

BAPTIST CONGREGATIONS.

There is an church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.

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

3. There is nothing more evident than the fact that we teach more effectively by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those members 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 status, 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 excommunicate both our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.

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

6. That since each Church of Christ is an independent body, no one church can expect any other to enforce 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 Synod, is a "Court of Appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which may originate, but may only recommend, advise and urge the performance of duty in subordination to the great Christian voluntary principle.

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

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

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

AXIOMS.

1. The named bodies of Christians are of churches, are not any privileged companies of the church; hence all Pedobaptist denominations are only religious societies.

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

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

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

5. Since right only, not might, is a constitutional minority 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 no company with it that it may be ashamed.

BAPTIST POLICY.

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

2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by so acting to counteract, reorganize, aid or abet those who teach error, or to confirm those who are in error.

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

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

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

6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or responsibility to a body as a Board of Christian Missions, or to any other body, and thus abdicate her duty.

7. The standard and unimpeachable advocacy of these principles and this policy is

Louisiana Department.

Resolved, That we as pastors accept: That Baptists in our state regard on the following conditions viz.:
1. A responsible position of the paper shall be allowed.
2. That the Ministers and other Baptists of the State be invited to write for said paper.
Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.
Resolved, further, that the ability with which this paper has been conducted—its impartiality, its freedom of action, and its position as one of the best living organs of Baptist faith.—Louisiana State Convention.

STRONG IN THE LORD.

Isolation from the world is not the only means of strength. Here the work begins. In the world, yet not of it, much of our life must be spent in contact with earthly things. I notice that strength is often attained by gradual accretion. The avalanche that sweeps the mountain side and buries the village beneath, is the result of the slow and constant falling of feathery flakes of snow. The heavy rain-clouds that bear such weights of water, rise from the rivers and seas in thin vapor, unseen by mortal eye. The vivid and terrific lightning is hidden away in the bosom of the clouds until, by gradual accumulation, it gathers a strength beyond our measurement.

Do not weary, then, brethren, in the efforts you will, I am sure, make for greater strength. "I will be," says Jehovah, "as the dew unto Israel." "Slow, but sure," is bound to win in almost every contest. Forced trees bear neither the best fruit, nor are they the longest lived. Set out with the determination to grow, and to grow slowly if need be, but always from "strength to strength" toward God.

The great secret of strength is in trusting our Savior. Simple, is it not? "Their strength is to sit still." "Come, and I will give rest." "Trust in the Lord—in him alone is strength;" and a thousand other blessed words of grace assure us how to be "strong in the Lord."

"The Lord, our Righteousness," assures us of a salvation depending upon Jesus, our Savior, and not upon the saved—ourselves; faith being the connecting link that God, in his grace, establishes between this and our hearts. We know Jesus; we feel drawn toward him as to a Savior; we are his; he is ours. Our shield, the propitiation for our sins, he receives our desires, repels the darts of our enemies, lifts us up and heals our wounds. It is he, and he alone, that saves; and so, "the helmet of salvation" being his eternal truth, his glorious work, we fear no evil results from any attack made against us in that regard.

And so of the "breast-plate" the "girdle," the "shoeing." Our strength is, then, in proportion to the simplicity of our trust in Jesus. If we believe him, he will answer our prayers; we will be delivered—will conquer. Surely, the lesson is easy learned. Will we be driven from it because so easy? Try it—prove it—hold fast the good.

Whence comes this trust? Can we exercise it at will? It is the gift of God; free, full, gracious, the invitation, and with joyful confidence we may claim it of our Sovereign. Bartimeus had it of him; the woman of Syrophenicia had it; Paul and Luther had it; countless hosts of the most trifling of humanity's sons and daughters have enjoyed it. And what is to hinder you? "Ah!" says one, "I do not know if it is God's will to use me, or give me this strength." "Ask and it shall be given you." "Where is your faith?" that it looks rather into the waves of doubt and despair, than into the depth of a Savior's love? "Herein is my Father glorified that ye bear much fruit."

Afraid to offend the Master by doing too much, our do-nothingness and indifference are great—hideous enemies to the success of the gospel. Let us drive them out and seek, at God's freely-accessible throne of grace, strength "to stand against the devil's wiles." "Take the shield of faith," and come to prayer; here is the next secret of power. Armor is put on in secret. The valiant knight of olden time waited not until he gained the open field, and found himself surrounded by well-armed and vigilant foes, but in the safety of some quiet bower or shaded dell, his trusty servants carefully fastened each joint until he was fully armed. How careful they to guard every point from the enemy's darts; to rust or flaw must tarnish or injure that upon the strength of which depends the warrior's safety and success. Assured of the strength and completeness of his harness, our knight rushes to the conflict with dauntless intrepidity. His preparation for duty has been in secret and void of haste. Hurry, carelessness, inattention, would be fatal mistakes.

And how, Christian soldier, is it with you? Do you grudge a paltry five minutes of nightly prayer-saying, and that, too, when you are so sleepy you could not, for the life of you, tell what you had prayed for? "Put on the whole armor," means, be careful to fix each and every part so nicely and patiently, that Satan's darts cannot penetrate the joints or find a flaw. What occasion of blasphemy we give the enemies of our Lord by the neglect of putting on the armor in secret! We come out to the fields of our daily life-battle, and lo! we are silent before our Lord's enemies. Strength is not with us. We are not happy; we are cowardly; we are ashamed. What is the remedy? A daily habit of secret prayer. Prayer without haste—without selfish, worldly mixtures—without limitation; prayer for what we actually need; spontaneous, common sense prayer of faith. It must be habitual to be successful prayer. A soldier dare not leave his armor off to-day nor to-morrow; wear it daily; and, as the heavy iron armor of the ancient knight became as light to him by constant wear, so are our Savior's commands not grievous to them that form a habit of obedience. We dare not omit our regular habits with reference to food and

good health. How can we be consistent, growing Christians, then, and neglect the gospel duties? The fluids that supply the electrical batteries along our telegraphic lines must be renewed quite often that the supply of power be constant. From every thing in nature, in the gospel, and in common sense, we know that strength will not come of neglect of duty.

"Be strong in the Lord." Muscular strength grows by use. Fruitfulness in thought increases by thinking; and so do we grow in usefulness and in strength by the active exercise of the gifts bestowed on us by our heavenly Father. The development of strength in our characters is a noble undertaking, and like all such, requires determination, self-denial and patience. The formation of character involves conquests not only over external temptations, but internal enemies. Let us begin at home, clear up our new ground, root out its stumps, its underbrush, driving out the evil things, and be diligent, not only against vile weeds, but to fill every nook and corner with some useful plant. Like the pioneer's experience, we may fare badly at the start; the trees may fall and the ground break up slowly at first; but every tree felled lets in for us more of heaven's light—leaves us with stronger muscles. Take courage, then, brethren; move on to duty and to glory. Petty and momentary failures, severe trials, come to the faithful of old, and will come to us. Do not fear them. Trust in the Lord, do your duty, and you must grow and conquer. "Abide in Christ," so shall your hearts be filled with joy, your righteousness be made active.

Strong in the Lord of hosts,
And in his mighty power;
The man who in the Savior trusts
Is more than conqueror.
Stand, then, in his great might,
With all his strength endued,
And take to arm you for the fight,
The panoply of God;
That being all things done,
And all your conflicts past,
You may overcome, through Christ alone,
And stand complete at last.

THE LIAR SHALL PERISH.

I do not know how some professors of Christian faith reconcile this plain Scripture declaration with their own conduct. Sow and reap, sin and die, lie and perish, are as immutable as eternal truth can make them. The blessed Mediator is our shield against the law, as we commonly say, but more properly against sin and its effects. The law is not void through faith, or abolished in the popular sense, but is established. No excuse for sin can be reasonably or scripturally maintained on the ground of Christ's vicarious sacrifice. Grace does not shield the willful, careless sinner. "Repentance toward God and faith in the Lord Jesus" are of the living waters that flow from real Christian discipleship. Faith works by love; love purifies the heart; we are conformed by a sure growth to the image of the Son; and all these imply the use of ordained means. The temple must be built by rule; the rock fashioned in the quarry, brought to the building spot, must grow according to well-established laws of architecture. The temple of God, a spiritual house, is subject, in its construction, to the laws ordained by the Master Builder. "Abide in me and ye shall have what ye ask for." "Watch and pray that ye be found wanting in nothing." "Put on the whole armor of God." "Walk circumspectly." "Give diligence to keep your calling and election sure." And the greatest of prayers tells us that our need is a daily one: "Give us this day our daily bread." "The truth in love" is another important principle to be observed in the building of this temple. We do not find anything like slothfulness, sleepiness or neglect, the least countenance in the Scriptures. Where there are, where the church is lukewarm, it is spewed out, where the carnal bushel hides the Christian light, "the sow has returned to her wallowing and the dog to his vomit." The unweaned salt is fit only for the dunghill. Sleepy Christian, neglectful church member, does it not startle you to think that you are, in the Scripture, classed among false professors? "Faith without works is dead." Why? Because Jesus says: "If ye love me ye will keep my commands." Faith will work; it does overcome the world.

Look at blind Bartimeus, at the Syrophenician woman, at Jarius, at Lazarus' grave, and a host of others, look at Paul, Peter, at Luther, Tyndale, and numberless hosts of martyrs and Christian workmen. "Living epistles, known and read of all men." Can you stand the test? "No man can serve two masters." "A man must forsake all; else he is not worthy to be my disciple." Hence, if your work is not according to the rule of the Master under whom you profess to labor, you are a liar! And the liar shall perish! It is right that this should be so, whether we take the high ground of God's truthfulness, or the lower one of "the best policy." Of all sins, lying is to my mind the most hideous. It is veritable gangrene to the moral nature. It is unbelief—actual, naked unbelief. It sets up a lying standard in every department and act of life; upon God's character, upon our neighbor's, upon nature, upon ourselves and our conduct.

