writes: "Perhaps a few words from Panola county would interest some one, although it has been several weeks since the revival of which I wrote occurred, but the suspension of the publication of THE BAPTIST hindered my writing sooner. We held a meeting of six days' duration, at Center Hill Church, beginning on the second Sabbath in August, assisted by Eld. J. D. Johns, resulting in thirteen conversions, and five additions by baptism; the others joined the Methodists, who are very numerous. The church was much refreshed. Saturday before the third Sabbath in August, we, as pastor, assisted by Eld. J. D. Johns and Washington Johnson, began a series of meetings at Antioch Church, continuing seven days, resulting in five conversions and seventeen additions—eight by baptism and nine by letter. The church was much revived, and during this year this church has received thirty accessions, and is now, after languishing for several years, being much strengthened. From thence I went to a mission station where I have been preaching two years, and held a meeting of seven days, assisted by Eld. Sergeant, of the Cumberland Presbyterian Church, which resulted in sixteen conversions; we think of organizing a church there. [Will it be Baptist or Presbyterian?—Ed.] Thence, accompanied by Eld. J. D. Johns, I went to McVey's Creek Church, which has been two years without a pastor, and held a series of meetings, resulting in fourteen conversions and nine additions—eight by baptism and one by letter. The church was much revived, and elected a writer pastor for the year. I am very glad to see THE BAPTIST again out. May the blessings of heaven rest upon its editors, and may it long continue to work for the Master."

Christmas.

WE don't believe Christmas is more than any other day, but if brethren will observe it, it is a shame for any one to observe it as to degrade his Christian profession. There is no proof that Jesus was born on that day; yet that tradition is the cause of its observance. How strange, then, that Christians should celebrate the day that they accept as the Savior's birthday, with eggs, jugs of whisky, and all manner of folly, and even wickedness. If Christians desire to observe it as a day of social pleasure, in feasting and bestowing gifts, be it so. And, dear reader, if you desire to bestow gifts on that day, don't forget the poor, especially the orphans, and our own dear charge, the Orphan's Home. Send the orphans in the Home something. Will you do good, and make them glad, and if there are poor orphans near you, remember them. Don't bestow all your gifts on people who don't need them. Remember that the God of Heaven who hath said, "He that hath pity upon the poor lendeth unto the Lord." The orphans in the Home hang up their stockings in vain. There is no Santa Claus in the person of father Christmas. We wish our readers to all a happy Christmas, and admonish them to make it happy by good deeds. Doing good always brings happiness.

The Visitation of Death.

WHILE we write, we have unusual feelings of sadness. The obituary notices in our columns make us sad. Deacon Henson, whose obituary has been furnished us by a beloved brother, was our own dear brother-in-law. In the days of our youth he was a brother indeed to us. The information of his death, which we have just received, brings fresh to our memory many of the incidents of our boyhood and youth, when the home of Bro. Henson was like a father's house to us. We never knew any man better than we knew Deacon Henson, and we have an honest conviction that we never knew a better man. In our earliest recollections of him he was not a Christian, but was one of the world's best types of an honest and true man. In thinking of his conversion and induction into the church, the faithful labors of our dear lamented brother, Eld. James M. Griffin, under whose labors we were brought into the church, are brought fresh to mind. Twenty-seven years ago Eld. Griffin was Missionary of the Chickasaw Association, and established a church at Farmington, a flourishing village four miles from where Corinth now stands. Under the labors of this faithful missionary several churches were organized, which became large and efficient. Many men and women were converted and brought into the churches, who have been pillars, some of whom yet live and labor on, while others they yet speak. Among those faithful ones Deacon Henson deserves honorable mention. Bro. Griffin found in him a faithful co-laborer, from the very day of his baptism; and every pastor of Farmington Church, from that day to this, has found in him one of the truest and best helpers that could be found in any church. But Deacon Henson "rests from his labors, and his works do follow him." We suppose not one person knew him who was not impressed with his earnest Christian character; and such a character could not fail to leave its impression on society. Within the last two years the visitations of death have kept him and his Christian wife in mourning. Within that brief space of time, three grown daughters—two of them married women—preceded him to the grave, and to the Christian's rest. All of them gave their hearts to Jesus in childhood, and all of them died in the triumph of faith. Happy family! nearly all in paradise. What a happy reunion in that blessed land! It is glorious to contemplate; hence we will not "weep as those who have no hope." The Lord knows how to take care of his own, and every Christian should bow with reverence and submission to his will.

