

THE BAPTIST.

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A FORM OF SOUND WORDS.

The Old and New Testaments were written by men divinely inspired, and contain full and final revelation of God's will to man. To seek through "spirits" to pry into unrevealed things is in the sight of God the sin of rebellion and witchcraft. The Testaments are the perfect rule of faith and practice for Christians.

The Godhead.

There is only one God, self-existent, in every natural and moral excellence, who revealed himself as the Father, and the Son (or the Word), and the Holy Ghost, the same in respect to Divine essence, whatever distinctions there may be in respect to person. He is Father, Son, and Holy Ghost, and all three are co-equal, co-eternal, and co-infinite.

The Fall.

Man was created holy, but, by wilful disobedience, fell from that state; became a sinner, and begot all his children in sin; hence, by nature, there is in no man, but we are all inclined to evil, and all are children of wrath, justly exposed to death, and otherwise miserable, temporal and eternal.

Salvation.

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

The Election.

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 purpose and grace, they are regenerated by the Holy Spirit, without whose influence they would never be influenced to repent and believe.

The Preservation of Saints.

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

The Church.

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 truth and keep the commandments of their Lord. To his church alone Christ has committed the preservation of his gospel in purity, and the promulgation of it to all men by ministers bearing its commission.

The Ordinances.

The ordinances of a Christian Church are Baptism and the Lord's Supper. Baptism is the immersion of professed believers in water, not in order to the remission of sins, but to declare their death to sin and freedom from sin, 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 be administered by her officers to those who are qualified to receive them.

Participation in the Lord's Supper.

Participation in the Lord's Supper should be confined to the membership of each local church, or to those members of other churches specifically invited by it—their faith in Christ being avouched as correct. The upper, no more than baptism, may be administered by ministers to those whom they deem qualified.

The Lord's Day.

The first day of the week is to be observed as the Lord's day, or Christian Sabbath. It is a day of rest, and of religious observance. There will be a resurrection of the dead, and the living saints will be changed moment, and caught up to meet the Lord in the air, to appear with him at his judgment and punishment of unrepentant sinners.

The Millennium.

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

The Heaven of the Saints.

After this earth shall have been purified, and the new heavens and new earth have been fashioned and prepared, the saints will descend out of heaven, and with him will dwell eternally, and all things will be new.

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

Old Series—Vol. XXXI.

MEMPHIS, TENN., SATURDAY, SEPTEMBER 6, 1873.

New Series—Vol. VII, No. 1.

Memory's Wall.

Of all the beautiful pictures That hang on Memory's wall, Is one of a dim old forest, That seemeth best of all, Not for its gnarled oaks olden, Dark with the mistletoe; Not for the violets golden, That sprinkle the vale below; Not for the milk-white lilies, That lean from the fragrant hedge; Counting all day with the sunbeams, And stealing their golden edge; Not for the vines on the upland, Where the bright red berries rest; Nor the pink, nor the pale, sweet cowslip, It seemeth to me the best.

I once had a little brother, With eyes that were dark and deep— In the lap of that olden forest— He lieth in peace asleep; Light as the down of the thistle, Free as the winds that blow; We roved there the beautiful summer, The summers of long ago; But his feet on the hill grew weary, And one of the autumn eves I made for my little brother A bed of the yellow leaves.

Sweetly his pale arms folded My neck in a meek embrace; As the light of immortal beauty Silently covered his face; And when the arrows of fate Lodged in the trees tree bright, He fell, in his saint-like beauty, Asleep by the gates of light. Therefore, on Memory's wall, The good of the dim old forest, Seemeth best of all.

WHO ARE THE PRIMITIVE BAPTISTS?

THE MISSIONARY OF ANTI-MISSIONARIES.

ENGLISH BAPTISTS—SIXTEENTH CENTURY—ANABAPTISTS, FIRST BAPTIST CHURCHES, ETC.

Many and hard were the struggles for freedom of our ancestors—the British Baptists—and very great, indeed, were their sufferings on account of their opposition to the prevailing corruptions of the apostate church; and time and again have they been compelled to hide themselves from the severity of the persecuting powers, from which hiding places they would now and then come forth, only to be driven more furiously than ever into obscurity, during all of which times multitudes were made victims of the most cruel and horrifying deaths possible for the ingenuity of the most wicked men to invent, and all for the kingdom of heaven's sake. On the subject of conscience and civil rulers there has been an identity in the principles of all genuine Baptists of all ages and all countries. "The old Donatists used to say 'What have we to do with the Emperor? What business hath the Emperor with our religion? What have Bishops to do at court?' When in any age Baptists appear in despotical governments, they are seen struggling for liberty, and the end of the struggle is burning, brightness or freedom." And further, by the same author, "The Baptists all agree that the civil magistrate hath no right to give or enforce law in matters of religion and conscience" (Robinson's Hist. Bap., p. 423). The Roman Catholic hierarchy has always maintained opposite ground to the Baptists on this subject; and, indeed, so do the various sects that have from time to time separated from her, to the extent that they have more or less nearly approximated to the principles and spirit of their old Papal mother.

But we now approach a time in the history of the English Baptists when, although they were not relieved from persecution and fire and sword, they were not pursued with the same relentless fury. During the early part of the sixteenth century, Martin Luther, a German monk, and a man of very great celebrity, began his efforts to reform the Papal Church. He at first shook to its very center the reigning hierarchy. The attention of prelates was now turned to Luther and his opposition to Rome. For his benefit bulls were issued, councils were called, and to more successfully resist him, the vengeance of heaven was invoked by bishop and priest. All these things for the time detracted from the attention usually paid to the Baptists of that age, and especially the English Baptists, by the persecuting powers; and they began more publicly to disseminate their doctrines, and their converts multiplied. Another thing contributed greatly to the spread of Baptist principles in that day: The Reformation had disturbed and shook the minds of thinking persons. These, driven from the customs established by prescription, were led to the word of God as recommended by Luther, Tiedals and others. This word authorized immersion on a profession of faith, and thousands were added to their convictions. Beside the word of God, the many Baptists that passed out of Germany into Holland had silently and openly propagated their sentiments in various places" (Orchard's Hist., vol. ii, p. 223-note). This increase of Baptists was not only manifest in Germany, Holland and other parts of the continent, but also in England.

The name Anabaptists was given to our primitive brethren in England in the century. We have the following account of this event in the histories: "The Donatists examined at St Paul's in 1535 were simply named by Stowe and others, Hollanders. The convocation, in 1536, condemned the Donatists in expressed terms, Old Lollards, New Reformers and Anabaptists." (Crosby, I, pp. 33-6) "It is this year the reproachful epithet Anabaptist appears in English history, imported, we know, from the continental Reformation." (Orchard's Hist., vol. ii, p. 182) Mr. Crosby says: "The registers of London mention certain Dutchmen counted for Anabaptists, ten whereof were put to death, Anno Dom. 1533." (Hist. Bap., vol. i, p. 40) So that, at least as early as 1535, the Baptists of England were denominated Anabaptists, the object of which was to reproach them. This name had been given our fathers in other countries long before this, and so given because they universally rebaptized (or gave regular baptism to) all who came to them from other communions. But this subject will be treated more fully in another place.