Character is built upon principles; "he that heareth and doeth my word is like one building his house on a rock." Here is a merchant; he builds upon falsehood as the great guiding principle of life that is to establish him in wealth. The lie runs upon his tongue; it rests in his balances; it dwells in his measures; is found in his goods. He is a living liar.

Again, there is a gossip; lying is to teach her tongue smart and interesting things that make her such pleasant company. She lies about her neighbors' characters; small and great get their full share from her "worldly wisdom." She has false views upon

her own concerns; what she said, what she did, what she thought, what she wears, where it came from, what it cost, and a thousand other "too numerous to mention" things. But "she" are not the only gossips. Strong men make strong liars sometimes; in fact, quite as often as do the fairer sex.

Among these characters and others, some easily detected, others well veiled, are found the spirits of self-justification, boasting, egotism, covetousness, and kindred. Lying adulterates manners, morals, speech, conduct. The tea and the tongue that sips it, coffee, drugs, whisky, are among the victims of falsehood.

What about Christians? Let us look a little further. Why is lying so great an evil? One great reason is found in the inconsistency of liars; their standard varies to suit the times. To-day long, to-morrow short; now very straight and simple, direct, anon it is bent, circuitous. One lie told, a host must come in to protect it, and so on. A house built of never-so-good material, by workmen who changed their plans almost hourly, would be a mass of chaotic rubbish. Dangerous, unstable, would be slight terms in which to express its irregularity. There is one professing to be a living Christian.

I read the New Testament to see what he professes. That is plain enough. He professes love. Alas! for the bitter words of hate, revenge. Alas! for the angry looks that proclaim the profession a lie! He says that his light is to shine in the dark places of earth. The poor, the sick, the imprisoned, the naked, for Jesus' sake, are to be the special objects of his care. But the sick room, the prison-house, the famishing, the naked, know not his cheering footsteps, see not the light of his countenance; the world's bushel hides his feeble candle, lit with the light of falsity, to shine not for God, but for self. He wants a revival; he is anxious to be a devoted Sunday-school teacher; the brother hopes that the prayer-meeting will live and grow; how he loves it! The sister promises faithful attendance upon her duties. All say, again and again: "You may depend upon me; I'll come." Alas! for human professions! all these nice words, glib promises, ready hopes, are forgotten ere the dawn of another sun has bid us hope for a glorious resurrection from the sure coming night of death.

But is all this lying? Every broken promise a lie! "I can't be so bad as that!" says one. "No, indeed!" says another; "it really frets me to see such stuff in the papers!" "Oh! he's some old iron-side, old fogey," says another. "I don't see the use in being so extreme." "There's no good done by it, sure." If preachers would be more moderate and take people as they find them, we'd get on better." And so on, the siren is on the sands of time, gently waiving her beckoning wand and singing of peace! Alas! poor mariner! poor, self-blinded, ease-loving one, thy bark is sailing for open-mouthed hell! Crafty falsehood is your pilot—Self your captain. Will ye not awake? Will ye not repent and return to "your first love?" "I am the way, the truth and the life," says Jesus. Oh! will ye not follow him?

"Let God be true and every man a liar!" Failures dot our way through the past as milestones; let them be fewer in the future. Come closer to Jesus—closer to truth. Make no promises but what, at the risk of every earthly interest, you intend to keep. Do not promise your pastor to pray for a revival, to attend the Sunday-school and prayer-meeting, and yet be habitually absent. Do not lie. Let ye be a lover of the truth. Read your Bible more; your profession is there; see what it is, for fear you will be among the liars that surely shall perish.

But I have not done yet. "Whatever you do, do it unto the Lord." Let your business be the Lord's business. You are the steward having charge of his shop, of his farm, of his press. His are all the earthly things we have, and we are his. No one supposes that the Lord owns the distilleries, groggeries and gambling shops, and we cannot be stewards of his if we are workers of evil.

Again: "Be ye followers of the Lord as dear children." You cannot follow him into places of evil resort, for his ways are peace and righteousness to his followers. Do not profess, then, to be a steward of the Lord's household and give your speech the lie by selling goods for the devil. Do not profess to follow Jesus with your lips, and at the same time be actually walking in the footsteps of Satan. Do not say, "My fellowship is with Jesus," and yet in reality join hands and heart with the ungodly. Fellowship with Jesus begins to be known and experienced here; if it does not show as light in our characters, we have no surety of our final salvation. Unless we show conformity here to Jesus, we are fools to expect to be raised in the likeness of his glorious body. "Let no man deceive you." "He that speaketh lies shall not escape."

"He Reasoned of Righteousness, Temperance, and Judgment to come."

The Lord said of Saul of Tarsus: "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." We see this declaration fulfilled when he made King Agrippa astonished and spellbound by his eloquence and power, so that he cried out: "Almost thou persuadest me to be a Christian." And Saul, with a loud voice, "Thou art beside thyself; much learning doth make thee mad." And when "he reasoned of righteousness, temperance, and judgment to come," Felix trembled. We notice that the apostle reasoned, he did not present his discourse carelessly, nor his doctrines without arrangement. His reasoning on this occasion consisted of three doctrines arranged successively upon each other. First, righteousness. This does not mean morality, or what the

world calls good works. He aimed higher; a purer work was alluded to; something better than man possesses or can perform. In the verse preceding we learn that the kindly audience came to hear him concerning the "faith in Christ." This constituted one of the great doctrines upon which the apostle loved to reason. On no occasion did he fail to present it. "God forbid that I should know anything among you save Jesus, and him crucified." He said of his unbelieving countrymen: "Being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." It was, then, the righteousness gained by faith in Christ, namely, Christ's righteousness imputed, that he first preached to Felix, and which he urged him to accept. After this he presented temperance, as a succeeding doctrine. He reasoned upon the propriety of temperance as the fruit of righteousness. Righteousness the spring, temperance the stream; righteousness the seed, germ; temperance the stem, fruit; righteousness the cause; temperance the result. By this reasoning of the apostle the position of the moralist is overthrown. The man depending upon good works for salvation says: "The good things I perform constitute all the religion necessary for salvation. My good works are the cause, salvation the result. The apostle did not so reason. Good works were the consequence of the righteousness gained by 'faith in Christ.' Next in the order of his reasoning, we learn the whole Christian life should be intensified into sobriety, because there is a 'judgment to come.' God has appointed a day in which he will judge the world. 'We must all appear before the judgment seat of Christ.' Let us accept the work of righteousness performed by Christ, live temperately, keep his commandments, that we may be able to stand before the Judge in that great day."

Letter from Peter Hill, of Ridgeville, La.
Bro. Editor:—I send you a few dots, which I want you to print, if you don't know where I live. Some people are very hard to find, especially when you want to seek them; and if they know you are coming to ask them for a contribution, for missions or any other benevolent cause, they are sure not to be at home; or, if they are at home, and see you coming, they will wait at the back door and run till out of breath, like a man did from our agent sometime since. I sent him word that "the wicked flee when no man pursues, but the righteous were as bold as lions."

The other day I met up with the New Orleans Christian Advocate. My eye rested upon a very long article, the caption of which arrested my attention. It required some time and patience to read it through. It seems that Bro. Hillman, or somebody else, living at Clinton, Miss., has aroused a great Methodist man—Levite or a priest, I don't know which—who comes forth from his place, at Jackson, in all the majesty of his strength and the dignity of his office, hurls defiance and launches the thunderbolts of his wrath against the armies of our Baptist Israel about Clinton and elsewhere, including that terrible

"BAPTIST-MAKING MACHINE," which he says, is at Clinton. Is this something new under the sun? I queried. When was it patented? How does it work? We folks about Ridgeville want to know. Maybe we are behind the times. I don't know so well about this machine work. I am afraid it won't stand. If the Lord don't make Baptists through the instrumentality of his word and the power of the Holy Spirit, it seems to me that this machine business won't pay. I always thought it was the Lord's work; but this big man at Jackson tells the people that there is a Baptist-making machine at Clinton. It may be so. I don't know of but one kind of machine calculated to make good Baptists; it is called the "word of the Spirit," which is the word of God, and I have no doubt but they have it about Clinton. It is scattered all over our land, and our Methodist friends cannot well avoid coming in contact with it, and they had better not meddle with it much if they don't want to be made Baptists, for it is a powerful instrument—it is God's truth. Roman Catholicism has invented every conceivable machine to weaken, curtail and destroy its power. It has been imprisoned, chained to the wall, but it has leaped from the wall and slain its keepers; nothing shall be able to destroy it; "the word of our God shall stand forever." This big man

AT JACKSON.
feels desperately hurt at the power of truth, and spreads himself in a four or five column article, in the New Orleans Christian Advocate. He loads his gun, puts on a big Presbyterian cap, and thunders away at his people and others—not forgetting "the Baptist-making machine" at Clinton—he warns his people and others of the terrible consequences of sending their daughters to be educated at Clinton lest they should become Baptists—that horrible being which Methodists hate; that if they do it will influence them to ignore and set aside the action of their parents, and to condemn the doctrines of the Methodist church—to deprecate "holy baptism"; that it is sacrilegious to repeat the ordinance; a most awful deprecation, a terrible trifling with a most holy ordinance, etc. And yet

METHODIST PREACHERS
are guilty, according to the position of this big man at Jackson, of the very thing of which he complains: of deprecating holy baptism! Now what will he do with these sacrilegious preachers of his? Surely he will not let them pass unrebuked. Won't he call them to account? Won't he make them quake and fear for the terror of his indignation, for surely he must be a man in authority? Won't he make the ears of these awful sinners tingle with the thunder of his great gun? Won't he make them feel

the terrible crushing power of the Great Iron Wheel, for have they not promised "to mind everything great and small in the Methodist Discipline?"