In our columns will be found, too, a notice of the death of the infant son of our much esteemed brother and personal friend, Capt. A. A. Boyd, of Summit, Miss. In the times of our country's struggle, Capt. Boyd shared with us the soldier's lot. In his country's service he was tried and found true; we hope he is alike true in the service of his God. We tender to him our warmest sympathies, and remember him in our prayers. May the Lord comfort his heart, and give him grace in his present trial. The visitations of death! How dark his shadow! How cold his hand! How dreadful his presence! How he despoils our hopes, and brings sorrow to drive happiness from our circles of love. While these two home circles to which we have referred are shrouded with gloom, and our heart is sad, we remember that there is lamentation and mourning in thousands of families all over this broad land. The year is about to close, and oh! what desolation its heavy tread has made in the earth. Cholera and yellow fever have visited many of our large towns and cities; and diseases of almost every character have been abroad in the land, doing their work of destruction, and leaving homes desolate. How many hearts bleed, and what floods of tears have been shed! But thank God, Jesus our king has power over death. The monster can only strike by permission, and he can only destroy the enemies of our king. To the Christian, death has been counter-worked, and "life and immortality have been brought to light in the gospel." Though the visitations of death are greatly to be dreaded and feared, they can only present to the departing Christian the dark skirts of time, beyond which the bright beams of the eternal sun light up a happy day.

"We faint would weep; but what of tears! No tears of ours can ever recall them! No tears of ours can ever recall them! Care such as ours should be befall them! They rest in realms of light and love. They dwell upon the Mount of Glory. They bask in beams of bliss above, And shout to tell their happy story."

Queries.

PLEASE answer through the columns of THE BAPTIST the following questions: First—Is the baptism of the Antimissionary Baptist Church valid? Second—Do the Antimissionaries claim "feet washing" as an ordinance of their church? These questions I ask, solely for information. Yours, fraternally, H. D. WHITT, DeKalb, Miss., Oct. 11, 1873.

First—We think the baptisms performed by regular ministers of the Antimissionary Baptist Churches are unquestionably valid. Those churches are scriptural churches, but they are neglecting an important duty; so are some of our so-called missionary churches neglecting the same duty. Second—We think many of them regard feet washing a church ordinance, but the more intelligent of them do not. The same is true of some of our own churches. Some of our own ministers announce from the pulpit that the reason so many Baptists refuse to wash feet is because they are too proud. Thus they boast of their own humility, and harshly judge their brethren, and the apostles too, for though their Master gave them the impressive command, "Teach them to observe all things whatsoever I have commanded you," never taught the observance of feet washing. Many of our own brethren, and the Antimissionary Baptists, hold views in common on both these subjects, and we should regard them alike with charity, hoping that Baptists will come to the unity of faith and practice by and by.

Ministerial Troubles.

JUSTICE.

