

THE BAPTIST.

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A FORM OF SOUND WORDS.
The Scriptures.
The Old and New Testaments were written by men divinely inspired, and contain the full and final revelation of God's will to man.

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

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

The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him our flesh, and whom God hath sent forth to be a propitiation through faith in his blood, having "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

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

Nothing can separate true believers from the love of God; but they will be kept by the power of God through faith unto salvation, the sure and final proof of their being true believers consisting in the continuance of their steadfastness and obedience to Christ till the close of life.

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

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

The supper, no more than baptism, may be administered by ministers to those whom they deem qualified.

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

The Millennium.
11. At the coming of Christ he will judge and destroy the nations that have persecuted and killed his saints, and will set up his kingdom on earth, and will reign for a thousand years.

The Heavens of the Saints.
12. After this earth shall have been purified by fire, and the new heavens and new earth shall have been fashioned and prepared as a heavenly place for the final abode of the redeemed, Christ will descend out of heaven with his saints and his tabernacle will be with them. Then cometh the end, when he shall have delivered up his kingdom to God the Father, and all things will be subject unto him.

Without Rubbing.
WARRANTED.
SOAP USED.

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Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah.

Old Series—Vol. XXX. MEMPHIS, TENN., SATURDAY, FEBRUARY 22, 1873. New Series—Vol. VI, No. 25.

THE PULPIT.

THE NEW SONG.

"And they sang a new song."—(Rev. v. 9.)
The scene is intensely dramatic. Jesus standing in the midst of the heavenly throne with the book of the future in his outstretched hand; the highest heavenly intelligences and the representatives of the redeemed fallen on their faces before him; each one holding in his hand a harp to swell the choral anthem of redemption, and "golden vials full of odors, which are the prayers of the saints,"—as if to sweeten the very air of heaven with the incense of praise gone up from the earth; and so they break forth in singing.

"Worthy the Lamb."
Notice the characteristics of this song.
1. A new song. It is comparatively a new song in heaven. It has not been sung there always, nor for a very long period. Then, it is of so surpassing interest that it will never grow old.

2. A song to Christ. "Thou art worthy," if angels and glorified spirits worship Christ, we may. But we cannot worship a human Christ; the object of heavenly and earthly adoration must be divine.

3. A song of redemption. "For thou wast slain and hast redeemed us." The slaying of the Lamb of God and the redemption of the souls of men are two necessary related facts. The worthiness of Christ to open the book and hasten to their catastrophe the decrees of the Almighty, rests in the fact, recognized in heaven, of his redemption in blood. It is the death that forms the burden of the new song.

4. A song of exaltation. "Hast made us unto our God kings and priests," (verse 10). This exaltation is all through the ransomed Lamb. There is no true exaltation of the soul but through him. The glorified scribe their very seats in heaven to his merit. They did not struggle up to that height alone in their own strength.

5. A song of triumph. "And we shall reign on the earth." Is there any special significance to be attached to the words on the earth? Is this world to be the seat of empire for the redeemed? I think so. This world is promised to Christ and his people. The earth itself is to be glorified and made the habitation of glorified beings. Just how this is to be brought about, or when, or what shall be the nature of that reigning, may not be revealed. But the great fact is revealed, "we shall reign on the earth."

This new song to Christ—song of redemption, of exaltation, of triumph,—is followed by two refrains; first, from the angelic hosts; second, from the universe of created beings.

1. The angelic refrain, (verses 11, 12). "The voice of many angels." Observe they were about the throne, but outside of the representatives of the redeemed. The angels are not so intimately concerned in the work of Christ, whether in the redemption or the glorification of his church, as are men. The number of the angelic hosts is declared to be beyond computation, by the words "ten thousand times ten thousand," etc. What a chorus! And all these waiting to strike a refrain to the new song of redemption, ascribing honor to the Lamb! Notice the variation in the words of the angelic refrain—no personal redemption by his blood—no triumph through his death. But "worthy to receive power and riches," etc. Literally, "the power." "The remaining six" (the whole being seven, the number for perfection and completeness) are all, as well as power, ranged under the one Greek article, to mark that they form one complete aggregate belonging to God and his co-equal, the Lamb.—Fossitt.

2. The universal refrain, (verse 13). "Every creature—in heaven—on earth—under the earth." The universal domain of God. "The universal chorus of creation, including the outermost circles as well as the innermost,—saints and angels—winds up the 'doxology.'"

"There is not a passage in the Bible which gives us a nobler, grander conception of heaven than this. The vast multitude in heaven, cherubim and seraphim, angels and glorified saints, ten thousand times ten thousand, and thousands of thousands, all uniting in one sublime chorus: 'Blessing, and honor, and glory and power unto him that sitteth upon the throne, and unto the Lamb forever and ever.'"—Fossitt.

Hymns from the New Baptist Hymn and Tune Book.
HALLELUJAH! who shall part Christ's own share from Christ's own heart?
Savior from the Savior's side
Souls for whom the Savior died?
Dash one precious jewel down
From Immanuel's blood-bought crown?

Hallelujah! shall the sword
Part as from our glorious Lord?
Trouble dark or dire disgrace
To the Spirit's seal of grace?
Famine, nakedness, or hate
Bride and Bridegroom separate?

Hallelujah! life and death
Ravens shall not powers beneath
Mourner's sighs for griefs of old
Things that are now no more recalled.

Episcopals, Baptists and non-professors
people so united as we. Though we act
upon the supposition that there is no better

OUR WORK.