I know of a case in which Methodist baptism, according to this big man at Jackson, was "depreciated" by a Methodist preacher, here in Louisiana. Maybe they don't do such things in Mississippi; can anybody tell? But as it may, this Methodist preacher did immerse one who had received holy Methodist baptism in infancy, and who had been a member of the Methodist church for many years; but, then, how could he help it? The demand of this candidate was urgent, and would be satisfied with nothing else; if he did not comply, this one would join the Baptists, and that would never do; something must be done to prevent this terrible thing. Here was a perplexing case. I have no doubt he did it with many misgivings, but thought the end would justify the means. Who can blame him? He had saved one of the Methodist fold from joining the Baptists, and that was a good thing, you know. He loved Baptists, of course he does; but he ridicules the Baptist and New Testament baptism just for the fun of the thing, when opportunity presents and occasion requires. He dislikes the whole thing just as bad as the big man at Jackson; yet, when opportunity offers, as in the above case, he will condemn by his practice, the teachings of his church, and set at naught her "holy baptism!"

THIS BIG MAN,
at Jackson, if he should see this, will doubtless raise his hands in holy horror, and ask, Can these things be so? Anticipating this question, I answer, they are most true, for it was not done in a corner, but in the light of day and in the presence of an assembled multitude. Now don't be too hard on him, for it might be your case some day, for I would not be surprised, if the truth was known, that you have been guilty of the same thing, or would be, if a similar case presented itself to you. It would be better to do that, you know, than to let them join the Baptists; and you know that the elder who did this abominable thing is not by himself. It has been done in Virginia, many years ago; in my own native town it was repeatedly done. It is but just to say, however, that the pastors sent there did not thus condescend, and this act, on their part I have no doubt, has your most hearty approval. But they had a good local preacher to attend to this business, and that was very convenient, because it removed much of the odium of the thing from the pastor, and he could go to conference with clean hands, encased in his fine gloves, hold up his head and show his shiny boots that had not had occasion to wet their soles in this business.

Well, this good local preacher was very liberal in his views. If people were satisfied with their sprinkling and pouring, he was satisfied of course, but if not, he was ready to immerse them, for he did not believe in people receiving or retaining baptism which did not satisfy the conscience, your opinion to the contrary, notwithstanding. Hence he was a sort of Methodist Anabaptist. As such he was ready to accommodate all the malcontents in the church, and in this way many were retained among the Methodists who would otherwise have joined the Baptists, and this was rather quietly approved of than otherwise. It is a good thing that this good man did not live in your day, because I think his feelings would have been very much hurt at the thunder of your explosions. I want to give

A WARNING.
to all the little fellows of the Methodist persuasion, including the big elder. I think you had better all look out, or the Iron Wheel may shake you out of your boots and send you traveling barefoot, for it is said to be a powerful machine. Don't you know that you must "obey them that have the rule over you?" Well, now, don't you take people down in the water no more. You might catch cold. You leave all that to the Baptists. You are not used to it, they are; and besides, you make a mighty bawling affair of it sometimes. It is out of your line, and you don't believe in it, nobow, or you would not preach against it so much as you do, and call it indecent, vulgar, etc., like a Methodist preacher did at Minden, some years ago, and then came out of the pulpit and go down into the water and perform an act which he had publicly condemned and execrated. Very consistent, was it not? Yet it is the picture of many Methodist preachers.

I have some things to say on another subject, but there is so much talk going on around me, and the sleet is beating against the window pane, and the sewing machine is humming, I will wait for a more convenient season. By the way, I think that sewing machines are a great institution, and I reckon the big man at Jackson will agree with me that it is; but that machine at Clinton—O, horrible—it gives him the shakes.

Let every advocate of freedom—every lover of civil and religious liberty read this: "Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world." (Bishop O'Connor, of Pittsburg.) "If the Catholics ever gain, which they surely will, an immense numerical majority, religious freedom in this country will be at an end." (Archbishop of St. Louis.)

In Connecticut there are one hundred and fourteen Baptist churches, of which twenty-five are without pastors. Total membership nineteen thousand four hundred and ninety. Number of children in Sabbath-schools, thirteen thousand eight hundred and thirty-five. "A. FORTINGHAM'S congregation has repudiated the name of church. They wish to be known as 'The Independent Society.'" [Why not? They have repudiated everything else of divine origin, and even denied the existence of God himself.]

A new Baptist paper is soon to start at Lake City, Florida.

Southern Baptist

Bro. E. F. H. Job, new-subscription man, says: "I cannot wait assistance to purchase a house, in a location House, in a location, no longer. I know I feel very anxious, exposed, being crowned with offer to throw in my fifty dollars for

Bro. H. W. Thayer, new stock, is dedicated to the cause, as 'bread cast shall be found after.' And it will reward truthfulness, blessed family, his church, record the name of who will, with fifty dollars to the end, before you see, send to the Master for all years in prayer.

Dr. Hill, of Oregon, that your brethren well in the purchasing in Memphis, much importance, thankful for a change you a note for one be ready and sent filled the blanks in. If I had another 'my name' [We upon this intimation

The Publication place in any heart R. H. Burnett's, of a payment for his anxious to hear of that building. O, push the enterprise and must content hoping that those forward to complete wishes and prayers

CONSTITUTION.

Art. 1. The name of the Southern Baptist

Art. 2. The object to promote evangelism the Printing Press

Art. 3. The sum in, will constitute in this Society, and of stock and a vote, the election of the officers. It is especially provided to hold more than permission of the also provided, that promptly paid the cleared at the annual, and that his stock, the books of the other company.

Art. 4. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Let every one who enters about month of February gain in a house of

Art. 5. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Art. 6. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Art. 7. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Art. 8. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Art. 9. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Art. 10. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Art. 11. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Art. 12. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Art. 13. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Art. 14. The Officers, full he will receive sections of the society goes into operation, dividends in its purchase. These he to use.

Southern Baptist Publication Society.

Bro. E. F. H. Johnson, Mississippi, sends new subscription and fifty dollars cash, and says: "I cannot withhold your appeals for assistance to purchase the House, for a Publication House, in which to commence operations, no longer. I think I can see, and I know I feel very anxious to see and hear of your labors, exposures and ardent desires being crowned with success. I, therefore, offer to throw in my small help. I enclose you fifty dollars for one share."

Bro. H. W. Sharp sends check for fifty dollars new stock, and says: "This offering is dedicated to the service of my God. May it be as 'bread cast upon the waters,' which shall be found after many days."

And it will return after many days, in truth, blessed influences, to bless his family, his church and land. We want to record the name of a thousand more such, who will, with faith and prayer, "dedicate fifty dollars to the service of God." Brethren, before you send your money, take it aside to the Master and ask him to bless it for all years in propagating his truth.

Dr. Hill, of Oregon, says: "I am thankful that your brethren South are succeeding so well in the purchase of that valuable Building in Memphis. It is an enterprise of so much importance, that all should feel thankful for a chance to aid. My wife sends you a note for one share. The money will be ready and sent to you in good time. She filled the blanks in the note in the *Barrister* if I had another blank, I would fill it with my name." [We have filled one for you upon this intimation.]

The Publication Society has no warmer place in any heart in Louisiana than in Bro. R. H. Bennett's, of Minden. In forwarding a payment for his church, he says: "I am anxious to hear of your success in securing that building. O, if I was only able to help push the enterprise forward, but I am unable, and must content myself as best I can, hoping that those who are able will push it forward to completion. You have my best wishes and prayers."

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, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society. It is specially provided that no one shall be allowed to represent by ballot more than \$1000, or to hold more than \$2500, except by special permission of the Board of Managers. It is also provided, That each stockholder shall be promptly paid the dividend upon his stock, declared at the annual meetings of the Society, and that his stock shall be transferable upon the books of the Society as the stock in any other company.

TEXAS.—Whenever a subscriber pays up in full he will receive ten per cent. 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. There he can sell if he does not wish to use.

Let every one pay one half at least, and his entire share if he can, during the month of February, to secure a great bargain in a bargain sale.

OFFICERS.
ART. 4. The Officers of this Society shall be a President, 12 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 meetings; elect its own Chairman and Secretary; appoint an Editor of its papers and publications; Standing and Special Committees; also, its Agents and Colporters; fill any vacancy which may occur in its own body, or in the office of Corresponding Secretary or Treasurer; enact its own By-Laws; (Provided always, They conform to this Constitution); assign the duties of the Corresponding Secretary; superintend all publications of the Society; establish Depositories; and in general to watch over the interests and transact the business of the Society. Seven members shall constitute a quorum, which shall receive a liberal compensation for the time given to the Society's business.

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

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

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

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

OFFICERS FOR 1873.
J. R. Graves, President.
G. W. Griffin, Tenn. J. F. Cook, Mo.
R. Mills, N. C. J. L. Reynolds, S. C.
M. P. Lowrey, Miss. J. J. D. Benton, Ala.
B. W. Blackwood, La. W. M. Lee, Ark.
J. B. Link, Texas. J. M. Wood, Ga.