FROM the days of that eminent Baptist preacher, John the Baptist, down through all the ages even till now, Baptist preachers have been called to endure hardship. From the common lot it is to be hoped that we modern representatives of a noble line of self-sacrificing men will not attempt to escape. It has always been a misfortune to make the ministerial office a fattening stall for men whose "god is their belly," who have no aspiration beyond an easy living. We, who have failed so much in the matter of ministerial support, have always been above the suspicion of maintaining a selfish ministry. Our conduct in this particular has well justified the following strong remark, made by a Baptist of hard sense: "The man who would enter the Baptist ministry for money would not be fit to preach, for two reasons. First—He would be a hypocrite, for he would pretend to preach for souls, but would in reality be preaching for money. Second—He would not have sense enough to preach; for any one who has sense enough to make a preacher would have sense enough to know he could make more money at something else." There is a chapter of hard sense in this remark, which we commend to those of our brethren who cry out against money preachers. I have seen ministers quit preaching to make money; but I have never seen a man raised far enough back in the woods to enter a Baptist pulpit for profit. Such a specimen of folly it would be worth a pilgrimage to see. But to return: The hardships of the pastoral office have not been altogether without good, since our preachers are led from the beginning to expect to lay up treasures in heaven rather than upon earth, and to this blessed work they have, in the main, addressed themselves with a degree of noble self-sacrificing devotion to the cause of Christ worthy of all praise. It is not worth while to write much to convince the brethren generally that it is not best to tempt bad men into the sacred office by the hope of emolument. Upon this point they seem to be fully aroused. Indeed, so fully are they persuaded that pampered horse-race work well that they have, in many cases, gone quite to the other extreme. It seems more proper to remind them that starved horses rarely do good service. There is such a thing as keeping a horse in "tolerable fix," and this is the thing to do for our preachers if we could hit upon it. Now, it is with reference to this practice of starving our preachers, and more specifically defrauding them, that I wish to write. There have been thoughts and feelings aching in me about this matter for I know not how long, which I now turn out upon my brethren to be treated as they may choose to treat them. I am the more moved to write upon this subject, because when I look at the map of Mississippi, I see dotting it all over little cities or large towns, where the interest of the cause demands, and the brethren demand, a regular pastor to minister to the churches every Sabbath. These churches do not want, and will not have, secularized preachers. The cry is for men wholly devoted to the work. This is well enough, if the churches will only consecrate a sufficient amount of money to correspond to the demands they make. But how is it with many of these churches? They apply for and obtain the services of the preachers of their choice; they promise a bare support; the pastor is content with a living, and asks for no more; the requisite amount for the support of a pastor is raised at any given place; the work is commenced; the year is past, and one, two, or three hundred dollars are behind; if he happens to have as much money as that to commence with, he is not distressed at once—however it is simply a question of time. These deficiencies occurring annually for a few years, the pastor is either driven to resign his position, or what is immensely worse, involve himself in debt, and finally seek another field of labor, under the charge of not paying his debts. The amount of suspense and mortification of feeling which a man of ordinary sensibility suffers in the meantime is entirely beyond computation. There is not a harder lot under the sun than to be required to live like a gentleman, and at the same time be supported like a beggar. He must be more or less than a man that can occupy such a place without a continuous sigh. I believe nothing but the hope of heaven can sustain and soothe a spirit thus tried. There are not a few who may see these lines who will readily agree that this picture is too true. I want to ask each reader of this paper if he does not know of solemn promises made to preachers of the gospel by churches of Christ that have never been redeemed. Yearly, pastors in towns, and in the country too, are defrauded out of a part of their earnings, simply by the refusal of churches of Christ to pay their debts. The whole country, as to honesty, is getting as "rotten as tinderwood." Dishonesty is manifest from Congress clear through down to as low as society goes. Where shall we look for honesty? One would think it might be found in the churches; but alas! alas! for the credit of Christianity; even in this we are often, too often disappointed. I appeal to my brethren to say if it is honest for brethren, in their capacity as a church, to make promises and never redeem them. It is unexpectably better to make no promises at all. And what must be the feelings of a minister thus defrauded? He may love his brethren, and desire their greatest good, but he must know that they have wronged him.

Evils of Hasty Ordination.