Mr. Fuller, the historian of the Church of England, endeavored to show that Baptists had no existence in England prior to the time when he first found the name Anabaptist in the chronicles of that nation. I quote from Crosby's follows: "These Anabaptists, for the main," says Fuller, "are but Donatists developed; and this year (1535) their name first appears in our English chronicles." "This," Fuller calls the beginning of the Anabaptists in England; but is very much mistaken in this account, both as to their origin and their appearance in the English chronicles." (Crosby's Hist. Eng. Bap., vol. i, p. 39) Mr. Crosby then tells us of two companies of Anabaptists in England as early as 1535 and 1540. "Now both these were three years before Fuller begins his account of the foreign Anabaptists that came into England. But, because this we have mentioned instances of much longer standing as that of Waldensians, who held that the Lollards who were Wickliffe's followers in Scotland, and who in Norway did hold that children of believers are not to be sacramentally baptized. Agreeable to this is the account which Mr. Fox gives of some faithful Christians who were burnt at Norwich about the year 1428. There were about 120 of this opinion, three whereof were burnt alive. These were martyrs of the Anabaptist opinion in England, above a hundred years before Mr. Fuller's date of their beginning." (Crosby, vol. i, pp. 41, 42)

Let the reader remember the references in former numbers to Waldensian Baptists, Anabaptists, who came into England from Holland and other countries, some as early as the year 1089. And also those primitive saints found in Cornwall and on the border of Wales in 902, who had adhered to the faith of the Baptists who inhabited Britain before the coming of Austin in 600. We say these ought not to be forgotten, for they are our brethren of a very dark period in the history of our religion, and the glimpses we have of those persecuted and secluded Baptists have been afforded us by our enemies. We must pass now to a period of time when the Baptist principles gained a more permanent footing in England than, perhaps, they had at any former period.

"That the Baptists were very numerous at this time is without controversy, and, no doubt, many of the martyrs in Queen Mary's days were such, though historians seem to be silent with respect to the opinion of the martyrs about baptism." (Crosby, vol. i, p. 63)

From what has been heretofore said in this number, let it not be inferred that the Baptists of England escaped persecution during this century. The time had come, in the providence of God, when true evangelical principles should be more extensively received than ever before, yet the bloody hand of persecution was laid heavily upon the defenders of them, and at several different periods during this century their sufferings were great. The Church of England seemed often to become really envious at the prosperity of the Baptists, and, through the influence of the clergy, laws were enacted by Parliament for their suppression, but the time had come when some began to believe that the more the Baptists were persecuted the more they prospered. About the close of this century Queen Elizabeth by proclamation commanded all Anabaptists and other heretics to depart out of the land, whether they were natives or foreigners, under penalty of imprisonment or loss of goods; and for a time the Baptists were compelled to hide themselves or flee into other countries.

Another effect of no little interest usually connected with this century by historians is the origin of the first Baptist churches in England.

This is not a settled question among even Baptist historians. Some of them tell us that the Baptists began to form distinct societies as late as 1533, and others put their origin at least half a century earlier. We find the following account in Crosby, vol. i, p. 147: "In the year 1533, the Baptists who had hitherto been intermingled among other Protestant Dissenters, without distinction, and so consequently shared with the Puritans in all the persecutions of those times, began now to separate themselves, and form distinct societies or those of their own persuasion. Concerning the first of which, I find the following account collected from a manuscript of Mr. William K. M. 'Mr. Crosby seems to have forgotten what he said in another place in the volume of his history. When summing up what Dr. Some had said concerning the Anabaptists of 1539, he says 'He,' Dr. Some, 'acknowledges that there were several Anabaptist conventicles in London and other places—that some of this sort, as well as Papists, have been bred at our universities.' (Crosby's Hist. Eng. Bap., vol. i, p. 77) Says Mr. Orchard: 'In 1573 the Baptists were numerous; they left the parish church and began to form themselves into distinct societies. Norwich is mentioned as being infested with Anabaptists.' (Neal and Fielwin in Orchard's Hist. Eng. Bap., p. 223.)

Mr. Ivimey alludes to the testimony of Dr. Some concerning the churches in London in 1580, and says further: 'It is thought that the General Baptist Church at Canterbury has existed for 250 years'—this was written in 1811—'It is also said that the church in Eyrethorn, in the same county, has been founded more than 230 years, and that pastors of the name of John Knott served it during 200 years of that period.' (Ivimey's Hist. Eng. Bap., vol. i, p. 138) The church in Canterbury, according to the above, was formed in 1561, and the one in Eyrethorn in 1581.

Meers, Crosby, Orchard, and Ivimey were aiming, of course, to give the origin of the first Baptist churches in England, according to the statements of church historians of those times, none of whom were Baptists. Few, if any of them, had a proper conception of what constituted a gospel church. Their idea of a church was a great ecclesiastical hierarchy—something like the Papal Church or the Church of England. That a gospel church is 'a local assembly of baptized believers who meet together to worship God and observe the ordinances of Christ,' is something of which they never dreamed. So far as churches among primitive English Baptists are concerned, wherever we have, in these papers, found a people holding to and defending the Baptist faith, whether prior to the coming of Austin in A. D. 600, or at the subjugation of Wales in 902, or any age anterior to the time of which we write (the 16th century), and wherever we find the said people coming together to worship God, whether in the thickets or secluded caverns in the mountains, there we find and have found Baptist churches.

(To be continued.)

Wright City, Mo., 1873. R. S. DEXON.

Union University.

EDITHA BARRIS.—I am happy to inform your readers that the endowment is still looking up. At a meeting just held with the Fellowship Church, near this place, in addition to the baptism of six willing subjects, I have the privilege to report \$300 in bonds, and ten thousand dollars in the shape of a will, available at the death of Bro. G. W. Woolen. This is a move in the right direction. Bro. W. had a lawyer to draw up the papers—had them duplicated, and deposited for safe keeping. This is a noble and commendable example—one worthy the imitation of others. We shall hope to see it imitated soon. Others, we think, have been waiting for "the ice to be broken," and ten thousand is a good start; so come on, brethren and friends of the University, let us hear from you. Why should not your deeds live after you? Why should they not follow after to the judgment? "Some men's deeds go before to judgment, and others follow after"—why should not yours? Abel being dead (nearly 6000 years) yet speaketh. Why should not you speak to generations, yet unborn, long after you have gone to your "rest"? Samuel did more in his death than he had done in all his life. May not many of you do this? The endowment figures now reach twenty three thousand six hundred dollars. We are confident that full success in this endowment enterprise is simply a question of time and effort. There are many difficulties in the way, but we believe God is in it, and, if so, it is bound to go. We are expecting a full school next session. The prospects justify the expectation.

The college building is now undergoing a course of repairs. The General Association of Middle Tennessee and North Alabama meets at Columbia next October (4th Sabbath). Some effort was made to change the place of meeting, but failed. We hope all the members of the Baptist Education Society of Tennessee will remember that this is the stated time for them to meet, and be sure to come. Respectfully, M. V. NORRIS, Agent, Murfreesboro, Tenn., August 23, 1873.

