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

Old Series—Vol. XXX.

MEMPHIS, TENN., SATURDAY, MAY 17, 1873.

New Series—Vol. VI, No. 36.

A FORN OF SOUND WORDS.

The Scriptures.

1. The Old and New Testaments were written by men divinely inspired, and contain the full and final revelation of God's will to man. To seek through "spirits" to pry into the unexplained things in the light of God...

The Godhead.

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

The Fall.

3. Man was created holy; but, by wilful disobedience, fell from that state; became morally defiled, and befit all his children in his likeness; hence, by nature, there is in all men a propensity to evil, and all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual and eternal.

Salvation.

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

The Elect.

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

The Church.

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

The Ordinances.

7. The ordinances of a Christian church are baptism and the Lord's Supper. Baptism is the immersion of the subject in water, in the name of the Father, Son, and Holy Spirit, as a sign of the remission of sins, and as a prerequisite to the preaching of the gospel, church membership and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those who are qualified to receive them.

The Lord's Day.

8. The first day of the week is to be observed as the Lord's day, or Christian Sabbath. It is the day of rest, and of praise to God.

The Resurrection of the Righteous.

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

The Millennium.

10. At the coming of Christ he will judge and destroy the nations that have persecuted his people, take to himself all dominion and rule, and sit upon the throne of his Father. He will rule with his saints over all nations for one thousand years.

The Kingdom of the Saints.

11. After this earth shall have been purified by fire, and the new heaven and earth shall have been begun, and prepared as a heavenly abode for the final abode of the redeemed, Christ will descend out of heaven with his saints, and his tabernacle will be with them. They shall be with him, and he shall have delivered up his kingdom to the Father, and all things will be brought into subjection, and harmonious peace entered into the world.

THE PULPIT.

SERMON XXXIII.

The Liar's Portion.

Text: "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. xxi. 8.

Lying is attempting to deceive, and every species of designed deception is lying. It is common to human nature, but it is abhorred of God. It is often practiced without fear, though thus plainly denounced in God's word. It is even pleaded for as necessary in some cases; and yet, in every instance, the threatening will be made good. There is much lying associated with religion; in some religious services there is much falsehood—more is said than intended—or the heart contradicts the lips. This is awful, but it is very common. Deception is very much practiced in trade; the article is misrepresented as to price, quality, and sometimes quantity. The seller tries to deceive, assuring the buyer that it is cheaper and better than it is; the buyer attempts to deceive by running down the goods, saying, "It is naught, it is naught," and going away boasting of his bargain. But "all liars shall have their portion in the lake which burneth with brimstone and fire." Deception is often practiced in families; the parents deceive the children; the servants deceive their mistress; the mistress requires the servant to try and deceive the visitor by saying, "Not at home." Each part of the family tries to deceive the other, and yet "all liars shall have their portion in the lake which burneth with brimstone and fire." Deception is practiced in the common intercourse; when the company is disagreeable, it is often said, "I am glad to see you;" when there is no wish for the visit to be repeated, it is inquired, "When will you call again?" In relating the common occurrences of life, they are exaggerated, or a part of the circumstances is designedly kept back; the promise is readily given, but as frequently broken; in a word, lying is common in order to injure, to gain, or to gratify an evil passion; but "all liars shall have their part in the lake which burneth with brimstone and fire."

But will all liars perish? Yes, if they live and die impenitent. But will not the practice of the trade, or the custom of the country, or the fashion of the times, form an excuse? No; all liars shall perish. If they repent of this sin, confess it before God, and forsake it in their practice; through the blood of Jesus they may obtain a pardon; but otherwise, ever liars shall have "their part in the lake which burneth with fire and brimstone, which is the second death." There is a place of punishment on purpose for liars, called "their part;" it is very severe compared to the lake of fire and brimstone. It is called the second death, because it is separation from God; after separation from friends. It deprives of all cheering hope, all sweet company, all bright and animating prospects; there the mind is filled with tormenting reflection, and harassed by the recollection of past follies, sins, and opportunities. There the worm of an ever-accusing conscience dieth not, and the fire is not quenched. Reader, are you guilty of this sin? Do you lie for gain, or revenge, or from custom, or to cover other faults, or to keep a situation? Remember, "all liars shall have their portion in the lake which burneth with fire and brimstone, which is the second death." None of God's people are habitual liars. No liar can be a Christian. Every liar is forever excluded from heaven. Every liar is daily and knowingly bespeaking a place in hell. Art thou professor? Leave off lying, or leave off professing the religion of truth. Are you without the church? Never think of entering it until you have learned habitually to speak the truth. Are you attempting to soften down the subject, and excuse the sin? Remember, God is a jealous God, and he has told thee as plain as possible in his holy word that "all liars shall have their portion in the lake which burneth with fire and brimstone, which is the second death." Disbelieve this and you make God a liar.

The Baptists of Middle Tennessee.

DEAR BROTHERS AND SISTERS:—The destination within the bounds of our General Association is very great. There are only four Missionary Baptist churches in Marshall county and four in Giles. Ba. R. G. Kimbrough is the only minister in Marshall county, and he is now unable to preach, and will, in all probability, never again be active and efficient preaching again.

The county sites of Lenoir, Giles, Moor and Marshall are all without Baptist churches and Baptist preaching. This institution is enough to stir every Baptist location, and yet the half has not been told.

We have various places to supply this destitution, and what shall we do? The undersigned is now laboring in the destitute field, under the appointment of the Executive Committee of the General Association. He is despatching nearly all of his time to Fayetteville, the county seat of Lincoln, and Pulaski, the county seat of Giles.

At Fayetteville the Cumberland Presbyterians have kindly offered us the use of their house. At Pulaski we have rented the Antoinette Hall for \$100 a year. It is one of the finest halls in the South, and is all seated and prepared for preaching. We have secured this hall for every Sabbath; and now any Baptist minister in good standing can have a place to preach in Pulaski. The few Baptists there will always be glad to see and hear preach all such ministers. Our congregations at both places have been large up to this time, and our prospects of establishing a church at each place are flattering.

And now, dear brethren and sisters, will you aid us in this work? The points at which I am now laboring can do very little toward supporting the gospel. Your committee has no funds in hand, and no certain means of obtaining any. The committee, therefore, has not and could not pledge a salary to your missionary. Each church, therefore, and each Baptist, should determine, at once, to aid in this work. Let each one send a contribution for this work to Rev. T. G. Jones, D. D., of Nashville, the chairman of the committee. If you will aid in this work it will succeed. If you do not it must fail, and, to the shame of Baptists, these destitute fields remain without the means of grace.

A. VAN HOOSK.

Mulberry, Tenn., April 22, 1873.

Don't fret.

Has a neighbor injured you? Don't fret—You will come off the best: He's the most to answer for. Never mind it: let it rest: Don't fret.

Has a horrid lie been told? Don't fret—It will run itself to death: If you let it quite alone. It will die for want of breath. Don't fret.

Are your enemies at work? Don't fret—They can't injure you a whit, If they find you heed them not. They will soon be glad to quit. Don't fret.

Is adversity your lot? Don't fret—While the wheel keeps turning round, Every spoke will reach the top, Which, like you, is going down: Don't fret.

WHO ARE THE PRIMITIVE BAPTISTS—THE MISSIONARY OR ANTI-MISSIONARY?

No. 8.

AMERICAN BAPTISTS CONTINUED—GEORGIA CONTINUED.

The following will be read with interest, no doubt. In the Ebenezer Association, Georgia, the Antimissionary element had been creating more or less confusion for several years, and through this influence, correspondence with some of the leading associations had been dropped. "And thus," says Benedict, "matters went on until 1836, when the test came up before them on the abstract merits of the mission cause. One whole day was spent in discussing the question, whether the support of the institution of missions, etc., was consistent with the original principles of the association. The affirmative was carried; a division was the consequence, and a new association, which assumed the name of the Primitive Ebenezer, was formed." (Bap. Hist., p. 733.)