THE observation and experience of more than half a century has convinced me of the great importance of the divine command, "lay hands suddenly on no man." It has also shown the evils resulting from its neglect. The command is to "teach all nations"—"to preach the gospel to every creature;" and yet I have seen and heard men too ignorant to teach their congregations, and who understood too little of the gospel to preach it, get up into the pulpit and say they had not selected a text, and "as God gave to them they would give to the people," thus claiming inspiration from above, and charging upon the Almighty their ignorant and unconnected harangues, and boasting that they were not "learned." God gave them utterance. Yet, these were ordained ministers. Is it any wonder that such ministers were opposed to an educated ministry, and to "learned, and men-made preachers;" as they called those who enjoyed better advantage, and possessed better gifts than themselves? They used to talk to me, and to others also, when I began to feel deep impressions to preach. They said, I should never preach as long as I could help it; that if God had called me to preach, I should be forced to do it. I believe most of these men were good and pious men, but they were not "apt to teach," and the injunction of Paul to Timothy was neglected, to commit the preaching of the gospel to faithful men, "who shall be able to teach others also." The days of this ignorance have nearly passed away, but still ignorant men, who cannot preach, are sometimes ordained and occupy places that should be filled by those who can preach. Paul says, lay hands suddenly (or hastily) on no man; neither be partaker of other men's sins; keep thyself pure. Has this scriptural injunction in reference to ordination been obeyed? Is it not too often neglected? In improper or hasty ordination, do we not become a partaker of the sins of the church in calling men to ordination, by hastily ordaining them to the work of the ministry? Do we keep ourselves pure, from the sin of the church and the person seeking ordination, by refusing to ordain hastily. The apostacy, and the number of ministers that lay down their commission for secular concerns, and quit preaching, exhibits the bad results of sudden ordination. In almost every county we can find one or more who have abandoned the ministry for secular office and 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, some while at school, and others before they have had time for their conversion to make proof of their call of God to the ministry. Others are put into the sacred office that subsequently show that they were destitute of the scriptural qualifications. Our brethren in the church, and often the presbytery think, and perhaps say, that he is a good man, and if he does no good, he will do no harm. But this is a fallacy, for to do no good is to do harm; for, like the barren stalk in your field, it occupies the place that should be filled by a fruitful stalk. Besides, when he sees himself thrust aside for other ministers, his feelings are soured, and he is often a thorn in the side of the pastor, or a disaffected member of the church. The cause of Christ often suffers by the hasty ordination of men "who are not blameless and of good behavior"—who are not discreet and prudent, and bring upon the ministry great reproach by their indiscretion. They are horse jockeys, or contract debts without looking to means of payment, and bring upon themselves financial ruin; or they are so incautious as to render themselves obnoxious to the report of being too fond of wine or women, and thereby lose the confidence of the church and the community. This class are often plausible speakers, men of good address, and for a time insinuate themselves into the confidence of the church and people, until time develops their true character. While I am now writing, one of these plausible, indiscreet preachers rises up to my memory, whose indiscretions led him step by step to the gallows. I have known others, also, whose indiscretions became so patent that the church would never have ordained them had they waited until their true character was fully known. Such men injure the cause of Jesus. Brethren, men of violent and ungovernable temper are sometimes hastily ordained. Their temper gets them into broils, quarrels and difficulties that render them a trouble to the church, and often an eating cancer to its prosperity and success. Every aged minister has had cause to mourn over some of these men, and to weep over the injury they have brought upon the church.

Infant Salvation.—No. 2.

BY J. T. F.

THE quotation by Matthew of only a part of the clear and complete paragraph of Jeremiah on the subject of infant salvation, has led many into error, because they have not turned to the prophet. The partial quotation of the evangelist has also been a subject of criticism. When, however, we look at it rightly, Matthew quoted enough to sustain his point, and prove the position assumed in this article, that the prophecy was a literal declaration of infants and their literal mothers. Matthew says the prophecy of Jeremiah was "fulfilled." How much? Not all. No. But so much as alludes to the slaying of the children of two years old and under, and the weeping of the parents personified in the person of Rachel. This was a fulfillment, of that much—no more. Then he did not quote any more. Then we are left to the sure word of prophecy, that if so much had been fulfilled the remainder would be, which remainder says they shall "return from the land of the enemy" (death), and come again to their

own border (family), and the hope in the end of the mother's temporal life was in this meeting of them whom they loved and for whom they had toiled. This was the reward of their work.

NEW TESTAMENT DOCTRINE.

While the New Testament seems strangely to open with the clearest declaration on this subject, most clear of all other doctrines, and bereaved parents will say most sweet, it is not reasonable to suppose that it would leave it here for the conjecture of quibbling scribes or disputing priests. On the contrary, the first declaration of John the Baptist on beholding the Savior pertains to this: "Behold the Lamb of God which taketh away the sin of the world." What sin? It must be observed that the singular number is used—not sins, in the plural. This doubtless means the hereditary taint or depravity of nature that tends to death, the inheritance of woe bequeathed by Adam, which belongs to all men and all ages, as much as to say behold the second Adam through whom all shall be made alive who have not sinned after the similitude of Adam's transgression, i. e., willful transgression. Paul seems to allude to this very subject in the last words quoted. Rom. v. 14 "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," having previously said "sin is not imputed where there is no law;" and after alluding to the grace abounding to believers, he again returns to the subject so as to include those who had not sinned willfully, but who had died by the heritage of death through Adam, and says, "So that sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. v. 21.) This seems a clear solution of the problem which seems to have vexed so many on this. The author of "Notes in the Saddle," which evoked this article, is right, in answer to "what are we to do for infants to save them?" he says, "nothing." The question itself is presumptuous. Christ having done all and made the plan clear, why should man strive to be wiser above what is written, and attempt to add to Christ's commandments by baptism or any other presumptions or ritualistic rite?