BAPTISTS OF WEST TENNESSEE.—What are we doing? God has crowned our pathway with blessings, and by his goodness we have done much. But has the work performed by our convention and the several associations of West Tennessee been at all commensurate with the demands upon us, or with our abilities as a people?

From an examination of the statistics of our several associations, I find that there are, in the limits of our convention, one hundred and sixty-six ordained ministers. One hundred and sixty-six living sermons every Sabbath, and how quickly might we rejoice in a faithful outpouring of every portion of our field! But, instead of one hundred and sixty-six sermons weekly (allowing each preacher one sermon for each Sabbath day), I find that five of our churches have preaching every Sabbath; one of them preaching thrice a month; eight twice a month, and two hundred and forty-nine once a month, at least, but one Sabbath in four. This estimate would allow for other work, every Sabbath, ninety-three ministers. Now, of these, allow thirteen for the publication, Sunday school and agency work, and we have eighty still who claim to have been called of God to the ministry, that every Sabbath day are unemployed.

We are planning a forward movement, and, to succeed, we want men of large benevolence, earnest devotion, wise in what is written, and bold to execute orders. We have work for every preacher in West Tennessee, of these qualifications; but if there are any who are "fearful and faint-hearted," let him go and return unto his home, lest his brethren's hearts faint as well as his own.

We have nearly twenty thousand who have enlisted as soldiers for Jesus; but, with this numerous host, we cannot reasonably expect to win, except our under-captains be men of unflinching purpose and sterling integrity. With hearts to work for Jesus, we have not too many, but unless we can have service, numbers are a source of weakness. We shall offer now a few suggestions, which will, we think, if complied with, insure for us the victory.

1. Let those who have no regular work, and no burning desire for the salvation of souls, return their credentials and prepare for service in the ranks. Preaching, in such a case, is a double burden, and very poor help in sustaining the regular ministry of the word.

2. Let such as are employed for two Sabbaths only, preach twice a month, and help in the Sabbath school and prayer meetings, or else find some vacant section that needs occupancy, and try there to plant for the Lord.

This course would more fully engage the heart and so improve the preaching, thereby creating demands for your services. Mission boards and vacant churches never go for laborers to those that are unemployed; and let those that have no stated preaching places make them—places of their own; and let them create an interest. This would spare pastors the mortification of refusing to invite you to preach, the congregation the grief of having to listen to a man whose heart has not learned to yearn over them, and yourselves the fear of being charged with seeking places already occupied.

W. T. BENNETT.

A CASE OF NON-AFFILIATION.

Bao. Harrois.—In one of the churches of West Tennessee it had been the custom, till four years ago, "to show ministerial courtesy," i. e. to invite the preachers of Pedobaptist denominations, and anything, so it was a preacher, to occupy the pulpit with the pastor. Well, four years ago, a pastor was called with stricter views of church order; in fact, the new preacher was a man so tenacious of gospel order, that he would not, by word, or otherwise, declare a system apostolic which is not clearly dogmatically in the woman coming up out of the wilderness, or that is not clearly reflected in the gospel mirror. The gospel system of church order was faithfully exhibited, without referring to other communions, until nearly every family connected with the church had erected a home altar, and nearly every male member would lead in public prayer. And all of this before the church was visited by any preacher from one of the so-called sister churches.

But the time came. A very popular preacher of the Methodist church was present one beautiful Sabbath morning, when seventy-seven willing converts were to be buried with Christ in baptism. Respectful and courteous, one of the deacons brought around the visiting minister and introduced him to his pastor. But a few words had passed before it was announced that the candidates were ready; so, with a very respectful invitation from the pastor to be present that day at the church and "hear Bro. —, the pastor's conversation with the visitor closed. A few passages were read, setting forth the divine will in reference to this sinful world, gave me grace that I may carry my cross patiently with dread and fear when I suffer, and that without complaining, and that through thy suffering I may escape all dangers now and for ever Amen.

"O! Lord Jesus Christ, have mercy on me! Mary and Joseph pray for me through Nicodemus and Joseph who took our Lord down from the cross and buried him! O! Lord Jesus Christ, through thy sufferings on the cross, for truly our soul was parting out of this sinful world, give me grace that I may carry my cross patiently with dread and fear when I suffer, and that without complaining, and that through thy suffering I may escape all dangers now and for ever Amen.

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FORCIBLE WORDS.

Eld. Pharellus Church, late editor of the New York Chronicle, and author of the new work, "Seed Thoughts," which has attracted no little attention—as a thinker and writer, stands pre-eminent among American authors—in a letter written to us shortly after the appearance of our article on the sufferings of the divinity in the Christ of Calvary, occur these two forcible passages, which we commend to the moderns who oppose our positions—positions which we hold in common with such standard writers as Dr. Gill, A. Fuller, R. Hall Bates, P. Church, and above all, Isaiah, Paul and Christ.

"In reference to the sufferings of the divine in Christ, all I know, you know, because neither of us know anything beyond the text of Scripture. The apostles, in representing the subject, say not one word to separate the divine from the human in Christ, in the manner of our theologians. We have invented the distinction to relieve ourselves of the mysterious fact that God suffered. That is, we want to make plain Paul's great mystery of God manifest in the flesh. We do not like to have it a mystery, and it is no mystery that Christ suffered in his manhood, but only that he suffered as one with God. From that part of his nature we preclude suffering, and hence clear up the mystery in Paul's mind! A pity that Paul died without our interpretations! Moreover, if the two natures in Christ were reduced to one, and only one individual consciousness, must not all feeling and sensation in him, whether from a divine or a human source, have revealed itself in that one consciousness? Do not the agony of remorse and of a tooth ache become in us a fact of the same consciousness? And if Christ was made in all things like us except sin, how can we fail to include his divine nature in the mystery of the sufferings of his incarnation?"