How strange that those who opposed missions should assume the name of Primitive Baptists, when all the facts are against them! But we will notice the origin of the so-called "Old School" Baptists, more in detail, under that head. The educational principles of the Georgia Baptists will be noticed in the future.

MISSISSIPPI.

Before us lies a volume entitled "A History of the Primitive Baptists of Mississippi," by Benjamin Griffin, of Holmes county, Miss. Mr. Griffin is an Antimissionary Baptist, and his testimony will be the more valuable to the Missionary Baptists, as it can not be supposed that he would be the least biased in their favor. He clearly demonstrates that the Primitive—ORIGINAL—Baptists of Mississippi were missionary pioneers, who came to this far western country to plant the standard of the cross, when, as yet, the province was under the government of Spain, and the priests and bishops of Rome were presumptuously asserting the supremacy of the Papal See, and used every stratagem and took every advantage they could to bind in fetters the consciences of the people. But God was on the side of truth, and the Baptists were victorious. In 1795 the United States negotiated with Spain for this country, and the fetters of Rome were broken, and our freedom again triumphed. To God be the praise and glory.

Prior to 1795 a few families settled near Natchez. Some of these were Regular Baptists from South Carolina. Richard Curtis, who was a licentiate, began preaching to the few early emigrants about the year above named. His great theme was salvation by the free, unmerited grace of Christ. This excited the rage of the Papal ecclesiastics, and they resorted finally to the civil authority to suppress these heretics, as they called the Baptists, some of whom they imprisoned, for the name of Jesus.

After preaching several years, Mr. Curtis returned to South Carolina in 1794, and was ordained to the ministry by the Regular Baptists, and again returned to his brethren in Mississippi, fully empowered to perform all the ministerial functions. In 1795 he organized the first Baptist church in the State, called "Salem, on Cole's creek, in Jefferson county." In 1797 Newhope Church, on Second creek, near Natchez, was constituted on the same principles of the Salem Church. In 1803 and 1804 they were blessed with a great revival of religion under the preaching of Eld. Thomas Mercer and others, which led to the constitution of other churches. (Hist. Primitive Bap. Miss., p. 74.)

The Mississippi Association, the first in the State, was organized at Bethel Church, Wilkerson county, September, 1807. A preliminary meeting was held July preceding at the Old Salem Church. Very early in the history of this body it began to operate in the moral field for evangelical purposes. It not only adopted resolutions of a missionary character, but reached forth its benevolent hands and gave to the destitute communities and churches the "Word of Life." In 1810 it "agreed to open a correspondence with the Georgia Baptist Association." The following is from the minutes of 1811, viz: "Resolved, That we think it expedient and necessary to appoint supplies to the destitute churches."

[Here follows an enumeration of the names of the churches aided and the ministers sent to aid them.] (Hist. Prim. Bap. Miss., p. 87.)

While the association was but an infant body, scarcely able to take care of the few pioneer churches, struggling to become permanent, in 1811 it adopted the following: "Resolved, That it be recommended to and enjoined on the preachers of our order, that they use the utmost diligence in the practice of itinerant preaching; taking into view the case of destitute churches and settlements, both in our Territory and West Florida, whose language is, 'Come over and help us.'" (From the minutes as quoted in Primitive Bap. of Miss., p. 91.) But these Primitive Baptist fathers, so soon as they made some little provision for the destitute around them, began to look far away into the lands of heathenism, and as a cry for help came from the deep waters of the Atlantic, they reached forth a helping hand, and were among the first to co-operate with the Board of Foreign Missions in giving the gospel to the superstitious and ignorant idolater. The following is an extract from the minutes of 1815: "A letter from the Baptist Board of Foreign Missions for the United States was received and read, in which they solicit this association and the churches connected herewith to contribute to aid them in raising funds for the purpose of sending missionaries to preach the gospel to the heathen nations; and that a standing secretary of this association be appointed with whom they will correspond, and to whom they will forward their reports. Whereupon, Bro. Wm. Snodgrass was chosen to act in that capacity; and it is the wish of this association that the churches may contribute as liberally as they may find it convenient, and forward the same to our next annual meeting." (Hist. Primitive Bap. Miss., pp. 92, 93.)

At the same meeting \$20 were appropriated for foreign missions out of the association fund. In the circular letter of the same year, 1815, the following touching language occurs: "Bible societies have been, and are now forming throughout christendom, for the diffusion of divine knowledge; while the missionary spirit has been revived and is gaining ground in every direction." Mark! "The missionary spirit was being revived." That is, this was not the first of the missionary spirit in the world, but after slumbering for awhile through persecutions and distresses, it was just beginning to blaze into a bright flame, and its light was seen like a beautiful "Star in the East."

"And," continues the circular letter of these Primitive fathers, "in a short time we have reason to hope that the word of the Lord will be known from the rising of the sun to the going down thereof; for the gospel of his kingdom must be preached unto all nations for a witness unto them." Our missionary brethren in India, with proper encouragement, will shortly have the Scriptures translated into twenty-seven different languages, which will enable about three hundred millions of poor, benighted heathens, who are perishing for the lack of knowledge, to read the precious word of God, which is able to make them wise unto salvation." (Hist. Prim. Bap. Miss., p. 94.)

Among whom shall we number these Primitive Baptists? Can they be regarded as Antimissionary? Impossible.

How would the following resolution sound coming from an Antimissionary Association, and recommended to Antimissionary churches? Read it and see:

Resolved, That the churches be recommended to have a sermon preached in each year, with a special reference to missionary concerns, and at the same time make a collection for the support of missionaries, and on forwarding the money to this association, state whether the contribution was for foreign or domestic missions." (From the minutes of Mississippi Association, 1818, as quoted by Mr. Griffin, p. 101.)

At the session of 1823, the minutes say that "The Lord's day was employed in public worship. After the sermon, a collection was taken in aid of domestic missions, which amounted to \$110.75." This, with all the above extracts, is taken from Griffin's History of the Primitive Baptists of Mississippi. How clearly is the fact demonstrated that those Primitive Baptists were Missionary Baptists. And so have we found of all our Primitive fathers of the American continent. Among our early Baptist associations in this country, we have yet to find an Antimissionary body.

But the opposers of missions shall have a patient hearing. If they have any ground whatever for the claim that they hold Primitive Baptist principles, they shall be so regarded. But they cannot claim identity with the first Baptists of Virginia, or the Carolinas, Pennsylvania or New England, New York, New Jersey, Georgia, or any of the States, through the Baptist history of which we have yet passed.

But we design passing into other States and ascertain the principles of the early associations and churches therein, and if we find any of them to be Antimissionary in their principles, the so-called "Old School" Baptists shall have the benefit of the information. So far as we have been able to discover the principles of the Baptists, in looking into their history, we can but regard the use of the words "Old School" and Primitive, as applied to the Antimissionary Baptists, as wholly without foundation, and positively contrary to the facts in the case. In point of fact, the real difference between Primitive Baptists and Antimissionary Baptists, is great indeed. They differ as day and night—as right and wrong. All of which will be demonstrated before these articles close.

R. S. DUBOIS.

Wright City, Missouri, 1873.

Simon's Burden.

"A man of Cyrene, Simon by name, him they compelled to bear the cross."—Matt. xxviii. 32

Compel me, Lord, to bear thy cross! Then, though the weary flesh rebel, In every hour of pain and loss, The willing soul shall cry, 'Tis well!

Compel me, Lord, to bear thy cross! Not hermit-like, removed from ken, With fast, and scourge, and bed of moss, But in the scornful eyes of men.

Compel me, Lord, to bear thy cross! Remembering what thy cross bore for me, To count the gains of earth as loss, And turn from all its smiles to thee.

O blest Cyrenian! humbly bowed, Beneath the weight of sinless shame, Compelled by that infuriate crowd, To bear reproach for Jesus' name.

So would I walk, not bent by care, Nor crushed to earth by heavy dress, Be mine the humble, hopeful prayer, Compel me, Lord, to bear thy cross.

—MISS ROSE TERRY.

LETTER FROM ROME.