Indeed, so plain is the doctrine to my mind that children are saved through the sacrifice of Christ, as just quoted, that I am fully persuaded that in the world to come the hymning of praises before the throne will receive its highest notes and sweetest anthems from the mouths of babes and sucklings. Praise will be perfected as foreshadowed by the acclamation of the children in the temple on one occasion, when they said, "Hosanna to him that cometh in the name of the Lord." The stern and caustic Pharisee asked him (Jesus) if he heard these? (to the Pharisee blasphemy.) Yea, said Christ; as much as to say, I hear them, and it is music to my ears. "Haye not read," said he, "how that in the mouths of babes and sucklings I have perfected praise." He of course meant, taken in analogous interpretation with other such allusions to the ancient prophets, that this faint and imperfect effort at praise to me shall be perfected in the world to come by instrumentalities which now seem feeble and weak, "even babes and sucklings."

Many old theologians, and young ones, too, in trying to build up the doctrine of regeneration above its altitude, and perhaps in its improper place, say that the salvation of infants is left here in a mist. One is almost horrified at the shadow of a doubt thrown over such a bright hope. May we not reply to such in paraphrastic language of the Scripture and say, "If God can (and would if need be) raise up children to Abraham of the very stones, how much more will he not quicken and regenerate our little ones, who having not sinned after the similitude of Adam's transgression, yet through the sternness of the law suffered the temporal death; yet through the second Adam, through whom all shall be made alive who were not under the law of actual sin with those who had been released therefrom, who had sinned, by faith in Christ. How much more, we say, will he not perfect praise in their mouths, when Rachel, dying with this hope, shall receive them into the 'borders' of the holy land, returning as they will from the land of the enemy (the grave), which enemy shall be swallowed up in the grand destruction of Satan's empire, and the opening of the glorious drama of that new heaven and new earth wherein dwell eth righteousness? And there shall be no more death."

"What Did Jesus Pray For?"

THIS question is asked in our excellent Sunday school paper, *Kind Words*, No. 15. The "lesson text" is Matt. xxvi. 38-46. The answer given is, "That he might not suffer." That night in the garden of Gethsemane, is to me the most profound and touching period in our Lord's humiliation, yet I cannot accept this as the answer to that thrice-repeated prayer of agony. That the sufferings of Jesus were at that moment great, oh, how great, almost beyond endurance, is very evident from this account of Matthew. But suffering is just what he came into our world to endure. That night his sufferings seem to have culminated. The next day, when he cried after his Father from the cross, "My God, my God, why hast thou forsaken me?" he does not seem to have been in such exquisite anguish as on that night. He was not only "a man of sorrows, and acquainted with grief," but "was made perfect through suffering." Nearly every prophecy and type of him in the Old Testament brings him before us as a sufferer. See for example, Isa. liii, and the burning bush. His life, as given in the New Testament, is a life of unparalleled suffering. Thus both prophecy and type meet in him. If he prayed, therefore, that he might not suffer, it seems to me that this would be about the same as praying that the Scriptures might not be fulfilled. The reason why he prayed, and