"I have no argument to overthrow your sole bulwark against infidelity, but only say that the Scriptures are full of buttresses to support that bulwark in case it should become shaky."

LETTER FROM TEXAS.

First. "The oldest inhabitant" remembers not to have ever seen so long a spell of such extremely bad weather. The first rain after the middle of June, occurred in November, when work was begun to re-estate the "burnt up" gardens, but heavy rains and freezes set in too soon for any success. Since then a succession of cold rains, "northerly" sleet and snow, with a pleasant day or two intervening, have made up the time. It is raining while I write (3rd of February) with a prospect of another sleet, and farmers are becoming nervous in view of the necessary preparation for a good crop. I have missed one of my four "appointments" outright when it was really too cold for me to go out, and starting, found myself "water-bound" by the inundation of the previous day, but have often "missed" meeting a full church, and on one occasion found not a single person at the house of worship neither Saturday nor Sabbath, though a long way for me to ride, over a bad Texas road, in drizzly, cold weather. The price of corn here (Grimes County), has gone up to seventy-five cents, where two tremendous hail destroyed the crops last spring; but in other places forty cents is all that is yet asked, and it is still cheaper, I believe, up the country.

There is nothing of a specially discouraging character in our religious affairs, though all Christians do not always love and labor like a people should who are not their own but are bought with a price—and oh, what a price! The ardent, determined and indefatigable Sunday-school agent hasn't stopped for all this bad weather, and his great and good work is being felt every where. Of the same character is the redoubtable agent of the Domestic Mission Board, who neither spares himself nor any man he thinks ought to contribute to the noble cause he represents, and time and space would fail me to speak of many others of like faith and life, putting those who are "at ease in Zion" to shame!

Our faithful Herald has great cause for satisfaction and encouragement in its arduous labors, and Texas Baptists are realizing its indispensable influence more and more. The position taken by that paper, with the cooperation of many far-seeing friends, in connection with the Educational Union, is already seen to have been right, and the good results of that movement will, I believe, exceed the highest expectations of the great-hearted brethren who first conceived it. Instead of absorbing or injuring existing schools and colleges, it has stimulated and encouraged all, and to-day, the Baylor and Waco Universities are in an exceedingly high state of prosperity—not more prosperous than ever before, greatly more so than since I knew them—and who can question the source of this impetus? And may I not ask where can better college presidents be found than Drs. Crapse and Burleigh? Should students anywhere desire to enjoy the genial climate of this great and growing State, while eluding the bill of science, they need not fear any less under the fostering care of these most worthy institutions. And the Educational Union may go on unto perfection in its great and noble enterprise. In connection with the Educational Union, I have considered this I suppose they would not have "begged the question" so summarily as they have done, and doubted the information.

MISSIONS.

It is very common to bear brethren complaining because of so many public collections for missions. Whether you go to an association, State convention, or Southern Baptist Convention, there must be a public collection for missions, sometime during the session. Some of our associations have adopted the plan of having a missionary sermon preached on Sabbath. This is a good plan. But these sermons are almost invariably followed by a public collection. Many brethren complain at the frequency of these collections. While we would not advocate public collections, let us see if some better plan cannot be found. Paul did not like to gather up the mites by public collections, and hence he devised a plan to obviate the necessity. To the church at Corinth, which he expected to visit soon, he said: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." (1 Cor. xvi. 2.)

The excellency of this plan is found in three points. 1. "Let every one of you lay by him in store." This covers the whole ground. The foundation of contributions for missions is love for Jesus. As there is no such principle in the unbeliever, to prompt him to action, we cannot consistently demand a contribution of him. If every one of the church lays by him in store, there are none to whom we may appeal, and hence no necessity for a public gathering. 2. "As God hath prospered him." When every one has consecrated a portion of his means, and a portion proportioned in amount as the Lord hath prospered him, there can be no demand for additional contribution, and hence no necessity for public gatherings. 3. "Upon the first day of the week." Every one setting apart funds, and all the funds he has for that purpose, and upon the first day of every week, the full amount is always on hand ready for use, and there can be no demand for a public gathering on the ground that the money is needed at once.

This is the scriptural plan of giving. If adopted, it would obviate the necessity of public collections under any circumstances whatever, and along with such collections all foolish jostling of which more anon. If this plan was adopted, there would be no lack of money at any time, and no crippled missionary operations. But while this plan obviates the necessity of public collections, please bear in mind that it does not obviate the necessity of agents.

In the very next verse Paul proposes if there should be money enough to justify, to send some, whom they should approve, to carry up this money to Jerusalem. "And when I come, whosoever ye shall approve by your letters, them I will send to bring your liberality to Jerusalem."

It is necessary that agents travel among the churches, and keep the minds of the brethren stirred up to a discharge of this weekly consecration, receive the money, and forward to the boards or stations. If we would not be annoyed with public collections, let us fall back on Paul's better plan.

J. M. ROBERTSON.

SHORT ARGUMENTS FOR THE INDIANS.

The cause of Indian missions might safely rest upon the broad and firm basis of Christ's command, "to preach the gospel in all the world."

So far as the justice of their claims is concerned, the Indians need no special plea of mine. I would gain the wheat and meat man on earth, if he were to contend that they are not embraced in the command to preach the gospel to "every creature."

We are solemnly bound by our allegiance to Christ to send them the gospel. To disobey, to plead excuses, or even to hesitate, would subject us to the censure of heaven's court.