The last reports from the Vatican are to the effect that the Pope is slightly better. A new effort has been made to induce him to nominate new cardinals, but without any satisfactory result.

In the event of an election by the College of Cardinals as at present constituted, it would be extremely difficult for either party to know beforehand who will be elected. A special messenger has been dispatched to Cardinal Billet, Archbishop of Chamborg, inviting him to come to Rome, but as the Cardinal was born in 1793, he is not likely to be attracted to the Eternal City, even by the fact of a probable vacancy of the Papal chair. Cardinal Philip de Angelis, Archbishop of Fermo, is much in the same position, and writes that it is impossible for him to undertake a journey to Rome. The health of Cardinal Gaspar Grassellini gives serious apprehensions to his friends. Cardinal Barnabo has become quite blind, and Cardinal Milesi is afflicted with a serious infirmity. Notwithstanding this diminution of the number of Cardinals able to take part in an election, the Pope is firm in his determination of creating no new members of the Sacred College in order that his successors may be elected *præsentis cardine*.

Since the beginning of the Pope's illness, the irreconcilable party of the college, instead of upholding Cardinals Capalti and Panobianco, as candidates for the tiara; have fixed their mind on Cardinal Sixtus Marius Sforza, Archbishop of Naples, who is one of the oldest members of the college. His Jesuit and a Bourbon, and should he be elected, would prove pre-eminently a leader of the reactionary party.

The Committee of Parliament's Religion

Corporations have presented their report, which proposes many modifications to the original bill. With regard to the houses in which Generals of Orders reside, their rent, after deduction of the expenses incurred for spiritual affairs and of the fund for pensions, is destined to the Pope, to enable him to maintain relations with the religious orders existing abroad. The generals, however, will enjoy the revenue as well as inhabit the portion of the convent set apart for occupation by them. As regards the foreign religious institutions in Rome, they will continue to be administered as at present; but their landed property must be converted into Italian Government funds or foreign stock within two years. Within this period they are also to form themselves into fresh organizations, with the same object as at present, but in complete conformity with Italian law.

Under the heading of "The Holy Week," the *Nuova Roma* has the following:

"Years ago our population enjoyed in these days an imposing spectacle: the religious ceremonies in St. Peter. From all parts of the world came curious people and faithful Christians to witness them, and St. Peter's church was converted into a theater. On the Pope constituting himself a prisoner, these ceremonies were stopped, and the Romans feared it would stop the coming of foreigners, and in consequence their advantages. Fortunately, however, Rome is quite full of foreigners; the merchants are doing an excellent trade, and the scandals which used to happen in the churches, and especially in the Vatican, are no longer lamented."

"From the actual order of things, therefore, the Romans have not felt any disadvantage, and religion has gained much; a proof is in the way the clerical contemporaries speak in describing the number of people frequenting the churches for the sacred ceremonies. A Jesuit paper, the *Voce della Verità*, of yesterday, says on this subject: 'Though the ceremonies are not performed with pomp, as for the past, still the number of devotees for the usual visit to the sacred temples is very large.'

"The *Riforma*, a Liberal paper, organ of the opposition party, speaking of the statute, remarks that its first article has given rise to a jurisprudence in contradiction with civil law. For while by the Italian civil code it is not forbidden to Catholic priests to marry, the court of Cassazione, of Naples, has on the contrary decided that the marriage of the Catholic priest is null, for the first article of the statute, by declaring that the Catholic religion is the religion of the State, they cannot permit the priest's marriage, it being forbidden by his religion. Such a principle may be fatal to liberty. For little by little it will carry us to the consequence of not being permitted to discuss even that which has reference to the discipline of the said Catholic religion. But there is more: Jurisprudence could not go so far as to comprehend whatever in legislation is not in accordance with Catholicism."

Our meetings in the Trastevere continue to be well attended. I expect to baptize two candidates to-morrow evening. Our evening school is in a flourishing condition, there being present from seventy to eighty scholars. We have good news from our several stations in Italy. The work is going on slowly, but I hope surely. Several candidates are waiting for baptism. Pray for us. We need wisdom, strength and patience. We need an abundant effusion of the Holy Spirit. Brethren, pray for us, and come to our help. Without your assistance and the co-operation of the Holy Spirit, we must and will fail. Truly yours,

W. N. COZZI.

Rome, April 16, 1873.

The Borrowing of Jewels.

When the orientals go to their sacred festivals they always put on their best jewels. Not to appear before the gods in such a way they consider would be disgraceful to themselves and displeasing to the deities. A person whose clothes or jewels are indifferent will borrow of his richer neighbors; and nothing is more common than to see poor people standing before the temples, or engaged in sacred ceremonies, well adorned with jewels. The almost paper bride or bridegroom, at a marriage, may often be seen decked with gems of the most costly kind, which have been borrowed for the occasion. It fully accords, therefore, with the idea of what is due at a sacred or social festival, to be thus adorned in their best attire. Under these circumstances, it would be perfectly easy to borrow of the Egyptians their jewels, as they themselves, in their festivals, would doubtless wear the same things. It is also recorded that "the Lord gave them, fanny in the sight of the Egyptians." It does not appear to have been fully known to the Hebrews that they were going finally to leave Egypt; they might have expected to return; and it is almost certain that if their oppressors had known that they were not to remain, they would not have lent them their jewelry. —Roberts.

THE BAPTIST.

MEMPHIS, TENN., SATURDAY, MAY 17, 1873.

ADVERTISING RATES.

J. E. GRAVES, Editor and Proprietor.

TO ADVERTISERS:—This is the oldest and only Baptist paper published in the Four Great States of Tennessee, Mississippi, Arkansas and Louisiana. Its circulation is the largest of any Baptist or religious paper in the South is unexcused. Only a few columns are allowed to strictly first-class advertisers, and only those willing to pay our rates. No deviation in any case.

STATE: 1 week, 3 months, 6 months, 1 year.

Foreign: 1 week, 3 months, 6 months, 1 year.

Single Copies: 5 cents.

Advertisements: 10 cents per line per week.

Large cuts and heavy lettering, or next to local or trading matter, extra. Double price. All changes after the quarterly will be charged at office rates.

All transient advertisements must be paid in advance, regular advertisers, quarterly. Locals, transient, 30 cents per line by half page, 25 cents by the year, 10 cents. Where payments are delayed, 10 per cent. will be added.

Fifty insertions in One Year.

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</

BAPTIST COBBLERS.

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

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

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

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

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 on the constituent parts composing them.

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

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.

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

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 her fate until she repents. This is an interference with her internal regulation.

Baptists are not Protestants. Since they sever all ecclesiastical connection with the Papacy, they are now, and have been, the representatives of the principles and practices of Paganism, whether found in Rome or in the Protestant sects that came out of her.

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

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

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

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.

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.

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

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

No church should receive the letters of, or the members baptized by, a disorderly church. Her 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.

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

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 assist them; and above all, by no act to sustain, recognize, aid or abet those who are in error.

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

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

To furnish a pastor to every church, and minister of the cross for every destitute region; to have and abroad, under the whole heaven, led to sustain them.

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

Louisiana Department.

Resolved, that we as present accept the Baptist as our State organ on the following conditions: viz: 1. A reasonable portion of the paper shall be allowed to represent our local interests.

Resolved, that we do pledge ourselves to extend the circulation of the organ thus selected.

Resolved, furthermore, that the ability with which the B. M. has heretofore been conducted, and the literary merit of its contents, are one of the best living exponents of Baptist faith.—Louisiana State Convention.

Letter from Peter Hill.