Treasurer.
B. G. Craig.
Recording Secretary.
M. W. Phillips.
Corresponding Secretary.
W. W. Kepp.
Agents or Colporters.
C. B. Young, Miss. J. H. Borum, Tenn.
J. B. Seay, Ark. Dr. F. Courtney, La.
G. A. Lofton, Tenn. Dr. Robert Kelle, Miss.
J. L. Vetter, Tenn. J. F. B. Mayes, Tenn.
J. W. Dillard, Tenn. John Glass, Tenn.
R. M. Farris, Tenn. N. Flood, Mo.
W. F. Eads, Tenn. E. P. Leland, Tenn.
J. B. Canale, Tenn. W. C. Crane, Tenn.
R. C. Barless, Tex. W. D. Mayfield, Ark.
M. B. Buckley, Ark. W. E. Peas, Texas.

BUSINESS COMMITTEE.
J. R. Graves, President.
W. D. Mayfield, J. W. Dillard.

Arkansas Department.

The Christian should make everything lead to his religion, and allow religion to lead to nothing.—J. L. JAMES.
"There is no middle ground between Catholicism and Baptism. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it perished of its root and stem." (N. A. Jackson).—Rev. J. T. TAYLOR, Ep. of St. Louis.

ALLEGORY—No. 11.

In my dreaming I lighted upon a place where was a curious structure, which was divided into a number of small apartments, in each of which were confined distinguished men, some of whom I knew perfectly well, but others were strangers. Among them I recognized Booth, Gill, Fuller, Carson, Orchard, Jones, Cramp, Benedict, Ripley, Buck, Broadus, Crawford, Pendleton, Graves, Williams, William Smith, Sherwood, and others. They stood up, side by side, in their little rooms, and what appeared strange to me, were perfectly silent. I thought I tried to draw them into a conversation, but for a time failed. Now there was in front of the house where lived these men, an inclined plain that was carpeted and perfectly smooth. At last I got Cramp and Orchard to come down upon this little plain, and having got them to open up, they entered into the following conversation about the Paulicians, to which I was an attentive and surprised listener.

Orchard.—"It is evident that they (the Paulicians) rejected the baptism of infants. They were not charged with any error concerning baptism." (p. 130)

Cramp.—"It is not pleasant to be compelled to make any statements calculated to throw discredit on other writers; but the interests of truth are paramount to all other considerations, and Baptists ought to be especially careful in this matter." (p. 69)

Stranger.—"Do you mean to say, Mr. Cramp, that Mr. Orchard has been guilty of misrepresentation?"

Cramp.—"I am sorry to say that the first part of this alleged quotation is not to be found in Mosheim." (p. 70)

Stranger.—"But, sir, you can't expect me to entertain so grave a suspicion against Orchard, in the absence of proof."

Truth.—"You seem to be in dispute on this matter. Had you not better call in Mosheim and Gibbon?"

Cramp.—"The second part (of this quotation) is a mutilation of Mosheim. (p. 70)

Stranger.—"Let us have Mosheim to tell his own story—that will settle it."

Mosheim.—"The Greeks do not charge the Paulicians with any error in respect to the doctrine of baptism. Yet there is no doubt they construed into *allegory* what the New Testament states concerning this ordinance; and Phots's expressly says that they held only to a fictitious baptism, and understood by baptism—i. e., by the water & baptism—the gospel." (Cramp's History, p. 70)

Gibbon.—"In the practice, or, at least, in the theory, of the sacraments, the Paulicians were inclined to abolish all visible objects of worship, and the words of the gospel were, in their judgment, the baptism and communion of the faithful." (Cramp, p. 69)

Stranger.—"But does not Jones coincide with Orchard?"

Truth.—"He does; but in so doing he clearly misconstrues Gibbon. He understands Gibbon's language, 'the communion ought to be restricted to believers.'"

Cramp.—"It will be observed that this is not, by any means, a correct representation of Gibbon. It is quoted by Orchard as an independent testimony." (Cramp, 69, 70)

Stranger.—"I grant that I have been enlightened by this interview. Both Jones and Orchard have misrepresented, and in so doing they have placed the Paulicians before the world in a false light. It is unintentional on their part, I would fondly hope."

Truth.—"That may all be true; but I am above Orchard, Mosheim, or any other man—cannot respect any of them beyond their deserts; so I shall make them all account before an incensed public for any insults they offer me. This Orchard has done, and I am bound to expose him."

Stranger.—"But it seems to me you are unnecessarily hard on Orchard. What has he done that is worthy of 'death or bonds'?"

Truth.—"Done? Why, surely, he has done quite enough. He makes out the Paulicians the opponents of infant baptism, when the truth is, they rejected all baptism. With them the gospel itself was baptism, and the only baptism. Is not this misrepresentation enough for one man? With the use to which Jones and Orchard put their witness, what cannot be proven? Their crime is a very grave one; for, in misquoting Mosheim and Gibbon, they greatly misrepresented the Paulicians, and offer an open insult to me, by attempting to degrade me before the Christian public."

Stranger.—"I would like to know if Mr. Orchard has anything more to say about these people."

Orchard.—"Dr. Allix told me, 'they, with the Manicheans, were Anabaptists, and were consequently often reproached with that term.' (Cramp, p. 90)

Truth.—"Mr. Cramp, did Dr. Allix say anything about this to you?"

Cramp.—"I have looked in vain for this quotation in Dr. Allix."

Stranger.—"Dr. Allix, will you be kind enough to tell us just what you did say?"

Allix.—"In those barbarous and cruel ages, a small conformity of opinion with the Manicheans was a sufficient ground to accuse them of Manichaeism who opposed any doctrine received by the Church of Rome. Thus would they have taken the Anabaptists for downright Manichees, because they condemned the baptism of infants." (Cramp, p. 70)

Truth.—"Now does this language of Dr. Allix prove the Paulicians to have been Anabaptists?"

Stranger.—"It certainly does not. Yet Mr. Orchard says they were, upon the authority of Dr. Allix. He says that any one for a 'small conformity of opinion' would be accused of Manichaeism. Orchard clearly misrepresents Allix, as well as Mosheim."

Stranger.—"Mr. Orchard, what do you know about the Cathari?"

Orchard.—"They say that baptism does no good to infants; therefore, such as come over to their sect they baptize in a private way, that is, without the pomp and public parade of the Catholics." This is what I am told by Eobertus. (Cramp, p. 70)

Cramp.—"This seems to be clear and explicit testimony. According to the statement, as here presented, the Cathari not only rejected infant baptism, but also baptized adults in a private way." (Ibid.)

Stranger.—"Have we here another perversion, Mr. Cramp?"

Cramp.—"The reader will be astonished to learn that the very opposite was the fact. These people, according to Eckbert, as very fairly quoted by Wall, rejected baptism altogether." (Ibid.)

Stranger.—"Mr. Wall, will you repeat what Eckbert told you?"

Wall.—"Of baptism they speak variously. That baptism does no good to infants, because they cannot of themselves desire it, and because they cannot profess any faith. But there is another thing which they more generally hold concerning that point, though more secretly, namely, that no water baptism at all does any good for salvation; and, therefore, such as come over to their sect they rebaptize by a private way, which they call baptism with the Holy Spirit and with fire." (Cramp, 71)

Stranger.—"Does any one know what they called this superstitious practice?"

Cramp.—"This was the 'consolamentum.'"

Stranger.—"Has any one else followed Orchard in these palpable misrepresentations, Mr. Cramp?"

Cramp.—"Mr. Benedict copies Orchard, and thus unwittingly propagates the mistake."

Truth.—"I scarcely know what to say about these developments. He has been regarded as a very reliable man; but what do these facts prove? Would he not do almost anything, even at my expense and ruin, to carry his point? And has not Mr. Cramp performed a good service for the public by calling attention to the flagrant violations of the teachings of history?"

T. ARGY OF THE LAME ARE NOT EQUAL.

THE correspondents of Dr. Thomas O. Summers, of the Nashville *Christian Advocate*, ask him so many questions they spoil his theology. In that paper of January 25th, one asks: "Is one sacrament greater than the other? If not, why allow the administration of one and not the other by the same party?" The querist here refers to the practice of Methodists allowing deacons to baptize, but will not allow them to administer the supper. The editor answers: "As to the sacraments, it is not best to institute comparisons between them, as if one were greater than the other. The administration of the Lord's supper is restricted to elders, in our communion, simply because such is the case in the Church of England, from which Mr. Wesley was disposed to deviate as little as might be. Our church has the power, at any time, to change this order, if it shall be thought advisable so to do. We claim no specific warrant for such matters of polity."

This answer is equivalent to saying that Christ has not prescribed the order of his house in the Scriptures, or that if he has, the Methodist Church has the power at any time to change it. What more do Catholics claim? This gives "the church" supreme power, and that without scriptural warrant.

But another querist, in the same paper, asks: "Has the church the right to drop from the roll, by vote, the name of any member who is known to be guilty of immoral conduct or neglect of duty?" The editor answers: "We know of no such right." In the answer to the former query the editor thought "the church" possessed of supreme power, but in this instance it has no power at all, not even to exclude unworthy members. Truly, the legs of the lame are not equal. Yet there is scriptural authority for the expulsion of disorderly members. Paul says (1 Cor. v. 11): "But now I have written unto you not to keep company, if a man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." (Verse 13): "Therefore put away from yourselves that wicked person." The question might be asked: "To whom does the apostle refer by the terms 'you,' and 'yourselves'?" Who is he addressing? The answer is given in 1 Cor. i. 2: "The church of God, which is at Corinth." This "church" had the right to drop from the roll, by vote, any member who was known to be guilty of immoral conduct or neglect of duty. And had Dr. Summers' "church" been built upon the apostolic pattern, he would have known of no power in the church to change the order of God's house. But he would have known of the right of a church to exclude, by vote, from her fellowship "members guilty of immoral conduct or neglect of duty." There are doubtless many converted persons in the Methodist society; but since such society is of purely human origin and organization, will not these Christians choose the better way, take God's word as a lamp unto their feet and a light unto their pathway?