In view of this, I call on every one who is loyal to Christ, and who can do so, to send a contribution at once to the Board at Marion, Ala., designating that it is for the Creek Orphan School; for the Indian missionary that you may prefer to help, naming him; for the native preacher of your choice, naming him; or for the purpose of sending a missionary to the tribes west of the great Mississippi. All these objects are embraced in Indian missions, and all need help just now.

H. F. B.

Mico, Creek Nation, January 1 1873.

NOT TO BE FORGOTTEN.

Twenty thousand dollars in America for the Roman Chapel are not twenty thousand dollars in Rome. With exchanges at ten and a half per cent, and gold at thirteen and a half it must not be forgotten that twenty-four per cent of the sum collected is necessary to convey the funds to Rome. The expenses of some States of collecting should also be remembered. Shall the expenses be deducted from the collections? Or will the States add them to their quota? Or will the States "that have not" add to others? \$10. Send money, with order and instructions how to send, to J. B. GRAYES, 261 Main Street, Memphis, Tenn.

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Fifty insertions in One Year.
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All transient advertisements must be paid in advance. Regular advertisers, quarterly. Where payments are delayed, 10 per cent. will be added.

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300	90	30	9	3
400	120	40	12	4
500	150	50	15	5
600	180	60	18	6
700	210	70	21	7
800	240	80	24	8
900	270	90	27	9
1000	300	100	30	10

Advertisements for one year, or longer, at special rates. For particulars, apply to the office. All advertisements must be paid for in advance. Where payments are delayed, 10 per cent. will be added.

IT IS YOUR OWN FAULT.

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Mico, Creek Nation, January 1 1873.

NOT TO BE FORGOTTEN.

Twenty thousand dollars in America for the Roman Chapel are not twenty thousand dollars in Rome. With exchanges at ten and a half per cent, and gold at thirteen and a half it must not be forgotten that twenty-four per cent of the sum collected is necessary to convey the funds to Rome. The expenses of some States of collecting should also be remembered. Shall the expenses be deducted from the collections? Or will the States add them to their

A COLUMN TO BE STUDIED.

All religious ordinances are acts of obedience. There can be no obedience where there is no law. 1. No obedience where the law is not known. 2. No obedience that is not personal. 3. There is no obedience that is not voluntary. 4. There is no obedience that is not prompted by love, and accompanied by faith. 5. Every act of obedience is, like baptism the manner 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 could 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 in nabel to 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 regulated by it.

DILEMMA.

1. Is Christian baptism a personal duty—i. e., enjoined upon parents, as was circumcision, or is to be administered to their children?

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

If a parent duty, like circumcision, it can never be the duty of the child, though its parents were derelict in their—infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a parent 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 sin is gradually pardoned. Baptism is necessary to every one of us as the gate of heaven, which before, through sin, was shut."—*Conf. of Trent, highest authority.*

EPISCOPAL.—Every person confirmed is required to answer these questions:

Q. "What is your name?"
A. "I am John."

Q. "Who gave you this name?"
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."—*Prayer Book Catechism.*

METHODIST.—What are the benefits we receive by baptism?
"And the first of these is the washing away the guilt of original sin by the application of Christ's death."

"By baptism we are admitted into the church, and consequently are made members of Christ, his body."

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

"By water, then, as a means, we are regenerated or born again."

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—*Doctrinal Tracts, pp. 246, 247, 248, 249, 250, 251.*

PRESBYTERIAN.—See Confessions of Faith, p. 293—"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."

On Baptism—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 be unto him, a sign and seal of the covenant of grace; of his ingrafting into Christ; of regeneration; of remission of sins."

"Which sacrament is, by Christ's own appointment, to be continued until the end of time."

"The efficacy of baptism, (p. 148) is not tied to that moment of time wherein 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 Visible 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."

CAMPBELLITE.—The belief of all fact, [i. e., that Jesus is the Messiah], is all that is required, as far as faith goes, to salvation. The belief of this one fact and submission to one institution [immersion into the name of the Trinity], expressive of it is all that is required of Heaven to admission into the church.

Every such person is a disciple pardoned regenerated in the fullest sense of the word. The moment he has believed this one fact, and has submitted to the above mentioned institution."—*Alex. Campbell.*

If Baptist Churches are not churches of Christ, then all Campbellite ministers are unholy and without authority to baptize.

Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unregenerated. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, being excommunicated as heretics and schismatics.

All can see if Baptists should receive the immersions of the above societies, they would incur a vital error. *Baptismal Salvation* is held, and teaching such a doctrine, cannot be considered gospel or Christian churches. The late distinguished Dr. A. M. Poindexter, of Virginia, declared with reference to all such:

"Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a Scriptural church, of course its ordination cannot confer Scriptural authority."

In view of these considerations it follows that Scriptural churches should not recognize in any way, such unscriptural organizations as Scriptural—either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fellowship with or converse at all with heretics. And the obligation thus resting on Scriptural churches bears also upon every member and every officer of such churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unswerving protest against *any* error, whether resting on doctrine or practice; and in the case reviewed, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a Pedobaptist church as a Scriptural church, or a Pedobaptist minister as a Scriptural minister."—*A. M. Poindexter.*



"The Truth in Love."

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OUR COLLEGE.

The question is at last forced upon us, what shall we do with our college? Shall it be left to perish—die—or shall we have a Baptist College in Tennessee?

Union University was founded to be the educational center of the three grand divisions of the State, and thus to unite East, Middle and the West Tennessee. The Baptists of the three divisions did contribute the means with which the ground was originally purchased and the buildings erected, and subscribed liberally, in scholarships, to its endowment; but it turned out to have been a subscription of the college to those subscribing scholarships. For the five years before the war it had reached a degree of prosperity and usefulness surpassed, if equaled, by no Baptist College in the South. It turned out classes of young men that were an ornament to any society, and young ministers that were indeed a blessing to the churches.