DEAR BRO. EDITOR:—I am not very well—all out of sorts. Somehow, things are going wrong, and I do not feel like writing much, but you have warned us the pigeon hole of the Louisiana Department is not full; in fact, "M. T." and we ought to feel very much like the Dutchman's pony, ashamed of ourselves; so I will try to say something. The fact of the business is, there are many things that ought to be said, and I reckon I had as well say some of them as anybody else. Indeed, I have concluded if I do not, many things will not be said that thought to be said. Our Baptist folks down here are all very busy standing still. Perhaps I ought not to say that all are standing still, for some are trying to pull up the bill of difficulty. There is a great work to be done in this State for the Master, but there seems to be but few that have a mind to this work. We have too many do-nothings in our ranks. Many belong to the Hold Fast tribe, who have become citizens of the county of Grip, and dwell in the valley of Worldly-Mindedness, and worship in the church of Covetousness. They hold to the world fast enough—stick to it like a leech, and tug and strive to fill themselves with earthly gain, and neglect the true riches. These are stumps in the way of the spiritual husbandman. You know that stumps are great for briars, and that briars are positively injurious if we come in contact with them; how they will catch hold here, and scratch there, cling to and retard our progress as we pass along. So many, by the contagion of their example, are retarding the onward progress of our cause in this State.

THEY NEVER GO FORWARD in works of faith and labors of love. They are wide awake and active enough in regard to worldly affairs, but slow to speak, and still slower to act or make sacrifices for the cause of Jesus. Such are of no more use to the church than a fifth wheel would be to a wagon in a mud-hole. There are too many of this Hold-Fast (to the world) tribe about Ridgeville and elsewhere in our State; but we are not the only people afflicted with such useless lumber, for they are to be found more or less everywhere, and a great pity it is. But I am more immediately concerned about this very serious condition of affairs in our loved State. Brethren, where are we drifting? What are we doing in God's vineyard? Oh, what slothful servants we are! Remember, the day of reckoning is coming. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

What is to become of our churches? or how supply our destitutions in village and country? are questions that should arouse us from our lethargy and startle us to action. I spend sleepless nights thinking and praying and weeping over our spiritual desolation. O brethren, for the kingdom of heaven's sake, for your children's sake, for your own sake, for your country's sake, work up! gird thee for the toil! "See how thy foes encamp around, and treason lurks within." Many of our preachers have been compelled to give up their proper work and go to the plow-handles, or something else, to provide for their families, having been literally starved out by the churches they served. I do not know of but eight or nine of our ministerial brethren in the whole State that give themselves wholly to the work of the ministry; all the remainder are engaged more or less in secular pursuits. This sad state of affairs has been brought about chiefly because in many cases

PLEDGES MADE to the pastor have been frequently most dishonestly withheld, and the poor preacher has to suffer in his reputation, and struggle for life the best he can. I make bold to say, and without fear of successful contradiction, that there is not a more self-sacrificing class of men on all this broad, green earth, than are found in the ranks of the Baptist ministry in Louisiana. It may be truly said of many of them that they are martyr-spirits. They suffer and toil on, hoping against hope, until "the silver cord is loosed or the pitcher broken at the fountain," they drop in the grave, and the poor, destitute "mourners go about the streets, left to grapple with the cares of life—destitute and unprovided for—the poor widow and helpless children.

Reader, have you redeemed your pledge? Have you paid your pastor what you promised for his support? If you have not, do so at once. You do not know how much you have contributed to the misery of your pastor and his family by your neglect. Come, now, make restitution for the wrong you have committed.

"Well, but he is not preaching for us this year." Does that alter your obligation? It is a debt which you honestly owe, and will stand against you until it is paid. If you are a Christian and an honest man, you will redeem your pledge, and not lie; but if not, I dismiss you. I wish to speak to

THE DEACON. "Good morning, Bro. D. I have come to ask you if your church does not owe your pastor something for services last year, and perhaps for the year before?"

"D— Why, Uncle Peter, you are very inquisitive this morning. I cannot say that I like your question at all; it sounds rather rather impertinent. It seems to me that

you are running without being sent. We are able to manage our own affairs without your assistance."

"Well, I know you are fully able to manage your affairs without my assistance, but some of us have very short memories sometimes, and need to be reminded of our duty. So I thought I would come over and see if you had attended to this important matter. You need not get vexed about it; I do not mean any harm. I am actuated in this matter for the good of the cause; there is a great evil somewhere. Most of our preachers are suffering, through somebody's neglect, and I thought I would come over and ask you how the case stood between you and your pastor. If you have paid all you promised, I should be glad to know it. How does the case stand, Bro. D.?"

"D— Well, Uncle Peter, I reckon we are doing about as well as the generality, but to tell you the truth, our church is a little in arrears to our pastor for last year. How much? Well, about fifty dollars, or more; I expect seventy-five dollars would be nearer the truth; and for the year before I reckon we were behind about fifty dollars."

"Well, putting the two together, your church owes to her pastor, on unpaid salary, one hundred and twenty-five dollars. He serves three other churches; and you think your church is doing average well. Taking this view of the case, we find that the churches he serves owe him, on unpaid salary, five hundred dollars. Taking this as the average condition of things in our State, it is any wonder that our ministry are compelled to give up the churches?—that moral blight overshadows our land? In this matter we have acted deceitfully with the Lord; and can we think it strange that he should leave us to reap the reward of our unfaithfulness?"

"D— It is lamentable. I will go right to work and see if we cannot redeem our church from dishonest dealing. The obligation is still binding, and we must pay up."

"That is right, Bro. D. I want you and all the deacons in our churches to urge our people to undo this great wrong, for upon our deacons rests a great weight of responsibility in this matter. Do your duty. Good by. I must call at

"Grip Town." A queer place it is. It contains a Hold-Fast Baptist church, a grocery, and a tipsy deacon. The church professes to be missionary, but it is largely omissionary. They give nothing to the cause of Jesus, they have starved out their pastor; they do not take any of our religious newspapers, and they are dying out, as they deserve to do. God has no use for such a church, and the sooner it gives up the ghost the better; then there will be some hope of building up a church fit for the Master's use in this place, and the name changed from Grip to something better. Some may think

I AM ROGUE. Well, you see it is a rough case I am dealing with, and rough treatment is absolutely necessary. Nothing short of heroic treatment will meet the case. The wound must be probed to the bottom; the faithful must be aroused; the tree must be pruned; the dead limbs must be cut off, and this will require the saw, the hatchet and the knife. It is time to speak out in meeting, and that plainly, or Roman Catholicism, with all the armies of aliens, will possess this fair land.

Disturbers. There are churches that seem to have everything needed to insure success. There is a good, comfortable meeting-house, the preacher draws a good congregation, the church membership includes some of the most substantial men of the community. Yet when they undertake a prayer meeting or a Sunday-school, the thing has a sort of Jonah's gourd growth, and a very speedy decay. What's the matter with the church? What is not the matter with it? Let's visit the members and bear their testimony. Here's Bro. A.'s residence. His surroundings indicate that he is a man of influence, has money, property, and a large family. We find him at home, apparently a genial old gentleman. "Well, Bro. A., how do you get on in your church here? You seem to have everything needed for the work."

"Not well, not well, sir; we don't keep up our prayer-meetings nor our Sunday-schools; we have pretty good congregations, but few or no additions to the church."

"Why, how is that? What do you suppose to be the reason of the apparent coldness of the work?"

"I don't know that I can exactly tell, sir. I am, for one, very proud of my church, and very anxious to see it build up, but I do not think it will ever build up under its present pastor."

"Ah! and you attribute the deficiency to him, do you?"

"Not entirely, yet I don't think him the man for the place. A good man, but not a bit of revival talent. Preaches rather to the intellect than to the emotions, don't move, stir up the people."

"Do you suppose that there is no fault with the church members? How is it with you? Let us be candid."

"Well, I can't say for others. I know how anxious I am—how impatient to see our church growing."

"How much do you aid your pastor with your moral support? Don't you criticize his preaching before your family? Don't you deplore his style before the world and comment on him before members of the congregation just as you do before me?"

"Well, sir, I don't know that it is exactly your business to lecture me on my duties to my pastor. I do not know that it does him any harm to criticize his poor, dry sermons."

"I suspected something of this. Now let me ask you again: Have you paid your quota of the church expenses for the last year? Have you a fixed determination to do all you can to help your pastor to succeed in his work here?"