Rev. W. W. Willis has been recognized as pastor of the Eleventh Baptist Church in Philadelphia. The Baptist churches of that city have an aggregate membership of about fifteen thousand.

The Italian Senate has approved of the bill forbidding theological instruction in the public schools of Italy.

To Ministers About the Yoke.

It is certainly great inconsistency to lavish all our care and attention in storing the mind with knowledge, and yet make no provision for cultivating the medium by which this knowledge may be made available to others.—Dr. Mackenzie, in his *Dysphonia Clericorum*.

No man will take care of his voice as he should until he is brought to appreciate its value in some good degree. Speech is a divine attribute, next to reason the most distinguishing gift of the Creator—the faculty by which man stands superior to, and pre-eminent above, all other animals. It should be valued above gold, yes, above much fine gold.

To abuse the voice, and to commit suicide, should be placed upon the same list of crimes, for a voice ruthlessly injured, until disease is originated, results in death as sure as poison, or the opening of a small vein to flow unattended.

How is it that full one-tenth of all the ministers whose names are reported on our statistics, are nearly voiceless to-day, and perishing with bronchitis, which is incipient consumption? How is it that half of our young ministers are sore-throated in two or three years after they commence public speaking? How is it that scarcely twenty ministers with really *good* voices can be found within one hundred miles of any center? These facts are truly appalling. Is there no remedy, no preventive of the ravages of this ministerial disease, this worse than boil worm to the ministry?

Not until ministers set a value upon the voice far above every earthly consideration, equal to very life itself—not until they will resolve to protect it, and refrain from its abuse, can they expect to do so.

In continuous speaking the abdominal muscles, being overworked, become relaxed, and the result is, a slight protrusion of the abdomen takes place, which produces a sag in the diaphragm—the floor of the stomach—and with it the stomach and lungs, which produces tension of the vocal organs, and thus sore throat, hoarseness, then *laryngitis* and *bronchitis* and consumption. If your lung muscles have relaxed, you have felt as though cut through the diaphragm with a broad sword, and soreness, pain, faintness, and an indescribable dragging down and exhaustion about the diaphragm or pit of the stomach, examine yourself! Just above the hips, and you will find a hollow into which you can lay your fist!

Having lost my voice entirely some eight years ago, I wish, in a few words, to explain how I recovered it, and overcome, perhaps, as severe a case of *laryngitis* and *bronchitis* as ever recovered:

1. I had my *waist* cut off—it was prolonged and kept me constantly hacking.

2. I had my shirt bands and collars made an inch larger than my neck.

3. I bathed my loins and my throat in cold water.

4. I turned out my beard. Finally, and best of all—put on Banning's Lung and Body Brace, which I have worn now eight years, and would not part with it for thousands of dollars in gold, if I could not procure another. This Brace I recommend to every preacher, and to every man or woman suffering from a weak back, or *protrusion* of any kind.

There is not a strap or buckle about it. It is made of horn, and the finest steel, padded and covered so as not to gall. Four parts of it rest on the spinal column in the *small of the back*, which tends to throw it in, and thus preserve this column erect. Here is the shoulder brace of the most approved kind, all others are unscientific and *unhealthy*. If the spinal column is held erect, the shoulders and head will be thrown slightly back, and the chest outward.

The horn pad or band of the brace in front fits the pelvis, and gently lifts the abdomen up to a diaphragm, supporting both, and operates by its double spring like a large *super elastic* or outside muscle, assisting the abdominal and intercostal ones, in the performance of their arduous duties, the *loins* of the muscles thus girded for great efforts, or to feel no fatigue from small ones—and the floor of the diaphragm thus kept from sagging, the lungs are also held up, and the vocal organs firmly sustained. It is the most admirable, scientific, and beneficial arrangement I ever saw or heard of.

Dr. Stone, the most distinguished surgeon of New Orleans, La., pronounced it the perfection of mechanical invention for the purpose designed. Besides public speakers, to those who suffer from weak backs, horseback riding, *protrusion* of the bowels, known by languor and a sense of dragging down, nothing can equal the advantage of this Brace. In ordinary cases, the Brace need only be worn when you speak or take exercise. I say to all ministers who would preserve their strength and voices until old age, try this valuable instrument.

50 Braces.—On condition that a certificate is given within 60 days after using, whether the brace is valuable or invaluable. I will sell 50 Braces for \$10 each. A fit is guaranteed, if directions are followed. (See Advertisement.) This is done to prepare a grand testimonial advertisement. Remember, the first fifty orders alone win. Borrow the twenty and save \$5. I never expect to make this offer again.

Address J. R. GRAVES, Agent.
Any Minister sending \$10, shall have the Brace, and be allowed to retain \$1 on each one of the next ten subscribers he sends me. Send money with order.

"A PASTOR'S SALARY."

Bro. Green has a good article on this subject in the last *Barrister*. He very clearly shows it to be the duty of the church to support their preachers. It is a duty, though, that is more generally felt than discharged, and it has been, and still is, one of the most troublesome questions. And yet this remedy is an easy one. He who neglects to perform his duty in this particular, is as much

liable to the discipline and correction of the church as the member who steals a horse.

But I merely intended here to call Bro. Green on to the proposition that the self-regulation, requiring one-tenth for the support of the ministry, remains in force. It is a matter that is new to me, and of course I am unprepared to pronounce upon it. The point is, if I understand him, that *one-tenth* having been the Jewish law—a law that is not repealed in the New Testament—it remains the law for the churches now a days. If there is such a law all will agree that it should be executed. One great curse resting upon the churches now is their failure to carry out the laws of the Redeemer. Can they expect his blessing while they neglect the laws he has given for their guidance? This is the high road to ruin for a church. Arriving at this point they cease to be churches.

Bro. Green is the affirmant in this case. Here is his proposition: "A tax of a tenth is the law for the support of a church." I will here anticipate and record a few objections to his affirmation, which he may notice, if he sees fit, as he proceeds with the discussion of this question.

1. It is very like a well-known argument in favor of infant membership in the church. Infants were admitted, say they, into the Jewish church, and this law was never repealed.

2. The notion that Christ was baptized under the law governing the initiation of the Jewish priests, is a popular one. Can it not be maintained as successfully as the proposition of Bro. Green?

3. He is bound to admit not only that the priesthood is changed, but that the law of the priesthood is itself changed. Thus Paul reasons in the seventh chapter of Hebrews. And since priesthood was abolished with the coming and work of the great High Priest, is it not true that the part of the law requiring one-tenth for their support, was also?

4. Is there not a law in the New Testament, regulating the support of the ministry? This being so, does it not prove that the old Jewish law is not applicable to preachers of the gospel.

London, January 28, 1873.

NOTES FROM THE FIELD.

J. R. SEARCY.

I had the pleasure of preaching at Monticello on the eighth and ninth of February, and received, in cash and pledges, for ministerial education, \$33, and for State missions \$12. This church, as I have remarked before, occupies one of the most important positions in the Bartholomew Association. The pastor, Bro. M. Green, has been in very bad health for some time, and is scarcely able to preach at all now. This church has a good Sunday school, and might keep up a good weekly prayer-meeting with a little effort. I always feel at home at Monticello. May God abundantly bless his cause at this place.

Saline Church, eight miles west of Monticello, says to the passer-by that they love the Lord, and that his cause is prospering there, as is manifest from the elegant new church edifice that greets you a few paces from the old dilapidated one in which this church has been worshipping. This building is gotten up in elegant style, weather-boarded without and ceiled throughout within, with suspension roof, and a very neat front, with seats after the model of the church at Monticello (which are the neatest and most pleasant seats I have seen in the State. This house cost about fifteen hundred dollars, which is quite an amount for so small a church to raise. Will not the action of this church provoke others to emulate their example? Might not the Lord say to many in these days: "Ye dwell in your ceiled houses, but mine house have ye not built." Bro. B. C. Hyatt is the pastor at Saline. May the pleasure of the Lord prosper in his hands.

BANNING'S LUNG AND BODY BRACE.

It is the only Scientific Shoulder Brace.
It is the only Scientific Lung Brace.
It supports the Back;
It supports the Abdomen;
It supports the Stomach;
It supports the Lungs;
It prevents Lassitude;
It prevents Hoarseness;
It prevents Piles;
It prevents Hernia;
It prevents Consumption.
It increases the Breathing Capacity
It gives Strength to the Body;
It increases the Vital Powers;
It expands and enlarges the Lungs;
It renders Breathing free and easy;
It is used by Lawyers;
It is used by Singers;
It is used by Ministers;
It is used by Laborers;
It relieves when all other means fail.
It will last a lifetime.
It benefits in every case.

Whoever does not every minister should not one. Measure two inches below the tip of hips, and around the abdomen, over the drawers, and send measure in inches. Price to ministers, \$15; to others, \$18. Send money, with order and instructions how to send, to

J. R. GRAVES, Agent,

379 Main Street, Memphis, Tenn.

Reports from the interior of Russia state that the Baptist sect are making unprecedented progress in the acquisition of converts. Dozens and scores are re-baptized in the rivers or the sea, despite the biting cold.

There is nothing in which the genuine Baptist so much delights as in his heritage of liberty. He is willing that legislative acts should doctrate all the pastors, but do not ask him to stand in the shade of a bishop.

