

CHEAPEST... IS, HOES!! THIS HOSE, the Block... I KEEP NO POOR, WORTHLESS... SALES... & BROS... Taking, which will take... GOODS, T COST, MAN COST... DS REDUCED... rther Reduced... ANNELS... LY REDUCED... UCTION... should avail themselves of... & BROS... JEFFERSON... CELEBRATED: CHOPPER AND CHITAVANOR... Inter Attachment...

THE BAPTIST.  
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# THE BAPTIST.

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.  
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3 Sq.	5.00	3.50	2.50	1.75	1.25	90c	70c	55c	45c	30c	20c	10c
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A FORM 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 unrevealed things is in the sight of God as the sin of rebellion and witchcraft. The New Testament is the perfect rule of faith and practice for Christians.  
2 Tim. iii. 16. 2 Pet. i. 21. III. 16. Luke xiv. 29. John xv. 26. 14. v. 39.

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, whatever distinction there may be in some respects.  
1. John i. 1. 2. John i. 1. 3. John i. 1. 4. 1 Tim. iii. 16. Rev. i. 5. John xv. 26. Acts v. 3. 4. 1 Cor. iii. 16. Matt. xxviii. 19.

The Fall.  
3. Man was created holy; but, by wilful disobedience, fell from that state; became morally defiled, and begat all his children in his likeness; hence, by nature, there is in us no holiness; but we are all inclined to evil; and, all are children of wrath, insofar as exposed to death, and other miseries, temporal, spiritual and eternal.  
Gen. i. 27. II. 17. III. 1. Rom. v. 12. Gen. vi. 5. Eph. ii. 3. Rom. viii. 7. Rom. vii. 5. Jer. xvii. 9. 1 John i. 8. Rom. vi. 20.

Salvation.  
4. The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him our flesh, and whom God hath set forth to be a propitiation through faith in his blood; having "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."  
John i. 14. Luke i. 28. Acts iv. 12. Rom. vii. 25. John iii. 16.

The Election.  
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.  
Eph. i. 4. 1 Pet. i. 2. John iii. 1. 1 Tim. i. 13. 1 Pet. i. 2. James i. 18. John xv. 16. Eph. i. 10.

The Preservation of Saints.  
6. 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.  
1 Pet. i. 7. John x. 27. 29. 31. Col. i. 2. 27. Heb. iii. 14. Matt. xxv. 13. 1 John ii. 19.

The Ordinances.  
7. 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 gospel in its purity, and the promulgation of it to all men by ministers bearing its commission.  
1 Pet. ii. 5. Acts ii. 47. 1 Cor. xii. 12.

The Lord's Day.  
8. The first day of the week is to be observed as the Lord's day, or Christian Sabbath.  
John xx. 1. 2. 1 Cor. xvi. 1. 2. Acts xx. 7. Rev. i. 10. 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.  
1 Cor. xv. 51. 52. 1 Thim. iv. 13. 16. 1 Cor. xv. 51. 52. 1 Thim. iv. 13. 16. 1 Cor. xv. 51. 52.

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, sitting upon the throne of his Father, David, in Jerusalem as King and Priest, will rule with his saints over all nations for one thousand years.  
Dan. vii. 14. Rev. xix. 11. 14. Rev. xix. 11. 14. Rev. xix. 11. 14. Rev. xix. 11. 14.

The Millennium.  
11. After this earth shall have been purified by fire, and the new heavens and new earth shall have been fashioned and prepared as a heavenly place for the final abode of the redeemed, Christ will descend out of heaven with his saints and his tabernacle will be with them. Then cometh the end, when he shall have delivered up his scepter to the Father, and all things will be reconciled and harmonious as before sin entered into the world.  
1 Cor. xv. 24. 28.

## The Pulpit.

Infant Baptism a Hindrance to Christian Union—Immersion, Pouring and Sprinkling—Error and not Truth Responsible for a Divided Church.

We copy the following noble sermon, delivered by Rev. Justin D. Fulton at the Hanson Place Baptist Church, from the columns of the New York Tribune, in which it was reported. Few Baptist ministers at the North dare such thorough Baptist utterances as these, and we can but feel it a pity and a shame that such a Baptist—almost the only one and out one in New York—should be at least two thirds an open communionist, if we may not call him altogether one—open as to the pulpit and immersion. Dare he not think, and can he not reason?—Ed.