"I must say, sir, that I consider your questions impertinent. No one has the right to question me upon my private affairs."

"Well, I am sorry, Bro. A., that you are ashamed to bring your deeds to the light. Good morning."

We go over to Bro. D.'s comfortable home. "Good morning, Bro. D. I want to ask you a few questions about your church."

"Well, I shall answer what I can with pleasure."

"Can you tell me the reason why your church is not growing in numbers and in spirituality?"

"Well, sir, it's a hard question. I'm sure I do what I can. I give as much as I possibly can; more than some other who boast of much larger means. I attend all the church meetings, and the Sunday-school. I can't speak for others."

"Do you attribute the coldness existing in the church and community to the style of your pastor's preaching?"

"I can't say that I do. Some do, but his preaching seems to suit me very well. His congregations are good, and everybody nearly, except one or two of our church members, likes him."

"Do you pray for him, encourage him, and give him your moral support, by standing up for him in the community?"

"Yes, as far as I can help him. I believe we ought all to speak in favor of our pastors, even if we don't altogether indorse them. The Lord says that we must not harm his anointed ones. They have heavy burdens to bear, and we ought to help them."

"I think I can come now to one reason of your minister's ill success. You have some influential members who criticize, and often condemn his preaching, and who do not pay their full dues, bear their share of the burdens of the church. Am I right?"

"I fear that you are. We have some such. Others see their example and are disheartened. They succeed in killing everything that is started. They ridicule it, criticize it severely, and show altogether a fault-finding, unchristian spirit."

"What course can you pursue toward such members to rid the church of their evil influence, by getting them out of it, or by making them useful members?"

"Really, I can't say. These very men who expect so much of others, who find so much to carp at in the other members and in the preacher, are not open to advice, nor will they ever acknowledge themselves in error about anything."

"Could they not be turned out of the church as disturbers, creators of dissensions, covetous, heady, high minded, and the like?"

"Perhaps so, but there isn't moral courage enough in the church to undertake such a thing."

"Well, I think your disturbers are many. Principally your church suffers from not co-operating with and praying for your pastor, from neglect of individual duties as church members, from criticizing the preacher when you ought to be worshipping God, and from not paying just debts. These disturbers will soon prove destroyers, if not very soon put out from among you. Let your church repent and turn again unto her first love ere the candlestick be removed."

"Amen." To the Pastors and Deacons of Red River Association. The Red River Association, at its last session, appointed an executive board to attend to its missionary interests within her bounds. It also appointed Eld. John Dapree as their missionary. At the request of that board I am instructed to call the attention of the pastors and deacons to this subject, in order that they may bring it up before their churches, and send up what each church can do for the payment of Bro. Dapree's salary to the present time. He is devoting his entire time to the work, and is dependent upon the churches for his support as their missionary. He needs no words of commendation from this board, he is too well and favorably known throughout our bounds as a faithful and indefatigable laborer in the Master's vineyard. You will please forward at once what funds can be raised for him, to relieve his present necessities, to Eldred Hardy, at Mt. Lebanon, who is the treasurer of this board, as well as treasurer of the association. In behalf of the board, fraternally yours,

W. B. PROCTOR. Mount Lebanon, La., May 5, 1873.

The Coming July Convention. R. S. JACKSON. It seems to me that we ought to be beginning to get ready for our general State meeting; that is to say, we ought to be praying for the success of our State missions, both in the general evangelical and in the Sunday-school work. And if we pray right earnestly, maybe the convention will not come out behindhand in the way of funds and other important results. Let each pastor ask himself and his church what sort of report shall be returned in July to the convention. Are you in gospel order, brethren, working in harmony against corruption, vice, lukewarmness, covetousness, intemperance, unbelief and other sinful doings, and striving earnestly in the prayer-meeting and the Sunday-school for the conversion of souls and the culture of the Christians committed to your care? Ah! brethren, how many waste and woefully dreary places in our poor land!—churches whose meeting-houses are in emblems of them that have "a name to live and yet are dead"; the foundations rotted, the doors barely hanging by broken hinges, the windows long since gone and the roof letting in more of heaven's light than ever does the membership. Disorganization stares many of our churches in the face. Want of system, lukewarmness, idleness; neglect of the duties of daily studying God's word, and prayer, are sapping our people of

Southern Baptist Publication Society.

OUR AGENT. We have engaged this column to act as agent for us this year. We want to complete the endowment this year. We cannot visit you all personally, and we offer you this opportunity to enroll your name among the founders of the society, that your children may have a voice in its direction after you are no more. You are not called upon to give, but to invest as you would in any other joint stock company. Any of you can sell or transfer your stock to a child as you can any other stock. It is expected that, when once in full operation, the society will declare a dividend of twenty to thirty per cent annually. This you will receive annually, or twice a year, in the publications of the society. These you can use, give away, sell, or order sold for you by the depository, and receive interest in cash. The grand feature of this society is, that it makes every stockholder a distributor to the extent of his dividend.

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

Let every one pay one half at least, and his entire share he can pay at any time, the month of March, to secure a great bargain in a house to work in.

So Stockholders in Louisiana. For the convenience, and to gratify the wishes of very many stockholders, we are sending those of their notes that were due last January, and consequently drawing interest, to parties in their vicinity for collection. The Society will never more need the money than now, and no interest will be charged those who pay this month.

At Oak Ridge, La.—A W Bridges, \$50; F M Tucker, \$50; Geo W Mott, \$50; Oak Ridge Church, subscribed by Bridges & Williams, \$50; Eld J S Larkin, \$50; D G Aber, \$50; Jas Christian (Bastrop), \$50; Total, \$350. These have been sent to Eld. E. S. Jackson.

Forsville to Mr. LEANOR.—Liberty Church, pledged by its pastor, D A Boddy, \$50; Cypress Church, Log Town, \$50 (by D N Allen); G W Smith, Downsville, \$50; D N Boddy, \$50; Allen Green, Vienna, \$50; J R Grambling, \$25; Fellowship Church (by W C Moore and J B L Mitchell), \$50; P D Scarborough, \$50; W H Creed, \$50; Mineral Springs Church, \$50; J E Woodard, \$25; J K Hammond, Douglas, \$25; W White, \$50; W W White, \$50; Jno M White, \$50; New Hope Church (by J C Jones), \$50; J F Henry, \$50; Pleasant Grove Church, \$50; A J Reddy, Bonner, \$25; W J Smith, Downsville, \$25; A J Sims, Vernon, \$25; J L McBride, \$25; M T Coleman, \$50; New Prospect Church, \$50; Shiloh Church, Shiloh, \$50; Pisgah Church, Shiloh, \$50; J A Hicks, \$50; L K Cartz, Arcadia, \$50; J W Burt, \$50; Ed Houston, \$25; D H Houston, \$25; C H Butler, \$50; W G Patton, \$25; Downsville Church, \$50. Total, \$1450.

The above notes we have sent to Eld. D. H. Burt, Arcadia, for his personal collection, or through whom he may appoint to assist him. He will address all letters on the paper.

Mr. LEANOR, La.—M H Gibbs, \$25; L P Rogers, \$50; L A Wall, \$75; C A Thurmond, \$25; Jas Canfield, \$25; D Miel, \$25; James F Taylor, \$50; J E Egan, \$25; Saine Church, \$25; W B Prothro, \$50; P J Key, \$50; Mt. Lebanon Church, \$50. The notes of the above we have sent to Bro. P. J. Key. Total, \$425.

Haver, La.—Rebecca Simmons, \$50; T S Sligh, \$50; A W Moncrief, \$25; W J Mercer, Arizona Church (by J Shurt), \$50; M J Church (by Fortson & Mook), \$50; M J Johnson, \$75; J E Meadows, \$50; Homer Church (taken by vote of the church), \$50; Wm Maxey, \$25; W L Oaks, Haynesville, \$25. Total amount of notes in the hands of Bro. Maxey, who will serve the brethren by forwarding for them \$225.