Concord Association.

We were permitted to attend a most delightful meeting of this body at Eagleville, Tenn. The meeting was opened on Friday by a most excellent discourse by Rev. Charles Manly, D. D., of Murfreesboro, Tenn. There were present visiting brethren Revs. A. D. Kimbrough, T. G. Jones, D. D., J. M. Phillips and W. W. Arnold. The Association was organized by the election of Mr. Manly, Moderator; and Rev. W. G. James, Clerk. The meeting being with one of the remote churches of the Association, and sickness being so prevalent throughout the country, there was not so large an attendance of delegates as usual on the meetings of this body. This feature was observed by old Father Kimbrough, who in his prayer, at the close of the first day's session, in his own peculiar manner, prayed

the Lord "that henceforth the churches of this Association might not be so lazy as not to send delegates to its meetings," much to the amusement as well as edification of all present.

The organization being effected, committees being appointed, the Association entered out on the dispatch of the business before it with a vigor and directness that is unusual to such meetings. No undue haste was manifested in pushing measures through, it is true, but at the same time little opportunity was afforded for the "vagas letting" that is usual on such occasions. Ample time was afforded on each measure that came before the body for deliberation and a full discussion of its merits, but all the speeches were characterized by point, brevity, and an earnest desire to reach a proper conclusion, and, instead of retarding, accelerated the dispatch of business.

Resolutions warmly supporting the endowment of Union University were discussed and adopted, thus evincing a perfect unanimity of feeling in this Association toward the liberal measures which have been adopted for sustaining and enlarging our school. Bro. Noffsinger was there, and made one of his telling speeches in behalf of the college, the result of which was a liberal collection in cash, and several bonds for the endowment fund.

Resolutions commendatory of the Baptist as the organ of the Association, and endorsing the endowment of the Publication Society, at Memphis, were earnestly discussed and unanimously adopted. The feeling in behalf of the Publication Society was of the best character, bespeaking a most lively interest in its success. A resolution was passed requesting the brethren to give liberally to this object, and commending it to the most enlarged liberality of all the churches of the State.

Rev. A. D. Phillips, missionary evangelist and general agent of the General Association, having spent, preached a missionary sermon on Sunday night, and made an appeal for aid to his object, resulting, as we learn, in a liberal contribution.

The body seems to have done little during the past year in the domestic mission work in their own hands. They still retain Franklin, Tenn., as their missionary point, and Rev. J. H. Jordan as their missionary. This is a destitute field, and calls for their most liberal contributions to the support of Bro. Jordan.

One other feature of this meeting, and we must close this hurried communication. We mean the devotional feature. It was in fact a religious body, the devotional feature being its most prominent characteristic. Preaching was had each day at 11 o'clock, at which time the Association suspended its business, as well also at night. The sermons delivered were excellent throughout, full of Christ, and delivered with much earnestness and pathos. The effect of these exercises was most excellent, and as a result there was throughout the meeting the best of feeling and the greatest unanimity of sentiment.

After the close of the Association we remained several days in the community and preached day and night to the church—the church of our old charge. The attendance on these meetings was exceedingly encouraging, and when we left many signs of a glorious revival were apparent. The church is now under the pastoral care of Bro. J. M. Walters, a student of Union University and a young man of fine promise in the ministry. The church, though small in numbers, possesses a highly interesting membership, composed of the best families of the community, all of whom are intelligent, pious and exemplary. They ought to have a settled pastor in their midst, and we trust that the Lord will so enlarge their liberality in the support of the ministry that they will soon call and sustain one. We believe they are able to do, if they would make the effort. May the Lord abundantly bless them.

Hartsville, Tennessee, 1873.

Letter from Mobile, Ala.

ED. BAPTIST.—Broad Street Church, which has been without a pastor since the 1st of April, has recently extended a hearty call to Bro. J. H. Curry, of Union Springs, Ala. Bro. Curry has accepted the call, but may not be able to commence his pastorate here until first of January, as his present engagement does not expire till then. We pray that Providence may prepare the way for his earlier coming, and that he may come in the fullness of the gospel of Christ. I know, Bro. Editor, you will rejoice with us, if, under his lead, the God of Israel shall make us a happy people, to hold up a true and winning light in this wicked city.

I understand our former pastor, Bro. Warren, has left Mobile and returned to Maryland—I cannot give his address. God bless him wherever he is, and confirm his labors with the outpouring of the Holy Spirit. What is it to deny Jesus? Seem to me a great many Christians of the day deny him in a great many ways. We have a good deacon in our town who thinks when one Baptist meets another on the street, or in a change, and greets him as "Mister" instead of "Brother," that is a denial of Jesus! That may or may not be so, but think I am much more reprehensible denial of him recently in the publication of a Union Sunday School Teacher periodical. On the Supervising Committee is a brother Baptist

of Illinois, and I was surprised, when discussing the baptism of the Savior, to have been sanctioned the remark that "that mode was not important." The idea of teaching little children that an act and command of Jesus was unimportant, by a Baptist, was marked denial of the Savior. I can conceive how one placed in an association of Pedobaptists might refer such a question to the teachers of each school, but such a disposition of it is in the highest degree objectionable. One is forfeiting his allegiance to the Savior for an ideal charity which finds no place in the word of God. The highest evidences of love as furnished by the Scriptures is unswerving obedience. "Resisting sinners" so often cause denial of the Savior.

Some of our Baptist people have undertaken a missionary society, the object of which is to cultivate and increase the missionary feeling in our midst. Two Sabbaths since we had a second public meeting to discuss mission interests. Oh, that our people would talk more of missionaries and mission interests around the hearthstone. Then our Boards will receive better collections, and our missions prosper. M. G. HENSON, Mobile, Ala., August 23, 1873.

Masonry.

DEAR BRO. GRAVES.—I notice in the last issue of THE BAPTIST that you propose to limit the controversy on Masonry to "Masonic disputations." I am truly glad of this, for I know it will now cease. Masons do not propose to discuss the relative merits of the order through the newspapers, &c. I am sorry that any brother Mason ever replied in vindication of the order. If the children of darkness desire to help reproach and contumely upon an institution of which they know nothing, it is a free country and the privilege is theirs. Masons are not drumming up volunteers to join them, nor does the reproach of the uninitiated interfere with their work. All intelligent Masons are aware of the fact that the order is too popular already, and we do not propose to become any more so by a newspaper controversy with Antimasons. Persons desiring light on Masonry can by a careful perusal of our books learn more than through a newspaper, and as much as any one can know unless he be initiated into the mysteries of the order. Baptists were other and weightier work for the exercise of their pens and brains. G. H. FAUPEL.

West Tennessee Ministerial Institute.

The Committee, at its recent meeting, selected the following subjects and lecturers for the initial course of what is designed to be a popular series of lectures upon Theology, Ecclesiastical History and Church Policy, for the benefit of the ministers of West Tennessee and elsewhere, who have not had the advantage of theological instruction, and for the more thorough indoctrination of our membership. The brethren selected will lay the convention and the denomination of West Tennessee under peculiar obligations if they will consent to deliver before the Institute a written lecture upon the subject designated. The design is to publish the lectures in a volume or a series of volumes. The design in originating this Institute is to get up a series of lectures that shall not only be profitable to those who may see fit to attend upon them, but that shall be worthy of being published in a series of volumes for the benefit of the rising ministry of the West and the reading portion of our vast membership.