Those were indeed the palmier days of our college, and of our cause in the State. But the war has intervened, and in common with other colleges, its endowment fund has been lost, and nothing now remains but the ground and the building, half ruined by the armies. A band of devoted teachers have kept up a school at their own cost, waiting for the denomination in the three sections to decide whether it should live or perish out of the land.

That day has come. Three men without capital cannot run a college, and educate gratuitously, twenty or thirty young ministers.

When the property, the ground and buildings, was just about to pass out of the hands of the Trustees, for debt, Bro. Scovill, of Nashville, nobly came forward and saved it by giving \$20,000. The question now is with the denomination, can the school be sustained and the Theological Chair supported in it? It is a sad fact that the State is naturally divided into three States; it is also true there are divisions in the sentiment and feelings of the different sections, and it is to be regretted that there is less unity among the leading brethren of the different sections than should be. Cannot all these divisions be overcome, and must they not be for a Baptist College to be endowed and sustained? We understand that a meeting held in Jackson, Tennessee, approved of the calling of a meeting in which the whole matter of denominational education in Tennessee may be deliberately reconsidered and discussed in a general meeting of all the friends of education in the State, to be held at Humboldt, Tennessee, on the third Sabbath in March, proximo. (The resolutions will appear next week.)

We imagine that such questions as these will be discussed:

1. Is it possible for the Baptists of Tennessee to unite upon a college? If so—

2. Where shall that college be located?

3. Upon what plan shall it be endowed?

4. Shall the question of location and the election of its Board of Trustees be decided by those who subscribe the stock?

We write this to invite and urge every friend of denominational education in Tennessee, to attend the meeting. Regard it, brethren, as an occasion when the most important measure that can affect the denomination in the State, is to be decided—Shall we have a college? and if it is not at the right place, where shall it be located? We trust East Tennessee will come down, and Middle Tennessee will be there, and that West Tennessee will gather there, and aid in deciding the questions that will that day be raised. We have been invited, and will try to be there. Our columns are open for the discussion of the college question, and all are invited to use them.

EDUCATIONAL CONVENTION.

At this period of our history the necessity of a first-class institution of learning for young men is so apparent we feel it would insult the good sense of our brethren to attempt to make it evident. There are, however, some considerations to which attention should be directed, one or two of which we will mention. First, if Baptists fail to educate, the principles formerly so entirely peculiar to us as a people will not be kept so prominently before the world as their importance and value demand. Where shall we find the right of private judgment, the freedom of conscience and the distinctive and avowed opposition to State patronage as among Baptists? No other people have, through all ages, since the days of Christ, been so bold and real in the maintenance and defense of these great and important elements of free government. We must not neglect the advantages gained, and lose the power and glory which have resulted from the labors and toil of our fathers. We must educate, that we may bring the rising generation to a full and just appreciation of our work; to a fair and clear perception of the great truths which have ever so distinctively separated us from other people. We feel it especially important at this time to prepare more thoroughly to meet the full measure of our responsibility. In order to do this, a meeting of brethren at Humboldt, Tenn., on Saturday before the third Sunday in March next is most earnestly desired. All brethren interested in the great cause of education, of a full, broad and liberal culture are most earnestly urged to attend said meeting. Many have already agreed to be there.

GEO. W. GURRIN,

Ag't for Union University.

Do you want to be dropped? We are compelled to drop all whose time is out. Look at your figures, and look at our liberal premiums, and say if you will help stop this.

WHO HAS THE AUTHORITY AND RIGHT TO BAPTIZE CONVERTS?

This question has been discussed directly and indirectly by so many able pens, that the present writer approaches it with hesitancy, but hopes to put himself upon the record. It is a vital, fundamental question, upon which hinges the communion, the alien immersion, and the pulpit affiliation issues. The Lord helping me, I will treat it fairly and seriously.

1. Primarily, the sole authority is in God. 2. This being so, it can exist with no one else, except as he confers it.

3. John baptized by express authority from God. (John i. 33.)

4. The apostles baptized by express authority from God the Son. (Matt. xxviii. 16-20; Mark xvi. 14, 15.)

Thus it is seen that there can be no difficulty in deciding who had the authority and right to baptize during the Savior's continuance upon the earth with his disciples, and at the time of his ascension. Up to this time, it appears to me, there could be no room for irregularities and exceptional cases. It is clear that the action of any one, whether that one was good or bad, in baptizing converts outside of this authority, would have been null and void.

The question now arises, Would God so arrange the future as to be inconsistent with his will, thus far developed? If not, how does the farther development of that will appear?

1. He commits his revealed instructions to his church and not to his ministers, except as they are included as a part of the whole.

2. The paramount authority is in him, and the revelation of the New Testament shows that limited authority, which remained with the apostles while churches were in a formative state, was committed to the churches, or to the church, when all are considered in unity. This limit is bounded by revealed instructions.

3. The authority of which I speak pertains to doctrine, ordinance and discipline. The churches were to be the supervisors of these—the custodians of revealed instructions. This theory is supported as follows:

1. The authority is of solemn importance. 2. It is unreasonable to suppose that God would commit it to persons, who had no organized existence. Ministers, as such, had no organization.

3. Churches had organized existence, and had power to discipline ministers, under specified instructions, for heresy and unchristian conduct, extending even to such as claimed to be apostles.