MINNESOTA.—All unpaid notes due, and taken at Minden, La., we have sent to Bro. C. H. Ardia, who will forward with pleasure. The following is the list: John R Reynolds, \$50; Minden Baptist Church, \$50; J P Hinson, for Fellowship Church, \$50; L P Lowry, \$50; Fannie J Pearce, \$50; R R Hanks, of Colverville, \$50; Josiah Ratliff, \$35; Fellowship Church, \$50. Total, \$385.

We have sent all the notes unpaid, taken at Shreveport, Mansfield, Keachi, and Kingsport, La., to L L Tomkins, banker, Shreveport, La., who will cheerfully forward the funds without charge. Breth. Hartsfield, Tucker and Scott are requested to inform the subscribers and encourage the collection of amounts due at their respective postoffices. The following is the list of notes sent, due, and bearing interest from January last:

Daniel Smith, Rock Mount, La., \$25; M M Maples, Shreveport, La., \$25; Barrett, Bigbee & Hill, for Chal Bates Springs Church, \$50; R R Hanks, Odenville, \$50; Thomas J Allen, Shreveport, \$50; J M Lawton, Shreveport, La., \$50; J J Fortson, Mansfield, La., \$50; D R Roach, Mansfield, La., \$50; H C Gates, Mansfield, La., \$50; W R Carroll, Mansfield, La., \$50; R R Riggs, Mansfield, La., \$50; Jansfield Church, by R R Riggs, clerk, \$50; Earl P Beddo, Mansfield, La., \$50; J B Moore, Mansfield, La., \$50; Mrs CG Alexander, Mansfield, La., \$50; Jas R Riggs, Mansfield, La., \$50; Moses C Williams, Mansfield, La., \$50; W J Scott, Shreveport, La., \$30; Samuel D DeWitt, Kingsport, La., \$50; John P Eugh and Wm M DeWitt, Kingsport, La., \$50; J E Kirsh, Kingsport, La., \$50; W R Burke, Kingsport, La., \$50; Thos M Galtin, Keachi, La., \$100; Keachi Church, La by J H Tucker, \$50; G M Harrell, Sparta, \$50; A J Harrell, Sparta, \$50. Total, \$1300.

Big Bend, La.—Jr Blakewood's last half of \$500, taken for self and family; \$250 in his hands, for which he can send draft on New Orleans.

PAROLE.—D Lancaster, \$50. DALLI.—Dr Geoc C Trezevant, for Delhi Church, \$50.

Of all taken in Louisiana in 1871 only 4380 remains to be collected, and this doubtless is owing to be fact of the exceeding difficulty of transmitting funds from the interior of that State.

So far, through the kindness of brethren, we have not been charged one dollar for collecting, though this is more than the Society can expect. We trust the brethren will either call upon those brethren who have their notes and pay them, or send their money to them, and so give them but little trouble.

Let the brethren who pledged their churches to take \$50, or pay it themselves and for themselves, promptly bring the matter up, and get their pastor to aid them, and take up collection on the first appointment and pay it up. Several thousand pages of sound religious and denominational literature distributed gratuitously among the families of one church members and congregations annually, will be immensely good, and for all to come.

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The above notes we have sent to Eld. D. H. Burt, Arcadia, for his personal collection, or through whom he may appoint to assist him. He will address all letters on the paper.

Mr. LEANOR, La.—M H Gibbs, \$25; L P Rogers, \$50; L A Wall, \$75; C A Thurmond, \$25; Jas Canfield, \$25; D Miel, \$25; James F Taylor, \$50; J E Egan, \$25; Saine Church, \$25; W B Prothro, \$50; P J Key, \$50; Mt. Lebanon Church, \$50. The notes of the above we have sent to Bro. P. J. Key. Total, \$425.

Haver, La.—Rebecca Simmons, \$50; T S Sligh, \$50; A W Moncrief, \$25; W J Mercer, Arizona Church (by J Shurt), \$50; M J Church (by Fortson & Mook), \$50; M J Johnson, \$75; J E Meadows, \$50; Homer Church (taken by vote of the church), \$50; Wm Maxey, \$25; W L Oaks, Haynesville, \$25. Total amount of notes in the hands of Bro. Maxey, who will serve the brethren by forwarding for them \$225.

MINNESOTA.—All unpaid notes due, and taken at Minden, La., we have sent to Bro. C. H. Ardia, who will forward with pleasure. The following is the list: John R Reynolds, \$50; Minden Baptist Church, \$50; J P Hinson, for Fellowship Church, \$50; L P Lowry, \$50; Fannie J Pearce, \$50; R R Hanks, of Colverville, \$50; Josiah Ratliff, \$35; Fellowship Church, \$50. Total, \$385.

We have sent all the notes unpaid, taken at Shreveport, Mansfield, Keachi, and Kingsport, La., to L L Tomkins, banker, Shreveport, La., who will cheerfully forward the funds without charge. Breth. Hartsfield, Tucker and Scott are requested to inform the subscribers and encourage the collection of amounts due at their respective postoffices. The following is the list of notes sent, due, and bearing interest from January last:

Daniel Smith, Rock Mount, La., \$25; M M Maples, Shreveport, La., \$25; Barrett, Bigbee & Hill, for Chal Bates Springs Church, \$50; R R Hanks, Odenville, \$50; Thomas J Allen, Shreveport, \$50; J M Lawton, Shreveport, La., \$50; J J Fortson, Mansfield, La., \$50; D R Roach, Mansfield, La., \$50; H C Gates, Mansfield, La., \$50; W R Carroll, Mansfield, La., \$50; R R Riggs, Mansfield, La., \$50; Jansfield Church, by R R Riggs, clerk, \$50; Earl P Beddo, Mansfield, La., \$50; J B Moore, Mansfield, La., \$50; Mrs CG Alexander, Mansfield, La., \$50; Jas R Riggs, Mansfield, La., \$50; Moses C Williams, Mansfield, La., \$50; W J Scott, Shreveport, La., \$30; Samuel D DeWitt, Kingsport, La., \$50; John P Eugh and Wm M DeWitt, Kingsport, La., \$50; J E Kirsh, Kingsport, La., \$50; W R Burke, Kingsport, La., \$50; Thos M Galtin, Keachi, La., \$100; Keachi Church, La by J H Tucker, \$50; G M Harrell, Sparta, \$50; A J Harrell, Sparta, \$50. Total, \$1300.

Big Bend, La.—Jr Blakewood's last half of \$500, taken for self and family; \$250 in his hands, for which he can send draft on New Orleans.

PAR

Publications Society... AGENT... On the first of January, 1878, in special... Southern Baptist Publication Society...

Doctrines, Principles and Facts... IMPORTANT DOCTRINES... 1. One Lord, one Faith, one Immersion, Eph. 4: 5-6...

Arkansas Department... Letter from John Smith of Arkansas to John Smith of Virginia... DEAR COUSIN JOHN:—I have to confess to a bad humor today...

Confidence Men... I have a case similar to yours. He is a correspondent of our organ, The Crusher... OF CONFIDENCE MEN.

Education... I accept Bro. S—'s amendment to announce the meeting of the State Sunday School Convention with Pleasant Hill Church, Pulaski county, on Friday before the fourth Sabbath in July, 1878...

Words of Cheer... In some way or other "the Lord will provide." It may not be my way, it may not be thy way, and yet in his own way, "The Lord will provide."

Good News to Stockholders in Arkansas... So many, and we hope all, whose notes the Southern Baptist Publication Society were due last January, and now bearing interest, wish to pay them...