SUBJECTS AND LECTURERS.

1. The Inspiration of the Scriptures—Ed. S. Landrum, D. D., Memphis, Tenn.
2. The Trinity—Prof. S. Baker, D. D., Russellville, Ky.
3. The Person of Christ—Ed. T. G. Jones, D. D., Nashville, Tenn.
4. The Miracles of Christ—Ed. Griffin, D. D., Milan, Tenn.
5. The Atonement—Ed. C. Manly, D. D., President Union University, Murfreesboro, Tenn.
6. The Ministry of the Spirit—Ed. G. A. Lofton, Memphis, Tenn.

The West Tennessee Convention meets with the Baptist Church at Brownsville, Tenn., on Friday before the first Sabbath in November next, and the Institute will meet for organization on the Thursday night before, when the first lecture will be delivered. Every Baptist minister in West Tennessee is most earnestly invited and urged to be present and aid in the organization and avail himself of the advantages of the Institute.

J. B. GRAVES, Secy.

M. H. HARRIS, Com.

W. P. BORD, Secy.

G. O. COOPER, Secy.

To the Baptist Associations.

The Domestic and Indian Mission and Sunday School Board at Marion, Ala., earnestly requests all the Associations that meet this year, to adopt and endeavor to carry out the plan in Sunday-school organization, approved by the Convention at Mobile. The Clerk of each Association is requested to see that the meeting report is made, and the report made to the Board. \$1.00—Five BAPTIST to any five months for \$

ADVERTISING RATES.			
TO ADVERTISERS.—This is the copy and only Baptist paper published in the Four Great States of Tennessee, Mississippi, Alabama and Georgia. The circulation is the largest of any Baptist or religious paper in the South at present. Only a few papers are allowed to display free-class advertisements, and only those willing to pay our rates. No deviation in any case.			
SPACE.	1st Class.	2nd Class.	3rd Class.
1 Square	\$3.00	\$2.00	\$1.00
2 " "	5.00	3.00	1.50
3 " "	7.00	4.00	2.00
4 " "	9.00	5.00	2.50
5 " "	11.00	6.00	3.00
6 " "	13.00	7.00	3.50
7 " "	15.00	8.00	4.00
8 " "	17.00	9.00	4.50
9 " "	19.00	10.00	5.00
10 " "	21.00	11.00	5.50
11 " "	23.00	12.00	6.00
12 " "	25.00	13.00	6.50
13 " "	27.00	14.00	7.00
14 " "	29.00	15.00	7.50
15 " "	31.00	16.00	8.00
16 " "	33.00	17.00	8.50
17 " "	35.00	18.00	9.00
18 " "	37.00	19.00	9.50
19 " "	39.00	20.00	10.00
20 " "	41.00	21.00	10.50

BAPTIST COBBLERS.

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

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

Since nothing is 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 official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite these teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be and construe the action on our part to a recognition of their claims, and thus confirm their followers in error.

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

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.

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

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 decide to the churches, or to demand support for any project or scheme which may originate, but may only recommend, advise and urge its performance of duty in subsequence 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 herself until she repents. This is no interference with her internal regulation.

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

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

AXIOMS.

1. The unimmersed bodies of Christians are churches, and are as privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.

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

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

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

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

6. An unconstitutional or disorderly majority cannot excommunicate 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 follow our peculiar mission, which is, to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

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

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

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

6. To evangelize the nations to the church through the delegate her authority or body as a Board outside of the church, and for the purpose of promoting this policy this

Louisiana Department.

Resolved, That we at present accept the Baptist as our State organ on the following conditions: viz:

1. A reasonable portion of the paper shall be allowed to represent our local interests.

2. That the Ministers and other Baptists of the State be invited to write for said paper.

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

Resolved, furthermore, that the ability with which the Baptist has heretofore been conducted, its uncompromising defense of sound gospel principles and literary merits, commend it to the denomination as one of the best living exponents of Baptist faith.—Louisiana State Convention.

MARIA LOCKHART.

MRS. VIOLET JACKSON.

CHAPTER I.

"Please, ma'am, will you buy a bit of lace?"

The speaker was a little girl over whose head scarce ten summers had passed. She was a fragile creature, with large, melting blue eyes, that ever seemed filled with tears, which were shaded by long, dark, drooping lashes, whose mission, it seemed, was to hide the weeping violets beneath.

A lady, with large, languid, brown eyes, dressed in a crimson cashmere robe, sat in an easy chair, poring over a recent novel—the thrilling story of a lady and her lover lost at sea. Her dainty feet, half hid by velvet slippers, rested on a softly-cushioned foot-stool, while she was gazing first at the cheerful fire, then on the brighter roses and lilies of her carpet. All of her surroundings indicated luxurious ease; the handsomely-furnished room, handsome pictures, both from the Old and the New World, a choice collection of volumes, which lay concealed in rich and showy bindings, while suspended between the half-parted crimson curtains were hanging baskets, with drooping vines almost touching the floor. For an hour past she had scarce looked out, and was all unconscious of the fast-falling snow, or of the low, deep howling of the winter's wind, till aroused by the little shivering speaker, who had quietly ushered into her presence, thus breaking her beautiful dream.

"A bit of lace? Come here and warm your hands while I look at it," said the beautiful Maria Lockhart.

"Thank you, miss, but mother said I must not intrude on the ladies who live in the fine mansions, that they will think me an impertinent little pauper. I got lost, the wind blew so, and the snow fell so fast, I lost my way at one of the cross-roads."

I never was on this street before; and, indeed, miss, I am not a pauper or a beggar, she continued, hurriedly, as if afraid of being forced out into the storm for seeming impertinence.

"Come close to the fire, poor little frozen lamb, come close," said Maria.

Timidly the frail, trembling form crept up to the side of Maria, the beautiful belle, one of New Orleans' brightest stars and queens of society.

"Come," she continued, "tell me why you fear I will put you out as a little pauper."

"Sometimes the fine ladies call me a pauper, and tell me to go away, then when I tell mother, she cries, oh, so much, and says something about her beautiful home in Mobile; and it makes my heart hurt to see her cry so."

"Come," said Maria again, "sit on my foot-stool, and as you warm, tell me all about your mother while I look at your lace."

As if gaining confidence, the child told the offered seat; gazing straight and earnestly into Maria's eyes, she met a kindly look that she had never before seen in any fine lady's eyes.

"My name is Alice, and we—mother and I—live on — street, in a small cottage. We are all now, since papa went to the war, and was killed. We had a grandma then, but she died, too; but we are all. Our pretty home in Mobile was taken from us after papa died; then mother sold her piano and jewels, came to this city, bought the cottage, and now makes lace to buy us food and clothes."

All this the child told without any interruption, as though it was an old, old story, that she knew so well.

"Has your mother no other means of support?" asked Maria.