4. The church is denominated the "ground and pillar of the truth."

5. The church is called the "body," and Christ the "head." All right and authority in such matters are derived from the head by the body. No such language, in Revelation, is employed relative to ministers separately from the church.

6. Ministers themselves hold membership in churches, and are accountable to them. The contrary theory sustains either the Popish idea of one-man government, or the John Wesley theory of a clerical government. By the provisions of the latter, ministers receive, baptize and discipline members, independently of churches, so called. If the right and authority to baptize is complete in the ministry, independently of the churches, then, it appears to me, the presumption is, that the government in Zion is clerical. I see no reason nor Scripture why any ordinance may not be administered, independently of churches, if baptism can be thus performed. And if these be removed from the custody of churches, I can see no reason why other matters should be beyond the control of ministers. To my mind, the following is the true proposition:

"The authority and right to baptize converts exists, under God, with the churches of Jesus Christ, and is to be performed through their chosen servants, as agents, set apart for this work by ordination, at their instance. The old theory, I think, is true, that the churches can impart no inherent quality or preparation to a minister; that it is the work of God to convert him; to call him to preach and to give him heart-fitness for the work. Yet this does not conflict with the leading proposition which I have laid down. The New Testament, as well as the usage of the Baptist denomination, sustains it. The gifts and callings of God are for the churches, and to be properly recognized by them before they are scripturally operative. The right and authority of a minister to preach and baptize, therefore, are not complete without such recognition. John, doubtless, had heart-fitness before God commanded him to preach and baptize. The prepared condition of his heart fitted him for the work, but his authority and right to do so were in the command to do these things. So with the apostles. Christ had prepared them their furnished authority. So, too, the apostles, by inspiration, arranged to ordain ministers, furnishing authority, by ordination, to do the work for which they were called of God.

And precisely so to this day. It was the province of God to have called men and conferred the authority and right to preach and baptize, independently of churches, but he did not choose to do so, and thus turn men loose, without guardianship, to baptize whomsoever they pleased. It was a wise provision that the ministry should be subject to the churches. But there are some questions still to be considered.

1. When authority is imparted by ordination upon a supposed or real recognition of a divine call, can a minister then go forward, upon his own judgment, and baptize at will?

2. What is to be learned from apostolic precedent?

3. Where does the fallacy of receiving alien immersion lie?

4. What has this to do with open or strict communion?

5. How does it affect pulpit affiliation?

These are questions I propose to notice in future papers.

From financial considerations, my connection with THE BAPTIST, as office editor, is closed. I therefore desire to devote myself wholly to preaching, as in former life, and will accept a position of labor that may offer probability of success. W. W. KEER.

From the above it will be seen that we were too sanguine in our announcement last week, that we should have Bro. Keer's services this year in the office and the field. Bro. Keer deserves a liberal compensation, and we still hope that satisfactory arrangements may be yet made. We commend Bro. Keer to churches unsupplied, desiring an able and successful pastor.

NEW DRESS.

We are corresponding with the agent of a celebrated London firm for a fine font of new type, a shade larger than the present, clear and beautiful. It will add a thousand dollars to our expenses, and we shall rely upon our team of old greys (see published article in this paper) "to fetch us up this little hill." There are nearly a thousand we have dropped since January, that we have carried long and in vain. If they would renew it would help; and there are several hundreds more whose time is nearly out; if they would renew it would help greatly. There are five or six thousand Baptists scattered through all our churches, who would subscribe now and next month, if their pastor or some good brother would show them his paper and urge them a little. Don't let the spring pass without renewing or subscribing, for you have more money now than you will have in July next, or September.

MERCER UNIVERSITY AGAIN.

A short time since I wrote of the flattering prospects of this noble institution of learning—Georgia's educational pride and glory, so far as Baptists are concerned. Even outside our ranks, among all classes of citizens, Mercer has an extensive reputation, and many of us are proud to call her "Alma Mater." But since the notice alluded to appeared, a very sad experience has been realized. Meningitis, the great destroyer of youth, attacked our noble boys, and twelve fell victims to the malady. The exercises were suddenly suspended to await the return of healthfulness. The last news is that no case has occurred recently, and the university will resume exercises early in March. "Whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth." The Lord directing, there is a glorious future for Mercer.

FORD'S CHRISTIAN REPOSITORY.

Ministry of the Spirit—S. II. Ford; The Higher Demands of the New Testament—Rev. A. Sherwood; Does "Dip" Mean "Dip"?—S. II. Ford; Who may Come to the Lord's Supper?—F. Accordance of the Teachings of the Apostles with those of Jesus Christ—Rev. A. Sherwood; Rev. Richard Furman, D. D. of Charleston, S. C.—B. W. Whilden; The First Churches in Rome—Sally Rochester Ford; True Heroism—Poetry; Witnesses for Jesus—Maria of Beckum, and Ursel her Sister-in-law—Sally R. Ford; The Death of the Pious; Customs and Traditions of the Creeks—Henry Frieland Buckner; My Pet Dream and What became of It—Mrs. Viola Jackson; Letter to the Little Folks—Sally Rochester Ford; God Knows—Poetry; "Poor Molly"; The Best that I Can—Poetry; Editorial.

Terms—\$2.50 per annum. Address, Ford's Christian Repository, 215 Pine Street, St. Louis, Missouri. Specimen numbers sent on application—25 cents. Six months, \$1.50. Ten subscribers, \$20.00.

"THE GREAT IRON WHEEL."