the thing for which he prayed in Gethsemane, have received many and contradictory answers. Some have pronounced him weak and cowardly; others have pronounced this whole passage apocryphal. First—Because John does not mention this scene. Second—Because they think it betrays a weakness wholly unbefitting our Lord. This, be it remembered, is one way in which this passage of interpretation are most pernicious. It would be much more manly to say: "I don't know." Others, again, think that the cup Jesus prayed might pass from his lips, was death on the cross. Then how could the Scriptures have been fulfilled? See Luke xxiv. 25-27. For what then did he pray, when he said: "O, my Father; if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt?" His grief and sorrow was so great then, that he was in danger of dying at that very time. He feared. For deliverance from death then, and in that way, he prayed. His prayer was answered as well, and are all his prayers. See John xi. 41, 42. In this particular instance, his Father caused an angel from heaven to appear unto him, "strengthening him." That it was death from these sufferings that he feared, seems evident. First—From his own words at the time: "My soul is exceeding sorrowful, even unto death;" that is, death was imminent. And, Luke xxiv. 24: "And he sweat, as it were, great drops of blood, falling down to the ground." Second—From Heb. v. 7, which reads: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." There is no other period in the life of our Lord to which this language can refer, than that night in Gethsemane. It therefore, to me, seems decisive. I wish to state in this connection my high appreciation of these uniform lessons. God bless the man who invented them, and the one who writes them. E. D. MILLER.

Holly Springs, Miss., December, 1873.

Information Wanted.

Of the whereabouts of Phineas H. Aimworth, who moved to Texas some years before the war. The wife of said Aimworth (Eulalia) is a sister of the undersigned. Any information in regard to the whereabouts of the above named persons will be thankfully received. Address Eld. O. E. Breland, Union, Newton Co., Miss.

Obituary.

HENSON.—Departed this life, near Farmington, Alcorn county, Miss., on December 1, 1873, Bro. John Henson, in the fifty-seventh (57th) year of his age. Bro. Henson had been looking for the messenger, with calm, reliant faith, for more than a year. Pulmonary consumption had unmistakably marked him for the grave. He had been a member of the Baptist Church at Farmington for many years. He had been a loved and honored citizen of that vicinity for more than thirty years. As a member and deacon of the church, he had been efficient, watchful, prayerful. As a lover of Jesus, no man ever hung upon the doctrines and duties of the gospel with more love and fidelity. As a father, husband, friend, he was true in every relation, and a great stake and standard to all circles in which he was a component part. He was faithful and tender to the ministers of the gospel. To him their feet even were beautiful, coming over the mountains, bearing glad tidings. When such a man falls, the church is weak in its material strength, and society feels the chasm. May his faithful partner and beloved wife, with the other mourners, be filled with grace and hope, while they weep at their own loss. "If a man believe in me," said Jesus, "though he were dead, he shall live again." So mote it be. AMES.

BOYD.—Another little one has passed to the heavenly land. Willie, only son of J. A. and Jennie Boyd, died December 6, 1873, aged 1 year, 2 months and 22 days. The father's absence from home at the time of Willie's death makes the bereavement doubly severe. Mysterious indeed are God's dealings with his children upon earth. Tying as are all these visitations to human fortitude, they will be made plain upon yonder shining shore. The prattling tongue is silent in death. Many a day will Willie be missed in the family group, but how sweet the Christian's consolation that he was safe in yonder happy world. The little body sleeps in the faithful grave waiting for immortality, but the spirit is among the blessed. He passed away from earth's scenes of care and woe before his infant soul knew temptation's voice, or his little feet had walked the ways of sin. C. H. C.

NORRIS.—Died at his home in Opa, Miss., on Tuesday, December 2, 1873, Thomas Norris, son of Joseph Norris. Little Tommie was a regular and faithful member of the Sunday-school. He was afflicted with a tumor under the eye for several months. His pastor visited him on his death-bed, and at his request taught him how to pray under his affliction. He soon found pardon for all sin, and bidding all adieu died resigned. PASTOR.

REV. D. BARNES, D. D., author of the "History of Baptists," now in his ninety-fourth year, said, at the recent session of the Providence (R. I.) Association, concerning himself, that his hearing is defective, and his eye-sight is undimmed; that he is still accustomed to keep at work till tea o'clock at night, reading with his natural sight; that he "cannot say his night watch and again, for it never went." "My policy," he said, "is to work as long as I can work." In allusion to this, there was great presence in a quotation which his pastor, Rev. Mr. Bullen, afterward made from old Dr. Quincy, who said: "The law of perpetual intellectual youth is perpetual labor."