"Yes, ma'am, she gives one little girl music lessons; she has her guitar left, and it is all."

Maria now let fall the lace, forgetting all save little Alice.

"Not quite ten," she asked.

"How old are you?" she asked.

"And your mother—is she—"

"Old? Oh, no, ma'am; she is a sweet, pretty lady, like yourself, only she has not rosy cheeks all the time; but her eyes are so bright, and she looks so sad. Sometimes she coughs so much I am afraid she will not live long. They said she would die with the leaves, but God has still spared her, for she is all I have, and I ask him every night not to take her away."

"You ask God?" said the astonished Maria.

"Oh, yes, ma'am, mother taught me to ask him for everything I want a long time ago, when we had a pretty home, and servants, and fine dresses, and carriages; and I had so many dolls and toys, and my black mammy, whom I loved so much. It was then we, mother and I, used to kneel down and ask God to bring back my papa to us. But God took him away, and mamma says he does all things well, and that we must not murmur at his work, and if we are good he will take us up to heaven when we die."

Still the storm raged without, and thicker and faster fell the snow. Little Alice had finished her story, and sat at Maria's feet, and again the beautiful belle felt to dreaming; and of what? Of life. Though reared in the city, where we meet life in every phase; where the rich and the poor alike walk the same busy street; where the millionaire and the beggar meet face to face; yet this child of fortune, reared 'mid all the luxuries that wealth can give, had never known life thus far 'mid gayeties and pleasures, in the busy whirl of fashionable

society; and she had never before her, for the first time, sat a little, poverty-stricken, sorrow-stricken one. On she had while the gloomy hours of evening away, reading just such stories as this little Alice had told; but as she read, she had been for a moment moved almost to tears (for Maria had a kind and sympathetic heart), but in a moment had thrown her book aside, as only a story, to while away the hours when there was no company, no parties, no theater, or opera to attend. But here was a story of real life. Meantime little Alice, worn and weary, had fallen asleep; and in the beautiful room she slept, forgetting all her cares and poverty. Still Maria watched her, the beautiful, innocent child, with her long, sunny curls falling around her brow and neck, her little crimson hood pushed back from her face.

When the storm ceased to rage and night drew near, Maria called to the little sleeper, folding her large shawl close around her, then fastening her hood, took from her purse some bills and gave her for the lace, then bade her good by, with the promise that she would come again.

Days and weeks passed, and yet Maria heard nothing of the little Alice. Some how of late she had thought much of this little wanderer—of her words, "I pray to God for what I want. The busy winter passed, and yet she had not enjoyed the usual round of pleasures, true, she had never been found among the pleasure seekers, but they had failed to give the joy they once gave. Sometimes she would chide herself for giving away to such melancholy feelings, and sometimes she wished she had never seen Alice. Her gilded surroundings only grew to be gilded misery. Even her much-loved father, whose gentle tones could soothe her troubled heart, whose every chord thrilled her soul with joy, it now had lost its power.

The long, cold, dreary winter had quite passed, and bright, flower-laden spring came tripping, with her roses, and, and rose, geranium and sweet-breathed heliotrope were all vying for the "Floral Throne."

The air was soft and balmy, and all nature was bright and joyous. As the trees and vines had put on their fresh spring dress, so the gay city belles were decked in their gay spring costumes, and though Maria had for the first time, been thinking of life and death, had felt some remorse for the aimless, butterfly life she was leading, now, as the spring approached, her outfit, her expected resort to the country during the hot and unhealthy season, occupied her mind. It was now that Alice, the little lace girl, appeared. Again she told Maria how her mother was fading away, and of her sad and lonely life, how that she could only work a portion of each day, that she had given up the music school, and she could only sing a few of the sweet old songs she used to love, but which Alice said now made her cry. This time Maria sent a servant with a basket of nice things for Alice's mother; she also gave orders to her dress-maker to have ready some calico dresses and white aprons, also a neat little straw hat for the child.

In a few days Maria started in search of the invalid's home. After a long walk she found the street, and then the cottage, which was shut out from the busy city by the friendly clematis, which stretches out its tendrils through every nook and corner in search of something sturdy to cling to. She entered the cottage home—a sweet place for quiet. The surroundings were plain, but in everything, the arrangement of the simple furniture, the snowy pillow-cases, the few pictures and books, the dainty curtains, the few jars of rare flowers, all showed that a tasteful hand touched them, and had given each fold its proper place, and the drooping curtain its grace. The invalid was pale and thin, was reclining on a couch, reading from her Bible to Alice. It was with tearful eyes and a pressure of the hand she bade the beautiful girl be seated.

(To be continued.)

Letter from Moreauville.

BRO. GRAVES—Since our State Convention I have been engaged in protracted meetings in the Louisiana Association, spent several days before and after the fourth Lord's day in July with the church at Big Canoe; result, 10 additions, 13 by baptism. There being a surplus of preachers, I was sent off before the meeting closed to meet with the Coulee Croche Church, about twenty miles south of Opelousas. Meeting commenced on Saturday before first Lord's day, instant, and closed Thursday following. We had a good time. Three were added by baptism.

Eld. A. Stagg was with me the last of the meeting. He is our French missionary; and most of this section is under Catholic influence, and he is causing quite a stir among them. Several of the Creoles of Grande Prairie have renounced their Catholic faith, and wish to join the Baptist Church. This caused the priest at Washington, La., to give notice that he would be at Bro. Stagg's next appointment, first Lord's day, inst., and then and there demolish him. The place of meeting was a private house. A large crowd assembled early, and with them the priest, who soon proposed to preach, and let the people go. The lady of the house told him it was Mr. Stagg's appointment, and that he must wait till Mr. Stagg had preached, and then he could talk to the people.

In due time Eld. Stagg came, and after preaching, was told by the priest that he wished to preach from the same text. No objection being made, the priest commenced by expressing his Christian regard, etc., and said that all Stagg had said was from the word of God, in defense of which he would have his throat cut; that the people were Catholic, and did not need a Baptist to come there to tell them so; and then came all the abuse that he could command against the Baptists, and closed by saying "that the Roman Catholic Church was the Church of

Christ," and that he challenged discussion. Bro. Stagg rose up to accept the challenge, but the priest would not suffer him to talk. Finally Bro. S. insisted on being heard, and told the priest that he must be drunk, and that he was not in earnest about the discussion, or he would listen to him, and let him accept his proposition. The priest then told him to say on. Bro. S. proposed to hold the discussion in the Catholic Church in Washington, but the priest would not suffer him to enter the church, but would meet him in the school house in Washington, and then there affirm the Roman Catholic Church to be the Church of Christ. Stagg denies. Time, second Lord's day in September next. The priest then called in all good Catholics to leave the house, and most of the congregation followed him out. The Christian department of Eld. Stagg won the applause of all present.

Moreauville, La., August 14, 1873.