Pass men for their real worth, and not for their guilt, and believe those to be the greatest men who are the holiest men, and those to be the best company who keep company with Christ.—*Spurgeon*.

Baptist Doctrines, Principles and Facts.

IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. v. 5. That an immersion is the profession of that one faith in the burial and resurrection of Jesus Christ. See Rom. vi. 4-8; Col. ii. 12; 1 Cor. x. 20; 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 seekers on probation), associated by voluntary covenant to obey and execute all commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41, 42.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such (that is, in church capacity), not as a list 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 come 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 faith, except "the children of God by Faith." Matt. ii. 16 and xxviii. 17; Mark xvi. 16; John iii. 2, 5; Acts viii. 26; Rom. vi. 4, 5; Col. ii. 12; Gal. iii. 26, 27.

Burying in water of one dead in 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 tradition, 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 *treachery*—to change them, *treason*.

6. Principles can neither be converted 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 "Baptizo," 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.)

Mississippi Department.

ELDER M. P. LOWREY, Editor.

ALL communications destined for this Department should be addressed to the Editor at Ripley, Mississippi. No money for the paper will be sent to any contributor, but still be responsible for all that is sent.

THE ONE PROOF-TEXT.

Many Baptists who advocate pulpit affiliation with Pedobaptists seem to rest on one single passage of Scripture to justify their course: "And John answered him, saying, 'Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.' But Jesus said, 'Forbid him not; for there is no man which shall do a miracle in my name, that is not against us, is on our part.'" Mark ix 33-40. Are we to understand from this passage of Scripture that we are bound to give a public indorsement to every man who claims to be a friend of Jesus? If this passage requires us to accord an official recognition to Presbyterians and Methodists, it requires us to do as much for Roman Catholics, Mormons and Universalists. Universalists profess, above all men, to honor Jesus; for they say he is too good and merciful to let the vilest man on earth be lost. Now, if this single passage of Scripture means all that some Antislavery Baptists claim for it, they certainly stop far short of the point to which it would lead them. If they claim the right to refuse pulpit affiliation to a part of those who profess to love and honor the Savior, they must not condemn Landmark Baptists for doing the same thing. And any reason they can give for not believing that this passage requires them to hold pulpit affiliation with all who profess to love Jesus, we can give with as much propriety for not believing that it requires us to hold pulpit affiliation with any Pedobaptists. In refusing pulpit affiliation with Pedobaptists, we do not "forbid" them; we only refuse an official indorsement of their baptism and church-membership. No true Baptist, whether Landmark or Antislavery, believes that a Pedobaptist society is a scriptural church, or that their membership have been scripturally baptized. To believe it to be a scriptural church is to believe the Scriptures furnish precept for an example of an organization like it. To believe that they have been scripturally baptized is to believe that the Scriptures teach sprinkling, pouring and infant baptism. Yet Pedobaptists and all the world understand that in pulpit affiliation we indorse their baptism and their churches. But some one will say, "No, we only indorse their piety." Landmark Baptists have as much confidence in their piety as Antislavery Baptists do; but who regards piety as the only qualification of a scriptural ministry? We believe there are pious Roman Catholics, and perhaps few, if any, would question this. Indeed we cannot see why the heresies in our own members, that would prevent us from putting them forward to preach the gospel, would not be in the way of putting forward members of Pedobaptist societies. It seems that a member of one's own family should find as much favor as strangers.

If one of our own ministers should persist in preaching apostasy, infant baptism, sprinkling and pouring for baptism, baptismal regeneration, etc., we would certainly exclude him from both church and pulpit. But if within one week he should unite with some other sect, and they should ordain him to the ministry, some of our brethren would stonily invite him into their pulpits, and put him forward to preach to their people. While he stands alone as a heretic, he is not invited; but as soon as he joins an army of heretics, he is most welcome. All this may be consistent; but a Landmark Baptist cannot see it. But a little more in regard to the "one proof-text." Though the man referred to followed not with the Savior and twelve chosen apostles—that is, did not go with them from place to place—there is no evidence that he taught any doctrine conflicting with that taught by them. There is evidence that he belonged to a rival sect, or that he was not in perfect harmony with them, both in faith and practice. We can believe that Christ, or any one of his apostles, would have been very slow to openly oppose and condemn the course of any one professing to be a disciple, who would have presumed to teach the people that a part of Christ's commands were non-essential, and that it did not matter whether people obeyed them or not, if they would just satisfy their own consciences.

A GOOD EXAMPLE.

Bro. R. W. Hall, of Harrisville, writes us: "In accordance with your request, I have sent the claims of THE BAPTIST before the brethren to whom I preach, and have received the names of seven subscribers for your paper." Then the next week he sent me more, making ten; money accompanying for every one. How easily this faithful brother did this good work! How the brethren who subscribed for the paper will thank him for it, for all time to come! How many pastors in Mississippi will follow this good example? What a blessing such a letter is to his church, and to the community in which he lives and labors.

University of Mississippi—Agricultural Department. It is generally known that our State University is now an agricultural department. That Dr. M. W. Phillips, the able editor of THE BAPTIST, as Adjunct Professor of Agricultural Chemistry, has charge of it. It is not proposed to teach young men in this department to plow and hoe, nor is it supposed that all the young men who attend the University will be directly benefited by it. But improvement in agriculture is the

great want of the South. We are an agricultural people, and our climate and soil are peculiarly adapted to agriculture. The State owns six hundred and forty acres of land in connection with the University. A part of that will be put in a high state of cultivation, and experiments will be tried in order that facts may be ascertained that will be profitable to all the people. The value of all the fertilizers will be tested, and their effects on the various crops will be ascertained. The various improved agricultural implements will be tried, and their value made known to the public. The different crops and kinds of cultivation will be tried, and much valuable information elicited. In many other ways will this department of the University be made to serve the common interests of our people. Surely, it is as important to have the sons of Mississippi instructed in these things as to have them taught the dead languages. Although this department is in its infancy, and has but an adjunct professor (we think he ought to be a full professor), the general interest in regard to it is increasing. And certainly Dr. Phillips is the right man to set on foot and develop this important branch of education in our State University. He has been educated in the schools and in the field, in science and in practical life.

KIND WORDS.

Bro. Boykin's little banner still floats in the breeze, to the great joy of the thousands of children who read it. And will Bro. Boykin complain if the grown people read it too? Well, then, just let him complain, for they will do it. Where the Lesson Papers are not adopted in the Sunday-schools, we believe families ought to study them. There they find information from the word of God condensed and made plain, so that they cannot fail to be profited, if they will just give these lessons a few of their Sabbath hours. The more we examine the Lesson Papers, the more we are inclined to believe that all the Sunday-schools should adopt them. Reader, have you children who can read, and are you yet without these papers? It is too bad to deny those aspiring young minds the great advantages that *Kind Words* and the Lesson Papers would afford them.

THE VOICE OF TIME.

Wearied with the monotony of life—with the many little annoyances and trials of woman's lot, which to the lords of creation seem all trifles light as air—I wandered forth to a sequestered grove, to see if the bland breezes, the bright sunshine and nature's untamed melodies would restore to my drooping spirits something of their original elasticity. In a cool, shady nook, I seated myself to indulge in a quiet reverie. Inensibly I seemed transported to other scenes and associations. The past floated before me, with its gorgeous panorama of changing events, its ancient ruins, its grand old cities, its magnificent palaces, its stupendous monuments, its master works of art falling into decay. As one by one these passed before my mental vision, I inexpressibly exclaimed: "Would that I could know the history of all these!" The silence was broken by a voice, deep, majestic, grand, which filled my soul with irrepressible awe. It said: "Maiden, thy wish is granted. I am the Voice of Time. My locks are hoary from the lapse of ages, yet my step has lost naught of its elasticity, and while generation after generation passes away, the same events transpire before me that were enacted centuries before."

Turn your eyes for a moment to this beautiful garden of Eden—a paradise on earth—prepared for man's abode. Man was created innocent, with a disposition to do the will of God, and placed there in a state of trial. Beautiful and rich are the valleys along the bright, clear, mountain streams of Eden. Delicate flowers bloom in wild profusion there, loading the air with their sweet fragrance. The golden fruit, in its copious luxuriance, adorns the branches which bow beneath its weight. The joyous birds, seeming to feel the influence of such surroundings, sing their songs of merriment from every bough; and in the evening after Eve's creation, these two sun-like beings wandered together, as the sun, in all its splendor, sinks to rest, reluctantly, as if loath to leave a world of so much beauty. The last bright rays tinge every object with golden light, increasing the loveliness of the scene. All is peace and harmony. Nothing is there to mar the happiness of the inhabitants of this delightful place. But, alas! the scene is changed. The tempter enters, and, with seducing words, tempts the woman to disobey the positive commands of the great I Am. Adam, too, partakes of the forbidden fruit, and thus death and the long catalogue of man's woes are brought into the world. Knowingly, willingly, have they sinned against high heaven, and now behold them driven forth, beneath the frowning wrath of an avenging God, from the fair home which he had so mercifully provided with every object that could charm the eye and satisfy the heart.

Go with me a little farther down the stream of time. Behold that object lying on the ground, the body of a man, motionless in death. Ah! you shudder as you look upon his ghastly and distorted features; and well may you, for there you see evidence of horrible fratricide. But a few hours ago this youth was so eagerly engaged in performing his various duties in life, happy in the obedience he ever rendered to his Maker; but Satan again exerted his diabolical influence, and, tempted by him, the wicked Cain raised his impious hand and destroyed the life of this innocent brother.