Mississippi... R. N. P. LOWRY

Southern Baptist Convention... For the first time we enjoyed attending the meeting of the assembled in Mobile on the 1st. We have often purpose meetings of this convention, almost ready to start, but in of God, as Paul said by going were "let hitherto." Even we lacked little of being sick of our dear aged mother, feel that we could not go; good providence the improvement and right glad are we that three hundred delegates were and Mississippi had her full representation—the largest of any we believe, save Alabama. were present from Mississippi delegates, allowed under the but all were invited to seats all were benefited by the message and we can give to the brethren from our State the following: J. H. Berry, W. H. Harby, W. J. Spores, D. I. Purser, J. L. Webb, Theo. Whitfield, S. M. N. M. Hollingsworth, Geo. Carter, Geo. B. Eager, J. E. W. T. B. Dalton, W. L. Gideon, R. Bozeman, T. G. Sellers, T. J. D. W. Dupree, A. M. Hank, Barry, E. L. Carpenter, J. H. Tremble, D. M. Love, J. S. Berry, W. E. Tynes, A. Caruthers, and probably others names we cannot remember. Dr. J. P. Boyce was elected Neither of the Secretaries present, and Eld. M. E. W. tucky, and W. O. Tuggle, elected Secretaries. The of Foreign Missions was the Corresponding Secretary, and it was very interesting, as give some extracts next week of all the boards. ground of encouragement mission work, and especially was forcibly set forth by in a mass-meeting on Friday known, doubtless, to most that Dr. Tucker has helped the work much by labor and wise counsel. Importance of this work be probably no one can better that encourage thinking hands to it. In the same Broadus represented, in a claims of the foreign work have more to say hereafter when we have more time. The summer work, with and for the report of the Indian Mission Board. The good work. The report School Board was read all that they also were doing important parts of these limited to special committee reports, and to the general boards, we will do our best to present hereafter. Much interest was in Southern Baptist Theology Board of Trustees held a important session on the first convention. Among other arrangements to bring the move from Greenville, S. C. to the new building in Ky. before the convention, thoroughly discussed. The second day of the meeting of the whole. The subject and free discussion, which in by several able brethren in favor of its removal and the convention indorsed the looking to its removal. That a few brethren living present location should further from them; yet seems to be in favor of wherever it can do the places they want it to be the convention for the exceedingly harmonious and hope to tell our readers these two days, and so other days.

Landmark Convention. Landmark Convention has been organized in Illinois, it seems from a copy of its minutes, found upon our table. The reasons given for this act are embodied in two whereas, viz: WHEREAS, there is a tendency within the Baptist denomination to affiliate with the various sects found in modern Christendom; and WHEREAS, we believe that a stricter adherence to the practices and doctrines of the primitive church would tend to strengthen our denomination in bringing it into a more effective and permanent position, and in opposing influences, and believing these results can be better and more speedily attained by giving the truth organic force in this regard, therefore, Resolved, That we hereby organize ourselves into a convention upon the following constitution, etc. No one can longer question the fact of the tendency at the North, which will be followed ere long at the South, unless held in check by more faithful preaching and editing. We copy a few items from the declaration of its policy. 6. We maintain that there exists a clear distinction between Christianity and churchhood; that simple regeneration only is essential to the former, while a compliance with the New Testament according to the most rigid construction is necessary to the latter. 7. We hold that the ministry (so far as official action is concerned) is the creation of the church, and that therefore to recognize the ministry of any heretical body by any description of public or official indorsement is a justification of our principles which ought to be carefully and conscientiously avoided. 10. We do not intend by virtue of this organization to declare non-fellowship to any of the existing organizations in the church either within this State or in the United States, and to make it our duty to give an organized force to truth, and denominational purity, and expect to continue fraternal labor with all so far as it can be done on scriptural principles. 11. We regard both the doctrines of modern spiritualism and materialism as two of the most dangerous heresies of the age, one being the antithesis of the other; the one hand we maintain the separate existence of spirit from matter in a conscious state, and on the other hand we deny that there has ever been any communication of human spirits or that there has ever emanated from such a source any veritable revelation whatever. To these declarations we think no true Baptist can object. They are eminently sound and consistent. The policy of forming a new convention to carry them into practice is the only question. In our Southern States, where the overwhelming majority hold these or very similar sentiments, and practically carry them out—the liberals and open communionists only being tolerated—there is no need of a separate organization. But, the contrary is the fact in the North, and we see no other way to effect a reformation. Let those who have sufficient of the martyr spirit to stand up for us—take an independent stand, as Novatian did at Rome, and rally the good and the true to the standard of divine truth and Christian practice. We should rejoice to hear that a similar convention has organized in every Northern State. God has good and true witnesses "in every one of them, but as it is their light is hid under a bed, and their influence is paralyzed by the action of the majority of the liberal minded. We notice this item also: On motion, an invitation was extended to J. R. Graves to meet us at our next annual meeting. This will be held with the Honey Creek Church, Macoupin county, on Friday before the first Sabbath in November, 1873, and, the Master willing, we shall attend, and several of our strongest brethren in this State have already agreed to accompany us.

THE EMPEROR OF CHINA receives a revenue of \$3,000,000 a year from the tax on gaming houses. The Tennessee Legislature has imposed a tax of two dollars on each dog, for the benefit of the public school fund. Good. Bro. Loris Prescott, of Calhoun county, Miss., was duly licensed by the Concord Church last month. WANTED—A thoroughly trained teacher, and if a minister, no objection, in Panola county, Texas. A good school, in a good neighborhood, guaranteed. ELB. W. M. HAWELL, of Georgia, writes: "Bro. Duncan's historical articles are invaluable. They should be read by every Baptist in the land. Would it not be well to publish them in a small book? I could sell many of them directly." The Hanover Street Methodist Church in Boston is ornamented by a huge gilded rooster perched on the highest pinnacle—not so bad a symbol for any church that may think itself in danger of falling from grace and denying its Lord. The Baptist, or the one that was once the Baptist Publication Society of the North, claims to have made over \$100,000 in the book department, and could have made one third more had it manufactured its own books. And yet Prof. Boyce once stated that making Baptist books is a losing business. "Htwbu" is a corruption of the Irish words uim bog, pronounced oombog, signifying soft copper, or pewter, or brass, or worthless money, such as was made by James II. at the Dublin mint—twenty shillings of which was worth only two pence sterling. At first applied to worthless coin, the words became the general title of anything false or counterfeit. MARY SHARPE COLLEGE, WINCHESTER, TENN. A singular and most gracious revival is in progress in this college, without any preaching or meetings at the church, but in the prayer-meetings among the young ladies at their boarding-houses. Some 30 or 40 have professed faith in Christ, and still the good work goes on. It speaks well for the daily Sabbath ministrations of Prof. Dix, and the earnest efforts of the President. LOOSENESS IN MISSOURI—A brother writing to us from the bounds of the West Fork Association says: "More than half of the pastors of this association are advocating the delusive and dangerous doctrine that 'if a person has been immersed on a profession of faith in Christ, no matter by whom, so he is a minister, it is a valid baptism.' Members are being received in this way from the Campbellites and Methodists. A moment's reflection is sufficient to see where this irregularity will lead to. Fellowship and rebuffs will be the inevitable result."