BRO. GRAVES—Oliver Simmons, in your issue of the 10th ultimo, has hit the nail on the head and driven it up, this is certainly in the right direction. I have heard one Baptist say that stock in the Southern Baptist Publication Society cannot be collected by law. How many others are of the same opinion I don't know. Your correspondent, Simmons, hints at this sentiment, but I think he stops too short, he should have informed such as are holding payment on that account, that the Baptist statute book would not allow them to resort to the unjust judges to settle those matters, but that the Baptist court was the church, to which parties could and ought to carry such law suits. Oh, is it not a burning shame that men, whose names are on the church rolls, will resort to such infamous subterfuges to try and throw off obligations as binding as ever man took on him. The weekly list in the Louisiana Department is a shame to those whose names are therein made public, and though I dislike to look on it, you are right in renewing each week, maybe so they may become ashamed to see their names standing. Notwithstanding the tardiness of the present stockholders, I believe others will come to your relief, and that the Society will be a success. May God bless the enterprise, and bless the indefatigable general agent. Yours truly, R. H. BURNETT.

REMARKS.—We admire the principle of our Bro. Burnett, and while there are quite a number in Louisiana who have not met their promises, yet we know many of them, and believe they will pay this fall in time. If they are able and do not, it will be Bro. B. says, be a burning shame to them. We did not ask them to give a bond, and requested only those to sign who intended to pay, and relying upon their honor, we went forward and made the purchase. We will not believe that they will now enroll themselves as the hinderers and not the helpers of the work. We will publish all who are behind the last week in December next.

Thoughts in the Saddle.—No. 2.

What use is a saddle, be it ever so fine and costly, or plain and worn, without a horse? But a good riding horse, gentle, well-gaited, and attached to his master, is to the one who rides a blessing. Is it strange that a man's attachment to his horse will become very strong? How often have I heard travelers say, "I can do on next to nothing, but my horse must have plenty to eat." Now to own a good horse, and said animal a friend from a dear friend and sister in the Lord, is to be appreciated. Preachers usually have a hard life in this world, but let them be too much discouraged, the Father has provided friends who are able and willing to comfort and cheer their hearts. God has blessed me with several such friends. May my heart be thankful May God bless and reward all who have been kind to me.

Riding by a house—once upon a time, I heard the voice of merriment. The occupants were "merry as a marriage bell," judging from the tones of laughter. The words of the psalmist came to mind: "The voice of rejoicing and salvation is in the tabernacle of the righteous." From the tones of the voices we judge of the emotions of the heart. I have passed by houses and heard the voice of lamentation perhaps some Rachel weeping for her child, and refusing comfort, because the child is not.

The voice of "rejoicing and salvation" may be heard in songs of praise to God, and also in prayer, for "adoration and thanksgiving" are parts of prayer. In how few houses, comparatively, is the voice of "praise and prayer" ever heard. How few parents call their children together, and with them "bow down and worship God."

Kidding at night, I once passed a house and heard the voice of prayer—family prayer. It was a welcome sound. Is it not strange that so few of our brethren can pray in their families and in public? They can transact business, talk politics, make speeches, plead law, and I know not how much more, but they cannot pray. You might ride close by their houses a hundred nights and yet never hear the voice of prayer ascending to their God and Father.

Baxter has some stirring words on this subject: "Though they are commanded to pray without ceasing, and to pray always, yet they will neither pray constantly in their families nor in secret. Though Daniel would rather be cast to the lions than forbear praying three times a day in his house, where his enemies might hear him, yet some will rather venture to be an eternal prey to Satan, the roaring lion, than thus seek their own safety; or their cold and heartless prayers invite God to a denial; for among men it is taken for granted that he who asks but lightly and seldom, cares not much for what he asks. They judge themselves unworthy of heaven, who think it not worth their more constant and earnest re-

quests. If every door was marked where families do not, morning and evening, earnestly seek the Lord in prayer, and his wrath were poured out upon such prayerless families, our towns would be as places overthrown by the plague, the people being dead within, and the mark of judgment without. I fear where one house would escape, ten would be marked out for death, and the very doors, as it were, cry, 'Lord, have mercy on us,' because the people would not pray themselves.' (The Saints' Rest, pp. 183, 184.) T. L.

A Little Inconsistent.

To denounce a certain course of conduct, and then to follow that very course yourself. What is it that does this? There are many of us. For instance, a brother is unmercifully opposed to the *Religious Herald*. "It is unsound—a tawdry of Northern concerns," yet that very same brother takes the *Religious Herald*. He is ready to advise others not to take it, and meets any argument for it, on account of its merits as a family paper, by quoting that old saw, "Vice is a monster, etc. He don't see that he is liable to contamination as others are. Oh, no, he must take the *Herald*, to see what's in it; as if anybody ever took a paper for any other reason. Let us rally to the support of our own paper, let us make it efficient, influential in every way possible. Let us rally to it, for it works for it, and stand for it. Let the arguments we bring against the *Herald*, or any other unsound paper, are overthrown if we directly against our own condemnation, are ourselves among its money-supporters, its subscribers. If you talk against a thing, don't pay your money to build it up.

The Use of Spirituous Liquors.

BRO. GRAVES—I notice in THE BAPTIST of August 9th a communication upon the above subject, from D. W. Morris, Caldwell, Tex. I understand the writer, he takes the position that the Bible justifies "moderate drink drinking." He refers us to different passages of Scripture to sustain his position, a few of which I wish to notice.

Paul tells Timothy to use a little wine for his stomach's sake and his often infirmities. This is just such advice as advocates of total abstinence from intoxicating drinks would give now when necessary. To sustain drinking Mr. Morris refers to Psalms xxiii.

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over." Well, I have often found delight in this precious twenty-third Psalm, but never before did it occur to my mind that any one thought the table spoken of here was a "whisky table," or the cup here spoken of a cup running over with whisky. Verily, if this is the best that can be done, moderate drinkers are driven to a desperate strait!

He refers to Proverbs xxii 6, 7. "Give strong drink unto him that is ready to perish," etc. Does this justify moderate drinking? drinking whisky as a beverage? The physician finds a patient sinking, "ready to perish," and to revive him gives him strong drink, and of course Mr. Morris feels incumbent on the moderate, habitual use of "strong drink."

The physician finds another patient with a diseased liver, and to restore it to its healthy condition gives calomel; consequently Mr. M. will use calomel in broken doses constantly while he lives. To give temporary relief in acute pain, an opiate is given, and the logic of our Texas correspondent would lead us to fall into the harmless (?) habit of eating opium regularly.

This is enough for the present. The writer referred to, wishes to hear from able pens than his. He doubtless can wield an able pen, but he has selected a bad subject, and artists tell us we can't draw a first-class picture from a poor subject.

One thought more. Suppose this generation should be convinced that drank drinking is a miserable, what is to be gained by it? As certain as the sun shines to-day, so certain will every future drunkard be drawn from the ranks of to-day's moderate drink-drinkers.

Let others do as they will, but as for me and my house, we will, by God's help, avoid that army. I have no unkind feeling toward the writer in question. He may be a Baptist, but if he should gain the victory in the cause which he advocates, I envy not his success. G. W. HARTSFIELD.

Mansfield, La., August 18, 1873.

Grand Cane Association.

Meets on Saturday before the first Sabbath in October, 1873, with the church at Hazelwood, DeSoto parish, La., on the middle Shreveport road, nine miles from Mansfield, about same distance from Keachi. A Sunday-School Convention is to be organized at the same place on Friday, the day before the meeting of the Association.