Another scene presents itself. Deep, murky clouds overspread the sky, shrouding the earth in gloomy darkness. Hear the loud crashing peals of thunder, and see the angry flashing of lightning, as they almost incessantly dart all around the darkened

heavens, rendering the scene far more appalling. And now the rain begins to fall. In vain may man now seek a place of refuge for the decision of the omnipotent Judge has been made, and the decree has gone forth, that the rain shall continue to fall, until every living creature is destroyed. Higher and higher rise the waters, till the whole earth is overwhelmed in the mighty deluge. Not even the summits of the highest mountains remain uncovered, for those who seek safety. But while these hopeless wretches are vainly struggling amid the huge waves that engulf them, behold the ark! that great vessel which the good Noah, by the command and under the guidance of the Lord, in whose eyes he found favor, has so wonderfully constructed. Safely riding upon the increasing waters, she bears above all danger, the pious Noah and his family, who remain secure within her firm walls. After many days she rests, with her precious freight, upon the towering peak of Mount Ararat; and Noah, anxious to know whether the waters have subsided, sends forth a dove from the ark; but she returns find him wearied and exhausted, for she has found no place where she might pause in her flight. After seven days the dove again goes out, and this time she returns bearing in her mouth the olive leaf, as a token that all is peace and safety, and Noah, having been thus blessed and protected, is again permitted to dwell on the earth.

Ah! maiden, I see by your countenance that you are anxious to learn the history of that towering ruin in the distance. That was once a mighty structure, built by the descendants of this same Noah. They had become very wicked, and in their ignorance, they imagined they could build a tower whose top should reach to heaven. But the omnipotent God, seeing what was in their hearts, confounded their language and scattered them abroad upon the face of the earth, and there are the ruins of what cost them so much labor of the mighty tower of Babel.

You ask: "What mean those blackened ruins yonder?" Maiden, this, too, is a sad, warning story. These were once proud and lofty cities, but their inhabitants became sinful and rebellious, so much so, that even righteous men could not be found there. Then it was that the wrath of the Almighty Avenger of crime came down upon them with fire and brimstone, utterly destroying them in their wickedness. That marble-like pillar that you see in the plain is the statue of Lot's wife, who disobeyed the command of God while fleeing with her husband and two daughters, by looking back upon the burning city, and thus became a pillar of salt, which yet stands as a monument to warn men against disobedience.

Let my story be too long and wearisome. Let us pass only with a glance at the grand and glorious views presented, as we glide down the currents of passing events.

What mean those mountains with blasted summits, whose rock-bound faces look grimly toward heaven? These are the mountains of Sinai, in the desert, on which were enacted scenes which filled the beholder with sublimity and terror, and sent a thrill of deepest adoration and love to thousands, who wandered by their frowning base. Further on, we see the towers of Greece, which uttered their voice and passed away, leaving a bright gleam of glory to be viewed and admired by succeeding nations. And now comes forth the nation of iron, whose marred arm and powerful energy crushed the tribes of earth, and rendered them passive subjects to the tyrant's mandate. O Rome! greatest of cities; grandest of nations! where now are found thy splendor, glory, victorious armies—thy palaces, kings and emperors? The Voice of Time says: All gone, all perished under the heavy tread of the avengers of tyranny, cruelty and blood. Thus, maiden, scenes open, events thicken, as we pass onward; the Voice of Time utters her decree, and sings the last requiem to departed greatness. The empire of Charlemagne rises, flourishes, passes away, then, after rolling years, the voice is heard to declare Napoleon for glory and France for tumult, carnage and death. He, too, has passed, and France, of boasted name and prestige, has mourned beneath the tread of alien soldiers. Yes, maiden, all shall pass and fade, the great avenger, shall himself, at the last, the Judge of nations, be no more. Eternity will be thine. May God be thy safety and heaven thy home.

ELD. W. W. FINLEY.

The following preamble and resolutions were adopted by Salem Church, Benton county, Mississippi, on Saturday before the third Lord's day in December, 1872:

Whereas, Eld. W. W. Finley has for three years served us faithfully and efficiently as pastor, and his labors have been crowned with gratifying success, and he now feels it to be his duty to withdraw his pastoral services from us to labor in another field; therefore, be it

Resolved, That we do highly appreciate his sacrifices in attending us so long, riding so far and encountering such obstacles; and while, under the circumstances, we cannot complain on account of his course in leaving us, we give him up with deep regret, and our prayers and sympathies follow him.

Resolved, That he is an able and efficient pastor; and, as he has won the esteem and confidence of the people of this community, of which he is worthy, we believe that no community in which he may labor can fail to award to him the same.

Resolved, That these expressions of appreciation are due to him, and that these resolutions be recorded in our church book, and furnished the editor of the Mississippi Department of THE BAPTIST for publication.

Done by order of the church in conference, on Saturday before the third Sabbath in December, 1872.
Committed: J. F. Merritt, H. Kirk, J. H. Morgan and A. Hewitt.

Pledges for the Future Support of the Orphan Home—Is it Correct?

West, Kemper county,.....	\$ 10 00
Sharon, Noxubee county,.....	60 00
Mt. Moriah, Choctaw county,.....	25 00
Booneville,.....	25 00
Verona (50 cts. per member),.....	32 00
Shannon (50 cts. per member),.....	16 00
Ferret,.....	20 00
Sharon, Holmes county,.....	15 00
Durant,.....	10 00
Emory (25 cts. per member),.....	10 00
Oak Grove (\$1 for males),.....	8 00
Bethesda, Oktibbeha county,.....	20 00
New Prospect, Lauderdale county,.....	15 00
Starkville,.....	20 00
Mt. Olive,.....	25 00
Baldwyn,.....	25 00
Louisville, Winston county,.....	50 00
Perry Creek, Fort Adams and Woodville \$1 per member. (How many?).....	20 00
Pleasant Grove, Noxubee county,.....	40 00
Brooksville,.....	25 00
Thomaston,.....	200 00
Meridian,.....	25 00
Pleasant Grove, Pontotoc county,.....	20 00
Shiloh, Chickasaw county,.....	20 00
New Prospect, Rankin county (25 cts. per member),.....	9 50
Friar's Point (Bro. Ball's churches),.....	27 50
Shubuta,.....	35 00
Hebron, near Egypt. (How much?).....	25 00
County Line, Crystal Springs,.....	20 00
Amity,.....	30 00
Spring Hill,.....	30 00
Macon,.....	100 00
Montpelier,.....	12 50
Carrollton,.....	15 00
Antioch, Smith county,.....	10 00
Polkville,.....	5 00
Clear Creek,.....	60 00
Vaiden,.....	20 00
West Station,.....	11 00
Coscord, Winston county,.....	25 00
Osborn's Creek,.....	15 00
Beulah, near Brownsville,.....	25 00
Crystal Springs,.....	55 00
Midway, Calhoun county,.....	25 00
Bethel (Sonora),.....	12 00
Antioch (Pine Bluff),.....	15 00
Pleasant Ridge, Chickasaw county,.....	10 00
New Hope, Madison county,.....	25 00
Nonconah, Tennessee,.....	15 00
Harmony Grove (Aterdeen),.....	10 00
Center Hill,.....	5 00
Ripley,.....	25 00
Academy,.....	25 00
Macedonia,.....	20 00
Flat Rock,.....	15 00
Bro. Hewlett's churches,.....	100 00
Enterprise,.....	35 00
Pashmataha, Alabama,.....	20 00
Yellow Leaf,.....	10 00
Midway (Abbeville),.....	5 00
Pleasant Hill, Simpson county,.....	10 00
Shady Grove (Summit),.....	15 00
Garlandville,.....	10 00
Dry Creek,.....	25 00
Old Town, Cuba Station, Alabama,.....	10 00
Aberdeen,.....	25 00
Malden,.....	10 00
Musculaville,.....	15 25
Summerville,.....	12 50
Yellow Creek,.....	7 25

Reader, has your church made any pledge for the Home? If not, please urge the matter at your next meeting. Report success to Rev. A. D. Trimble, Lauderdale, Miss. W. H. T.

ENDOWMENT OF MISSISSIPPI COLLEGE.

Although much has been said and written and done within the last twenty years with regard to the endowment of our College, yet I find in my perambulations among the people, that there are many who do not see the necessity of this endowment. "There is Buncumb High School," they say, "with its two excellent teachers. It has no endowment, and yet these teachers are making money. Why cannot Mississippi College be run in the same way, without so much cost to the denomination?" Well, why not? The question is a reasonable one, and I will try to answer it.

Buncumb High School has an average salary of sixty pupils. These at \$40, per year would give an income of \$2400, or at \$50, per year, an income of \$3000. Then most of them are boarded by the Principal, which with the usual incidental charges will add perhaps a thousand dollars to his income, over and above the support of his own family. This will enable him to pay a thousand dollars to an assistant and save at least \$3000, clear money. That is very good for Buncumb. Buncumb High School is a success financially.

Now let us look at the College. We have here now, say, one hundred and seventy students, with four professors and three tutors. We could not possibly get along with a smaller number of teachers. You must remember that in a college we must furnish facilities for pursuing such branches of study as are taught in the best institutions in the land. Our professors have spent from six to twelve or more years in qualifying themselves for their present positions. They have also had much experience in teaching. In a word, they are well and fully qualified for the stations they fill. They have a right to demand of us a salary of at least \$2000 per year. It is a maxim in commerce that an article is worth all it will bring in a legitimate market. These men can secure \$2000 per year in other institutions. Why not let them go, then, you say, and get cheaper teachers for the College? Such a course would ruin the College. Our students would leave us and go to institutions where they could enjoy the instruction of the best teachers. We must furnish them the best if we would retain them.