THE VIRGINIA MEMORIAL... The Virginia Memorial, proposed to be a great success. Nothing has stirred the hearts of our brethren of Virginia for a long time, if ever, as this project has done. The great Baptist heart of this great old State is thoroughly aroused, and therefore success is certain. A few Sabbaths since, Dr. Curry and others raised, in Richmond, nearly \$20,000, and this after respectable amounts had been previously raised. Our people are waking up throughout the South to great enterprises, and among them to the Southern Baptist Publication Society. This, in our judgment, is the grandest enterprise of the age, and under God is bound to succeed. The teeming millions of the great West and of the whole South are to be its beneficiaries, while those who establish and foster it are, by grace divine, the benefactors of these prospective millions. Let the great Baptist family pray and work for it. Bro. Buskner and Indian Mission. When we heard the report of the Board at the Friendship Association (Georgia) last year, and saw the regret of the brethren, whose hearts were bound up in Bro. Buckner, when they learned that he had resigned their patronage to accept that of the Domestic Board, we feared that he had committed a fault; that he might lose; that the cause of Indian missions might lose by the move, and all the brethren of old Friendship expressed themselves that the interest in Indian missions within the bounds of that association had received a severe if not a mortal wound. We clip the following from an article of Bro. B's in the Recorder. It tells its own sad tale: BROKEN PROMISES. When I visited Raleigh at the last convention, I was under the patronage of Friendship Association, Georgia. I asked the brethren at Raleigh, in all earnestness, "Why have you not done more for Indian missions?" the reply was, "You are connected with a local association; you are not identified with our great denominational boards, come back to the Marion Board and we will do more for Indian missions than ever before." This caused a painful, prayerful, and protracted struggle with my mind and sympathies. I at length yielded for the good of Indian missions, as I thought, at a great sacrifice of personal regard for old Friendship Association, and of personal interest, as they paid me quarterly in advance; but for the sake of Indian missions, I yielded. What is the result? Have the brethren done more than ever before? Is not our cause languishing for support? Have we any school here that we can call our own, for the education of Indian youth? Are we not far behind in the movement of our native preachers? Brethren, I am grateful for your house in prospect; the Lord only knows how grateful; but I would rather live and die in my old leaky cabin, than that Indian missions should be neglected. I am not Indian missions, and my house is only for the comfort of myself and family. It is a side issue that I never made, and for which I am not responsible. Let us return to the main subject, the previous question, what are we doing for Indian missions? BROTHERS, we believe that a stricter adherence to the practices and doctrines of the primitive church would tend to strengthen our denomination in bringing it into a more effective and permanent position, and in opposing influences, and believing these results can be better and more speedily attained by giving the truth organic force in this regard, therefore, Resolved, That we hereby organize ourselves into a convention upon the following constitution, etc. No one can longer question the fact of the tendency at the North, which will be followed ere long at the South, unless held in check by more faithful preaching and editing. We copy a few items from the declaration of its policy. 6. We maintain that there exists a clear distinction between Christianity and churchhood; that simple regeneration only is essential to the former, while a compliance with the New Testament according to the most rigid construction is necessary to the latter. 7. 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Let those who have sufficient of the martyr spirit to stand up for us—take an independent stand, as Novatian did at Rome, and rally the good and the true to the standard of divine truth and Christian practice.

THE ROMAN CATHOLIC MISSIONS TO THE UNITED STATES. We are apprised of the fact that several of our Baptist exchanges regard what we have written touching the designs of the Catholics upon this country as merely sensational, and that it is "puerile" to anticipate any danger from them—Protestants are so numerous. Our predictions years ago touching the tendency of all Union Baptists to open communion in this country, were then treated, and by some connected with the Baptist press are now treated, as without foundation, and yet the enemy is from both directions "coming in like a flood," and the wise and prudent see and confess it. We copy this week an article from The Methodist, New York city, with the comments of the editor, which will serve to show how intelligent Methodists look upon the move and the steps they proposed to take to counteract the designs of Rome. What ought Baptists to do? "The great propriety, yes, necessity of the labors of our church among the freedmen of the South was never more apparent than now. This is made still more clearly to appear by the extraordinary efforts that are being put forth by a foreign church, waiting in all other parts of the world, to gain increased influence in the United States. Jesuitical orders have concentrated their strength in the southwest, coming in upon our frontier from Rome by way of Mexico, and are now overrunning many of our Southwestern States and Territories; but it has been left to this present season to put in operation more direct effort among the negro population in the eastern part of the Southern States. The Romish Church has no hesitation in asserting its intentions, and a writer in the Irish World, of December 9th, gives us the details of this new expedition. "The letter is written from London, England, and the writer declares that 'the same ship which carries this letter will bear to your shores the vanguard of a body of Roman Catholic priests, who have received from the propaganda of Rome the special and exclusive mission of converting to the Roman Catholic faith the negro population of the United States—who will be followed before long by forty other priests, who are now preparing themselves for the same work, and who have already been given by the Archbishop of Baltimore a house and grounds for the headquarters of the mission. The forty will be followed by four hundred, etc.' "Every one knows that when the Roman Catholic Church once gets a foothold anywhere, she never loses it, and those who have studied the matter know that the peculiar machinery with which that church works enables her to accomplish very great results with a very small expenditure of money. These missionaries take with them neither wives nor children, and scarcely two cents. It won't cost much to keep them. Their wants will be of the fewest and simplest, and, without exaggeration, they will have nothing to do or to think of but the work in which they are engaged. "He then mentions two facts which render this mission peculiar: "In the first place, it is the first foreign mission which the Roman Catholic Church in England has ever sent out, and, in the opinion of the authorities of Rome, England, guilty, in the sight of God and man, of the sin of forcing slavery upon America, and it is but just that she should take upon her shoulders reparation for that sin." "Both of these facts were dwelt upon by Archbishop Manning, when setting apart these missionaries at St. Joseph's College, about twelve miles out of London. The description given of this service in its details is very interesting, but cannot be quoted at length here. In the report of the action made by the Archbishop, the statement occurs that 'the Missionary College of St. Joseph had been founded not for the education of priests for ordinary work, but for the special work of conducting a mission in America. In the heart of a great Christian nation, there are to day five millions of people who are indeed within the warmth of civilization, but at the same time are left out in the cold by neglect.' "Then occurs this beautiful and thrilling passage, that I would place before the eye of every Protestant Christian in the States: 'These priests go as the vanguard of others who will soon follow, inflamed with the love of souls—souls not lovable for their intelligence and virtue, but souls black with ignorance and vice, lovable only because your Master died for them.' "You give yourselves forever," said the Archbishop addressing the priests, "to be the fathers and servants of the negroes, and to labor exclusively for them until your death in the spirit of Peter Claver, who announced himself as forever the slave of the slave." "Each of the missionaries then kneeling before him, and holding in his hands the open Bible, took a vow upon himself as above. The venerable Archbishop then arose from his throne, prostrated himself before each missionary, embraced his feet, and then arising, kissed each upon both cheeks, receiving a similar kiss in return. The writer describes the missionaries as 'men of high culture, great learning, and personal talents.' "With the peculiar susceptibility of our colored population to interest in ceremonial performance, and the known cratiness of the Romish priesthood, we may well consider the importance of this movement, and in the same spirit of individual and church consecration resolve that the Methodist Episcopal Church, dreamed by Roman Catholicism more than all the other Protestant denominations of America, shall everywhere confront this advance guard from Rome. Let us implant in the hearts of our colored citizens a love for the simple and pure doctrine of the cross. Our Church Extension Society must do this work; and every church and school-house erected by us is a fort rampart in the interest of our republican civil and religious institutions."

THE TRUTH IN LOVE. TERMS, \$2.50 PER ANNUM. Roman Catholic Missions to the United States. We are apprised of the fact that several of our Baptist exchanges regard what we have written touching the designs of the Catholics upon this country as merely sensational, and that it is "puerile" to anticipate any danger from them—Protestants are so numerous. Our predictions years ago touching the tendency of all Union Baptists to open communion in this country, were then treated, and by some connected with the Baptist press are now treated, as without foundation, and yet the enemy is from both directions "coming in like a flood," and the wise and prudent see and confess it. We copy this week an article from The Methodist, New York city, with the comments of the editor, which will serve to show how intelligent Methodists look upon the move and the steps they proposed to take to counteract the designs of Rome. What ought Baptists to do? 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A COLUMN TO BE STUDIED. All religious ordinances are acts of obedience. There are no exceptions where there is no law. A. M. P. 1. The law is not to be broken. 2. There is no law that is not voluntary. 3. There is no law that is not accepted by faith. 4. Every act of obedience is like baptism. 5. Every act of disobedience is like infidelity. 6. Every act of disobedience is like infidelity. 7. Every act of disobedience is like infidelity. 8. Every act of disobedience is like infidelity. 9. Every act of disobedience is like infidelity. 10. Every act of disobedience is like infidelity. 11. Every act of disobedience is like infidelity. 12. Every act of disobedience is like infidelity. 13. Every act of disobedience is like infidelity. 14. Every act of disobedience is like infidelity. 15. Every act of disobedience is like infidelity. 16. Every act of disobedience is like infidelity. 17. Every act of disobedience is like infidelity. 18. Every act of disobedience is like infidelity. 19. 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