G. W. HARTSFIELD.

Mansfield, La., August, 1873.

Where is W. H. F. Edwards?

The family of Eld. W. H. F. Edwards is in utter destitution; the wife and mother alarmingly ill; the family of wife and seven children are without the necessities of life, and ordered out of the house they now occupy, with brutal insults. They need the presence of their lawful protector, who should go to them immediately. (Eph. v. 25; 1 Tim. v. 8.) A FRIEND.

CONCERNING the sources of the supplies from which the Mormon Church are gathered, a missionary in Utah states that of the Mormons he found fifty-seven per cent. had belonged to the Church of England, eleven to the Methodist, and eight to Presbyterianism; only six per cent. had Mormon parents.

MEMPHIS, with sixty thousand inhabitants, has nine hundred and four places where liquor is sold, or one for about every sixty-six inhabitants.

Southern Baptist Publication Society.

OUR AGENT.

We have engaged this column for you this year. We want to do something for you. We cannot visit personally, and we offer you this opportunity to enroll your name among the founders of the Society. After you are enrolled you are not called upon to give, but you would in any other joint stock company. Any of you can sell or transfer your stock as you can any other stock. I expect that, when once in full operation, the Society will divide a dividend of thirty per cent. annually, in the form of annual, or twice a year, in the form of the Society. These you can use, sell, or order sold for you by the agent and receive interest in cash. The feature of this Society is, that it makes stockholder a distributor to the entire dividend.

READ THE TERMS.—Whenever a man 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 date from the 1st of April, in the quarters of the Society; and when the Society opens after he will receive the dividends in his publications to be sent himself. These he can sell if he does not use.

Let every one pay one-half at least, and the other half if he can, during the month of March, to secure a dividend in a house to work in.

CONSTITUTION.

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

ART. 2. The object of this Society is to promote evangelical religion by the Printing Press and Colportage.

MEMBERSHIP.

ART. 3. The sum of \$50, subscribed in, will constitute one member or stock in this Society, and entitle him to a vote of stock and a vote, personally or by proxy, at the annual meetings of the Society. It is specially provided that no one is allowed to represent by ballot more than one or to hold more than \$2500, except by permission of the Board of Managers, as provided. That each stockholder be promptly paid the dividend upon his share at the annual meetings of the Society, and that his stock be not transferred without the books of the Society as the stock of other company.

ART. 4. The Officers of this Society shall be: President, 14 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and 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; to elect its own officers and agents; to appoint its own Clerks and Secretaries; to appoint its own Committees; also, its Agents at large; fill any vacancy which may occur in the office of the Corresponding Secretary, Treasurer, or any other officer, by a two-thirds vote of the Board of Managers; assign the duties of the Corresponding Secretary; superintend all publications; establish Depositories; and in general, to watch over the interests and transact the business of the Society. Seven members of the Board of Managers shall constitute a quorum, who shall receive compensation for the time given to the Society.

ART. 6. The Treasurer shall give a cash account as the Board may require, shall be under the direction of the Board, and shall make an Annual Report to the Society.

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

ELIGIBILITY TO MEMBERSHIP AND OFFICE.

ART. 8. No Officer, Manager, Agent, or Clerk of the Society shall be eligible to or to vote in the election of the Board of Managers, except he be a member in standing in some regular Baptist Church, such a privilege being specially granted, and by a two-thirds vote of the Board of Managers.

ALTERATIONS OF THE CONSTITUTION.

ART. 9. Alterations of this Constitution may be made at an Annual Meeting, or at a meeting of two-thirds of the Board of Managers, or at a meeting of two-thirds of the members present.

OFFICERS FOR 1873.

J. B. GRAY, President.

W. W. Griffin, President.

J. F. Cook, Jr., President.

J. L. Reynolds, President.

J. D. Renfro, President.

J. M. Lusk, President.

J. W. Wood, President.

J. B. Gray, President.

J. W. Wood, President.

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J. W. Wood, President.

J. B. Gray, President.

J. W. Wood, President.

en **McMullen District** 1911

MAGNOLIA CHURCH KEVISED.

DEAR BRO. LOWMEY:—As our hearts always made glad by reading of the news in our sister churches, we presume many will rejoice with us when they what the Lord has done for his people this part of his vineyard. On Saturday fore the second Sabbath in August, hence our annual meeting in the house we asked for aid to build in our peak, which appeared in Tar Brimmer three months since. In the first place went to work prayerfully, wholly relying upon God to give us health and strength work, and the influence of his Spirit guide and direct us; and, thanks be to his holy name he has signally blessed us.

Our House has been finished all to complete, and painting. The good Lord us Breth James Nelson and W. E. T. to aid our worthy and acceptable brother J. K. Farish. Bro. Nelson did the greater portion of the preaching. The church revived, and sinners, old and young, to feel the need of a Savior, and called God's people to pray for them. Sixteen hundred Christ in baptism, eleven by and restoration, making twenty seven additions to our little church. Many anxious and inquiring souls are yet asking people to pray for them. Brethren, everywhere, pray especially for this church, that God, for Christ's sake, will yet add many more to his church here.

Our Sunday school is increasing in numbers and interest, and, thank God, a success whilst our weekly prayer-meeting seems be the lever by which we are lifted up. God be all the glory. Aid was liberally bestowed upon Bro. Nelson by both the church members and congregation at large for benefit of the Clinton theological school, that we had many more Nelson labor in the vast field that lies out before us all ripe unto harvest. J. A. NASH.

Eld. A. Ray.

DEAR BR. LOWMEY:—On Thursday, At 14th, the brethren and friends of Eld. Ray, who is so well known throughout (Tippah) Association as an acceptable minister of many years standing, and bold advocate of Bible truths, were summoned to attend his funeral services. Bro. Young Coldwater Association, was the officiating minister. Bro. Ray had him telegraphed for before his death, requesting Bro. Young to preach his funeral from 2 Tim. iv. "For I am now ready to be offered." Bro. Ray was aiming to preach from the if he had gotten well, but God in his wisdom called him home, and left us without a pastor. What is loss to us we feel is gain to Bro. Ray. We think a Bro. Ray could have spoken when Bro. Young was done that would have said, I am satisfied. It was of Bro. Young's master sermons—full feeling, full of the spirit, and for argument and truth we think it could not have been better. In his closing remarks he appealed to the sinner in the strongest argument ever heard. It made us feel and say to self, why don't they fall in love with Jesus? Bro. Young's visit among us though brief will be long remembered by all who heard him. May the Lord bless him, and who shall say to the good of the community.

W. L. SKINNER.

Huckersville, Miss., August 23d, 1878.

Associational Meetings in Mississippi.

Union Church, four miles east of Tupelo, Thursday before the second Sabbath in September.

Clinton, Pilgrims Rest Church, Friday before the second Sabbath in September.

Pearl River, Little Bahala, Lincoln County, Saturday before the second Sabbath in September.

Chickasaw, Amariah Church, near Corvise, Friday before the third Sabbath in September.

Mont. Pizah, County Line Church, shobs county, Saturday before the Lord's day in September.