Years ago when this work was first circulated quite a flutter was produced among the Methodists of America, and not a little severe criticism was passed upon it by Baptists. Many of the former pronounced it a book of lies and many of the latter said its author was unnecessarily severe—some said abusive. I have heard that a distinguished bishop, when inquired of, by a cluster of ministers, what should be done with the Iron Wheel, said, "We must answer it or change Methodism." It thus appears that, in his opinion, one of these two things must be done or Methodism was gone. The former has never been done. But during and since the war many changes have been entered in their book wherein changes are recorded. Class meetings, as a test of fellowship, have gone into disuse—weekly circuit preaching pretty nearly abandoned—lay members have a better showing—district meetings, similar to Baptist associations, have been instituted—theoretically they have cut off the portico to their building, that is the reception of members on six months' trial, and a committee of laymen for each local society takes, in part, the work of discipline instead of all being done by class leaders and circuit riders. How much the system may have been improved by said changes is not for me to say. That they have occurred since the issue of the Iron Wheel is quite certain. But how did it happen that the changes were about the very things which the "Wheel" exposed?

Was it indeed a book of lies?

But now, is the Methodist building really better than the portico than it was with it? Now men go into full connection simply as seekers. How long will it take the world to learn that regeneration precedes all church claims and privileges? J. W. W.

(Remarks—It might be well to remark here that we have gathered up fifty copies of the Great Iron Wheel, and these are all that ever will be published, the *Federalist* having melted the plates during the war. If there are fifty who would like to lay by the Great Wheel for the generation following, they can get it for \$1.50 post-paid.)—Ed. BAPTIST.

Ford's Repository.—See Table of "Contents and Circular in this paper, and our premium list. It is a splendid monthly.

S. B. PUBLICATION SOCIETY.

VOLUNTARY SHARES TAKEN SINCE FEBRUARY 17.

James M. Russell, Texas, \$200; C. C. Clauch, Arkansas, \$50; P. R. Johnson, Arkansas, \$50; A. W. Thornton, Arkansas, \$50; Albert H. McAllister, Mississippi, \$50; A. J. Fawcett, Tennessee, \$50; C. B. Eager, Sr., South Carolina, \$50; Martha E. Bond, Tennessee, \$50; R. Emmet, Melvin, Alabama, \$50; A. S. Wilkins, Tennessee, \$50; Adam Ulmer, Mississippi, \$100; Sarah B. Mayor, Missouri, \$50; John W. Hoy, Mississippi, \$50; A. C. Hoy, Georgia, \$50; F. A. Bowlan, Mississippi, \$50; E. F. H. Johnson, Mississippi, \$50; H. Webster, Alabama, \$50; (He was only credited for \$50 last month, and should have been for \$100); H. W. Thorp, Somerville, Tennessee, \$50; G. W. Cook, Georgia, \$50; Isaac H. Long, Oregon, \$50; Dr. C. R. Hill, Oregon, \$50; Mrs. C. R. Hill, Oregon, \$50. Total, \$1350.

These last names impress our mind and heart. It is the voice of good brethren and a noble sister from Oregon, expressing themselves in fullest sympathy with their brethren and sisters in the South. Here is Sister R. C. Hill, the first representative of the sisters of Oregon; and here is, too, C. H. Mattoon, who, one year ago, paid the \$100 for those two prize books published by the Sunday school Board, one of which has already led one little child to Jesus. God bless Bro. M. and all these brethren, and Sister H. There should be one hundred more from Oregon and five hundred from California.

The above, all must say, is doing well for five days, and shows that the interest awakened in the Publication Society is deepening and widening. From far off Oregon and the prairies of Texas to the shores of the James and the Potomac, from the noble old North State, and poor, down-trodden South Carolina, come the same response: "We must have a Southern Baptist Publication Society, and that noble Publication House."

Among the many expressions of sympathy and advice, we have met with none which we prize more highly than those of Gen. F. E. Whitfield, of Corinth, Mississippi, one or two of which we copy. Gen. W. is the President of the Co-operative Manufacturing Association, at Corinth. He sent a note in January: "I regret that, owing to the failure of a bank in your city, I had to give my note instead of cash, for stock in your Publication society. I feel the importance of securing that Block for a Publication House. If you need mine to secure it, you may call upon me with this note, and he will pay it." Here is the advice of one of the safest and most successful business men of his day; one who formerly did business in this city, and who knows the Block and the worth of the property, as well as the man who built it, and he advises to purchase, and is willing to put his money in it. Are there not five hundred more Baptists in the South who will say, with Bro. Whitfield: "If you need my fifty to secure the House, you shall have it." Let us have five hundred fifty this coming week. Can you not send yours?

PATRYNS.—Ebenezer Church, Louisiana, through P. J. Key, G. W. Harbour, Texas, W. H. Thracker, Texas, J. F. Henry, Louisiana, Theo. M. G. Hudson, W. A. Alexander, George Brown, Jr., Charles H. Driessbach, John H. Parker, Daniel Dourne, Mississippi, G. W. Potter, Mississippi, O. E. Bush, Texas, J. Finney, Texas, W. W. Barton, Texas, D. P. Everett, Texas, W. T. Slocum, Mississippi, Jesse Wright Benjamin Wilcox, Texas, Mrs. B. Wooters, Texas, H. D. Pierce, Texas, Allen A. Boggs, for Salem Church, Louisiana, V. B. Turner, Texas, Eld. T. B. McCombs, Texas, A. J. Lester, Mrs. B. Perrier, Missouri, Allen Flowers, E. F. H. Johnson, Mississippi, H. W. Thorp.