At the lowest reasonable estimate, we ought to pay the teachers now connected with the College, say \$11,000. But where is this large amount of money to come from? Will the income from tuition cover it? Let us see. Of the one hundred and seventy-five students now here, many have just entered. Some will leave before the close of the session. The average attendance for the collegiate year may be safely put down at 120. If there were all to pay tuition at \$50 each, we should have an income of \$6000.

What are the facts in the case? Some forty of this number are young ministers, and sons of ministers, who pay no tuition; and twenty others are here on old scholarships, which were lost during the war, and consequently bring no income to the College. Our average of one hundred and twenty is therefore reduced to sixty paying students, with an income of \$3000.

But let it be remembered that we do not pay our teachers a salary of \$2000 per year. That is what we ought to pay them. In a spirit of self-sacrifice they have consented to serve us, the professors for \$1000 per year, and the tutors for a less sum—their salaries aggregating the sum of \$3300. Upon this basis the difference between our income and our expenses will be \$2600.

Unless, therefore, the tuition of our young ministers and of ministers' sons can be paid by those who send them here; and unless the holders of these old scholarships are willing to surrender them for the good of the College, there will be a similar deficit at the close of every collegiate year.

But suppose we had a cash endowment of one hundred thousand dollars. This at 8 per cent. would yield an annual income of \$8000, and this amount added to the tuition with no increase of students, would furnish a revenue of \$11000.

In the light of these facts and figures, one of four things must be done. We must either have an endowment, or we must appeal to the churches every year to make up the deficit of the tuition; or we must contract a debt; or we must reduce Mississippi College to a Buncumb High School. Which of these alternatives does the denomination prefer?

Clinton, Mississippi, February 13th, 1873.

Answer.—We believe the denomination prefers to endow it. Some may not help, but when the facts are fully known and considered, the thinking and intelligent brethren who are able will help.

TEMPERANCE—4.

That entire abstinence is a duty is also seen in the fact that it is now admitted and even proved by the best medical practitioners of the age that the use of ardent spirits as a medical agent, is unnecessary. This opinion, though denied by many learned and successful physicians, is gradually gaining advocates among the medical fraternity, as the evils consequent upon its use in the practice of medicine develop themselves from day to day. Alcohol, in its various preparations, has long held, and still holds, a prominent place in the practice of medicine. But its ablest and most learned advocates are, one by one, losing confidence in its virtue, as a medical agent, and have proved, beyond the shadow of a doubt, that it can and should be dispensed with in medical practice. Attention is asked to a few extracts from our most eminent physicians, for to their authority we must here appeal. The following resolution was offered by Prof. Sam'l D. Gross, M. D., of the Jefferson Medical College, before the Medical Society of Pennsylvania, at its nineteenth annual session, June, 1865:

"Resolved, That the present terrible practice of stimulation, which sends its victims daily by the thousands prematurely to the grave, and which fills our land with drunkenness and crime, cannot much longer maintain itself in the confidence and esteem of the reflecting members of a great and learned profession. A modified, improved, regenerated practice, based upon common sense and a sound, clinical observation, must take its place, and thus carry healing and blessings upon its wings to the nations of the earth."

Dr. Benjamin Rush, Dr. Frank H. Hamilton, and others as eminent, stand in support of the following from Prof. Davis. "It were easy to fill a volume with facts and statistics showing that in every relation of life the use of alcoholic drinks diminishes man's capacity to endure both mental and physical labor, increases his predisposition to disease and shortens the average duration of life. And although we have had our attention directed to this subject for thirty years, we have not found, either in the records of medicine or of general literature, a single statistical item calculated to prove the contrary. * * * It is very common to hear that some sick or injured person has been kept up, or kept alive, on brandy or whisky or wine. But do those who testify have any reliable means of knowing whether the sick person was actually kept alive by the potion, or whether he lived in spite of it?"

Prof. Seward, M. D., of Washington City, writes: "While we are convinced that there is no case in which ardent spirits are indispensable, and for which there is not an adequate substitute, we are equally assured that as long as there is an exception allowed, and men are permitted to use it as a medicine, so long we shall have invalids and drunkards among us."

Dr. R. L. Barclay, of Stonebridge, writes: "I have banished them (ardent spirits) from my practice since 1841. During these twenty-one years I have not made fewer than one hundred and eighty thousand visits, and I am free to say that the recoveries have been more numerous and more rapid than they were during the five years I followed the usual practice and gave brandy, wine and beer. * * * And in all these different cases and under all these different circumstances, I have not found it once necessary to prescribe either spiritous, vinous or malt liquors."

And there are numerous other eminent physicians bearing the same testimony, but as I have already transcended my limits for this article, I will make just one other extract: "Prof. Chapman, one of the brightest ornaments of the medical profession, near the close of his life, and after a long medical experience, said: 'It is the sacred duty of every one exercising the profession of medicine, to unite with the moralists, the divines, the economists, in discouraging the use of these baneful articles, and as the first step in the reformation to discountenance the baneful notion of their remedial effect.'"

Then, if the use of ardent spirits, as a medicine, is unnecessary, and they can be dispensed with, why not do it immediately, and thereby save many victims from lives of misery and deaths of woe? Let physicians boldly carry forward this reformation in which these honored members of their fraternity have taken the lead.

HOPE.

ELD. W. L. SKINNER.

There is not a passion more natural to man than hope; and, considering the many evils that surround him, none seem to be more necessary; for life, destitute of all hope, would be a spiritless and burdensome voyage, scarcely desired, and hardly, perhaps, to be borne. But hope infuses strength into the mind, and, by so doing, the burdens of life are greatly diminished. If sick, he hopes to get well; his condition in life is not as good as he wishes it to be; he hopes that it will improve, and continue to do so until he reaches the desired point.

Hope is a combination of desire and expectation; and "hope that is seen is not hope." Mr. H. desires to go to Jackson, and starts in that direction. He does not desire only to go, but expects to get there; thus, with staff in hand, he hastens to satisfy his desire and complete his expectation; and when he arrives at said place, he no longer desires to go, nor does he expect to reach the city, for he is unable to behold it.

Again: A man may have a desire and not have hope; so may he have an expectation and be void of hope; but blend the two together, and he is in possession of it—which must be built upon a foundation.

Hence, worldly hope has always some supposed foundation on which it relies. The wicked rely, probably, upon long life, and feed their consciences with false hope, viz.: they desire to go to heaven, and expect to get there; "there is time enough yet." Thus they fold their arms and glide along, until, alas! they are snatched from time into eternity to receive the just penalty of false hope—"with all the nations that forget God."

But the Christian hope has for a foundation the rock of truth—God's holy word. Paul says: "We are saved by hope," which was compared to an anchor by ancient writers. "Thou Socrates expresses himself 'To ground hope on a false supposition is like trusting to a weak anchor.' The Apostle Paul, speaking of the Christian's hope, calls it an anchor to the soul, both sure and steadfast."

We see the propriety of the figure when we consider that the world is like a tempestuous sea—full of dangers. The course of the Christian, the voyage; heaven, the port or harbor, which he expects and desires to gain. Sometimes, when a ship rides at anchor, dreadful storms arise; the wind blows with fury, the tempest howls, and the waves roar and beat against the vessel. But if the ship be what is termed seaworthy—that is, firm, strongly put together—if, at the same time, the cable be strong and the anchor strikes its fluke deep into good ground, all will be well, and she will outlive the gale. By this we see the proper use of hope to the Christian, which is to keep the soul calm and secure in the day of adversity. Hope does not remove troubles, but sustains the soul in time of trouble. The anchor does not dispel the storm, quiet the roaring waves, arrest the rolling thunders, nor bid the winds be still; but it enables the vessel to outlive the fury of the gale; it keeps her from being driven on the rocks of death. The most pious Christian does not find himself exempt from the cares, calamities, conflicts and difficulties of the Christian life. He often finds himself tossed upon life's raging billows; but Hope, the "anchor of the soul," proves to be both "sure and steadfast," it inspires him with fortitude and boldness in the cause of his Master, for "hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost, which is given unto us."

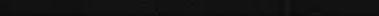
"On frail's substantial rock Hope takes her seat."

While waves tumultuous dash against her feet; The sky with blackness now becomes over-spread, The tempest threatens her devoted head, Loud and leader still the thunders sound, The lightning darts its fearful glare around; Creation trembles—yet fast anchored there, Hope sits unshaken, never in despair; With eyes turned upward, whence her help descends, She waits expecting, till the tempest ends." Clinton, Hinds county, Mississippi.

OBITUARY.

Richard Anderson died December 31, 1872. The deceased had been a Baptist about forty-five years; served in the capacity of deacon a great portion of that time. He emigrated to this State from Georgia, and in the year 1843 united with the Sharon Church, Holmes county, Mississippi, in which he was a useful and worthy member, possessing the untarnished conscience of all who knew him. He died sometime during the night, after retiring at the usual hour, apparently as well as usual; was found in the morning, sleeping that sleep that awakens not till the trumpet sounds. Although thus suddenly cut down, his friends feel that their loss in his moral gain. He was born October 23, 1796, and was in his seventy-seventh year when summoned home to rest. A Mark the perfect man, and behold the upright; for the end of his way is peace. As the flint and steel struck together produce fire, so the conflict of men's minds produces truth. Thus was the case with our deceased friend.

7



12. After this earth is
fired by fire, and the
earth shall have been
purged as a heavenly place
or the redeemed, Christ
heaven with his saints
will be with them. Then
When he shall have
accepted to the Father
shall be concluded
before an eternal life