Strong River, Hebron Church, Lawrence county, Saturday before the third Lord's day in September.

Fazoo, Central Church, Friday before the fourth Lord's day in September.

Union, Brushy Fork Church, Coahoma county, Saturday before the 4th Lord's day in September.

Tippah, Harmony Church, eight miles south of Middleton, on Ripley railroad, Friday before the fourth Sabbath in September.

Ozford, Eureka Church, Saturday before the first Sabbath in October.

Zion, Midway Church, ten miles south of Houston, Saturday before the first Lord's day in October.

Mississippi, Mt. Zion Church, Franklin county, Wednesday before the second Lord's day in October.

Talbotville, Liberty, Friday before the second Sabbath in October.

Central, Crystal Springs Church, Saturday before the second Lord's day in October.

Louisville, Providence, Winston county, Saturday before the second Sabbath in October.

Cold Water, New Hope Church, De Kalb county, Friday before the third Sabbath in October.

Abertown Baptist Association will meet at Shiloh Church, 11 miles west of Okolona, Friday before the 2d Lord's day in October.

Azzuzuko, New Hope Church, Saturday before the third Sabbath in October.

Fair River, Union Hall Church, Lincoln county, Saturday before the third Sabbath in October.

Chocoma, Shuqualak Church, Noxubee county, Saturday before the third Sabbath in October.

Harmony, Good Hope Church, Noxubee county, Saturday before the fourth Lord's day in October.

Bayou Cien, Hawk's Creek Church,

CONSTITUTION

The church of
stitution, a divine
affairs and perpe-
injure it, but it
popery began.
assumed new pow-
new rules laid
received, the ung-
will was exalted
Change followed
and as length the
the Church of
11-13: "The
E. 17, 18. Revela-

The question, I
importance: *What
to his churches?*
views on this sub-
differ in their
churches. The pa-
thom, and their re-

1. The Baptists
will that all chur-
verted *gratia*
propter to the
declined to receive
not that he was a
ascertained this
the church of
held at Barmen
to be "with them,
Jerusalem."—Ac-
bers, also, of the
—Romans 16
ans. 1.

[illegible]

regard it as Christ
 received to members
 of the New Testament
 of baptized believers
 on the day of Pentecost
 of 500, and they
 1841; see also, in
 churches are in this
 churches of God,"
 and his apostles.—1
 But in doing so
 churches: from the
 them; from the Pel
 another rise: the
 from all open com
 Pedobaptists, w
 being baptized at
 the apostles and fil
 believers should b
 received to members
 as given to his chi
 at side his laws; n
 new ones; but was
 ill things whatsoever
 xviii 20), and in
 his laws, "to obey
 us v. 29.
 III. Baptist church
 ill that all church
 members; that none
 others against thei

knowledge him. God is
John iv. 24); their
love, faith and obed-
Rom. vii. 12; Rom. vii.
siders unto God, as the
Rom. vi. 13.
service, they must be
2 Cor. vii. 12—made
Lord, and they to be
2 Cor. vii. 5.
But this voluntary
impulsion is used by man
to the end, in
by which mem-
is equally opposed
born infants by bap-
birth.

IV. Baptist church
quires *high activity*
members are spoken of
"ones," forming par-
which is devoted to
to be inste-
unruly warned,
the weak sup-
); those who re-
to

to weep, sympathized with the poor, and loved the lowly, as the apostle is to the Corinthians (i. 3); and to the Romans (i. 13); and to the Galatians (v. 10). In the members of the church, the dead members are not, nor can the living churches. The matter.

II. Baptist churches are not, that what is given with ready will, making a collection for them, the apostle says to the churches of Gal. vi. 10. First day of the week, him in store, as Gal. i. Cor. xvi. 1, 2.

This injunction shames this church member. And the first a willing mind, that a man hath; and is needful to make Church members of rich and

Christ.—2 Cor. viii. 7, "Ye have given," thus gave; and Paul says, "The State churches, and papal Rome." v. viii. 4.

VII. Baptist churches.—Paul says that all his church were "distinct from the world's apostasy."—John xxi. 19, "I will send thee only who have believed." On a professional basis, there is a visible distinction between the church and the world; but in fact, as Paul says, "In this rule, blends them together. The baptism which he converted connects the church and the apostate sinner."—IV. "Darkness?"—"What Belial? Wherefore?"—viii. 10, "Be ye separate from the unclean world." etc.—2 Cor. vi. 17, "Separate yourselves." It is clear that the design of Christianity is to distinguish the church to those who are faithful. To that extent, also, it separates the church from the apostate churches and the apostate,—"Ye, as the

house, a hol-
sacrifices, acc-
ist."—1 Peter ii. 5.

THE
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A FORM OF
The Sc
1. The Old and New
can by men divinely
Call and follow

man To seek larger

2 There is only one

He has revealed him-

The Son (or the Word) who has revealed himself as the same in respect to his distinctive there are also 21, 22, Jer. 1: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839,

disobedience, full from

morally defiled, and in his likeness, hence is no holiness, but evil; and all are exposed to death, and spiritual and eternal ruin. Gen. i. 27, 31; H. 13, 14; Rom. v. 12. Eph. i. 3. For

J. R. 2711 9 1 1 J. 100
S. 100

4. The only way of escape from the state of guilt and condemnation is the various suffering of Christ Jesus, who miraculously became man in our flesh, and whom we must receive by a propitiation through faith in His saving "so loved the world" only begotten Son, the

him should not rest

John 1: 14. Luke 1: 28, 30.
John 11: 12. The 11

own purpose and grace

The Preservat
5. Nothing can rep
om the love of God; i
the power of God

ivation, 'the sure and

ing true believers o
nuance of their attack
Christ till the close
Pet. I. v. John x. 27, 2
b. III. 14. Matt. xxiv. 12.
The Ch
7. A Church of Ch
association of persons
spirit baptized upon a

with Christ, and covenants

and keep the com-
vine Head. To his ch-
mitted the preserv-
purity, and the prom-
en by ministers bear-
Pet. II. v. Acts II. i. v.
The Ord.
8. The ordinances of

the immersion of r

...and is a prerequisite for the gospel, church membership at the Lord's table, and the sacraments belong to the church. They may only be administered by those who are deemed qualified to do so.

Participation in the

confined to the members of the church, or to those churches specifically invited, and walk being avouched. The supper, no more administered by ministers, they deem qualified.

Mass. III. 6. 12, xxviii 19,

et. 112. 2. Arte 11. 37. 52.

9. The first day of the week, or the Lord's day, or **the Resurrection** day. **There will be a resurrection of the righteous dead prior to the resurrection of the living** at a moment, and

ed in the air, to ap
ming and judgement

11. At the coming of
d destroy the nationa
d his people, take to h
d rule, and, sitting up
her, David, in Jeru
iest, will rule with

tions for one thousand

12. After this earth shall be consumed by fire, and the righteous shall have been revealed as a heavenly place for the redeemed. *Church*

with his saint
be with them

man he shall have
 ceptor to the Father,
 an ha conciliated
 fore an entered into
 ew. xxi. Cor. iv. 21. 22