"Warp Old Gray"—We have all heard of the teamster, with his heavily loaded wagon, getting up the hill. All the team would not pull, but there was one horse as true as steel. He never flinched. On this old servant the hard driver was laying the lash with all his might. Some one coming up, and observing the unsteady, lazy gait of all the rest, cried out, "My good fellow, why don't you whip the other horses? The gray is doing his best now." He continued his rough work until he reached the top of the hill, then turning, he said: "I knew I never could get up that hill unless old gray fetched me."

"It does seem hard to strike over and over again, with the long whip of duty, the steady, faithful workers, who have never flinched; and then, after worrying and waiting for others a long time, to find in the last hard stretch that they must pull the whole load. Is it not 'riding a free horse to death'?"

"But there is a pleasant side to the picture. The old horse may have had no reflections on the subject, but a Christian man may. We read of one in an old book (which faithful ones are apt to read), who was 'in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft,' and yet this one, in the same connection, turns the other side of the picture. He 'knew a man in Christ, whether in the body' or 'out of the body,' he could not tell, God only knew, but 'such an one caught up into paradise, and heard unspeakable words, not lawful for a man to utter.' The long last indeed! He gloried in the cross, and received the crown. Why, if we pull all, we shall enjoy all. If in toils more abundant, we shall be in grace more triumphant. They are the poor ones—the dull, lazy souls who flinch; but ye who pay the pastors, and pay the agents, and come in again and again to pay the deficiencies, and who are hunted up and run down by all who want help—ye are the rich ones, whom the Master will bid sit down at his table, and he will gird himself, and come forth and serve you. O! the rich dainties of that board!"

Brethren, we want to reach the top of the hill before us—THE HOUSE—and the old greys of our team are our only reliance; they alone can "fetch us up." You will pardon us if we only make it—forgive us never if we fail.

BREVITIES.

Swindlers.—We are informed by Geo. P. Rowell of New York City, that Jerome B. Hudson & Co. are totally unreliable.

Macon, Tenn.—We have accepted Bro. Canada's urgent request to preach at Macon, Tennessee, on the second Sabbath in March next. We hope to see all the brethren around present.

An important subject is opened for discussion by Bro. Wood this week, to which we call the attention of every Baptist. Read, study, think and decide, and then act in accordance with God's word. This question should at once be decided. We trust these articles will arrest the attention of all our theological students.

Georgia Baptists, as well as all our readers, will be pleased to learn that we have secured the services of Bro. Wood to write two columns, or more, weekly, for the paper this year.

Short Paper.—By mistake the mill cut the last invoice of paper too short by one inch, leaving little, or no margin. It made two weeks' supply thus, and we are compelled to use it or miss our issues. It is not our fault, and will not occur again. Don't fret at the loss of a line.

Agents.—We want to engage an active man in each Association in the South, to canvass for the introduction of the Hymn and Tune Book, and several other books into each church and family, to whom liberal terms will be given. None need apply who cannot raise at least \$5.00 to start with. Send for circular, and get terms, instructions and list of Books. All brethren who have applied, and have not yet received printed terms, write again giving postoffice plainly, and Association you wish to canvass. We want to give out the field by Associations. Write soon, so as to commence work by first of March. Send \$5.00 and you will receive it back in the books in different styles to canvass and sell by. The work should begin as early in March as the roads will permit.

Hands Full.—We answered several queries, from anonymous inquirers, a few weeks since, and have received fourteen pages of manuscript for publication, in stating the facts as they are, in a case supposed to be alluded to by "Enquirer," and arguing it in full. Now, "Justice," the author of these pages, must excuse us for declining the manuscript, for several reasons: First, he admits that our answers were correct to the questions as propounded. That's enough. No one is injured by them. If no principle is established. Second, the matter does not belong to our department, but to Bro. Lowrey's. Third, if it did to ours, we see that an appeal has been made to the civil law, and what we could say would be useless; and we think the less is known about so shameful an affair, the better for Baptists and better for the world.

Spiritism.—Never was a city on the continent so stirred up on the subject of Spiritism as this city has been for the past month. Hundreds and thousands were being deceived by it, and admitting that the tricks and meretricious exploits of Foster, Clara Robinson and Mrs. Hollie, were demonstrative that the spirits of the dead could and did converse with and aid the living. We have had the satisfaction to be assured, by our very best citizens, and by the most intelligent men of the city, that our exposure of Foster, and subsequently of the "lying tricks," have had a most beneficial influence; that the head of this huge imposture is now effectually and forever crushed in Memphis, unless some new and extraordinarily strange phase of it appears. We learn that the delusion is spreading out into the country; that a majority of one church in Mississippi are full believers in it. We shall, from time to time, copy some of our articles from the city papers, for the benefit of our readers. Ministers should study it, and be prepared to successfully combat it.

Eld. R. C. Hill sends, through us, \$100 to the Rome Mission—\$5 for Joseph Sledge and \$5 for himself. So much for Bro. Coles' articles in this paper. We forward it to Ed. Tupper, Richmond, Virginia.

File of The Tennessee Baptist.—A minister has perfect files of THE TENNESSEE BAPTIST, for Vols. 14, 15, 16 and 17, which he will sell for \$5.00. His children need bread—return us this. Who will forward us the money and receive the volumes?

Mercer University.—We are sorry to learn that the exercises of Mercer University, at Macon, Georgia, are suspended on account of a sudden outbreak of Meningitis among the students. The faculty, as a matter of precaution, advised the students to return home for a short time. Several of the students have died. No local cause for the disease exists. The locality of the college is very healthy. The disease has visited other cities in Georgia and Alabama, as well as Macon; and, in fact, it is more or less prevalent all over the country.

Premiums for Premium Workers.—All who work for premiums, must say so when they send their first names. To all new subscribers, and all who renew for this paper, we will send

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