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."—Rev. xxi. 18.

THESE words reveal the peril which threatens those who attempt to mutilate or alter or substitute anything human for a Divine command. The word of God is complete. It was "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that this man of God may be perfect, thoroughly furnished unto all good works." There is no place for tradition nor human suggestion or addition. God demands that we find in his word the soul's chart, drawn by one who knows the peril of the passage, and he pronounces a terrible war upon those who shall tamper with it. Despite this solemn warning millions are living in active disobedience. The Church of Rome boasts, in her wicked pride, the right to add tradition to Scripture. Her history is our warning. Infant baptism is the taproot of Romanism. Born in error and nursed in pride, it has no natural place in the kingdom of God. Hence those who hold in other respects the truth as it is in Jesus find here an error which they are compelled to defend, though it is impossible to make it coalesce with the positive teachings of Scripture. It is a hindrance to Christian union, because it asks true believers to disobey God in permitting the Church of Rome to add to the things of God with their consent. This men ought not to do. Indeed, men should love God to such an extent that they would not do it. Yet this we are asked to do for the sake of Christian union. One has recently said, "The only difference between Baptists and Presbyterians is, they have one baptism—immersion—and the Presbyterians have two—immersion and sprinkling. Presbyterians have no business with two baptisms. God says there is but 'one God, one faith, and one baptism.' If error enriches, then this man might have made his boast even greater; for, if Presbyterians have two baptisms, they have three—immersion, pouring and sprinkling; and if they have a right to have two, there is no law, human or Divine, that can keep them from having a hundred. If trifling was not in the air, if men had not grown defiant in disobedience, they would not dare thus stand up in the pulpit and make light of adding to the things of God sprinkling as a substitute for or as an addition to immersion. It is because of this influence exerted by Rome that these things exist. The further one moves from the Papal Church the more alarming does such a boast appear. I would as soon profane God as sprinkle a child and call it baptism. I would as soon violate any other command of God as sprinkle a man and call it baptism. Sprinkling is at home in the Papal Church. Everything agrees with it and seems to have grown out of it. It contains the tincture of error, which has corrupted every part of this system. Its origin is noteworthy. It is the child of paganism and has grown among the barbarians of Africa, where children were dedicated to demons and were cast into the fire to propitiate the divinities; where Christians had wandered far from God and were given up to wantonness and pleasure. Various accounts are given by different writers as to its introduction. One declares that a soldier was dying without baptism; that Cyriac, the bishop, advised that he be sprinkled instead of immersed, with the understanding that at the time that if he got well he should be immersed. Infant baptism is the product of baptismal regeneration, while baptismal regeneration is a pagan idea. Tertullian declares that the heathen, in the mysteries of Apollo and Ceres, sprinkled persons for their regeneration and for the pardon of their perjuries. Sprinkling, says Justin Martyr, is an invention of demons, in imitation of the true baptism, that their votaries might also have their pretended inspirations by water. Fides, a country minister in Africa, lived among those who destroyed their children by dedicating them to demons. He accepted the pagan idea, but changed its purpose, and so dedicated by baptism their children to God. He did this without scriptural warrant, and, as a matter of expediency, was sustained by Cyriac and sixty six bishops. Had Cyriac regarded it as scriptural he would not have called the sixty six bishops together to consult as to whether it was wise or not to accept a pagan into a Christian baptism. At one time infants were immersed as were adults. Baptismal regeneration soon became an article of faith. Great anxiety was felt for prisoners who desired baptism, for penitents on dying couches, who believed baptism essential to their salvation. Such per-

sons could only be helped by substituting pouring for immersion, and afterward his copartner, sprinkling, though the most depraved Catholic owned it to be no baptism, and cases are on record of those who could hold no office in the church until they had been immersed, though they had received dispensation in sickness. In a little time sprinkling and pouring, used for the imprisoned and unconscious, came into vogue for unconscious infants; but for many years it was decreed that those who had no testimonials, whether old or young, and who do not remember that they were baptized, shall be immersed." The error of infant baptism produced terrible results. It filled the churches with an unconverted membership. It permitted error of every form to receive a welcome. Mosheim tells us that luxury, covetousness and adultery universally prevailed among the Catholic clergy. Prelates, habited in purple robes and gold, converted their homes into places of shame and lived lives so infamous that to describe the would outrage decency. The importance attached to infant baptism required the priest to attend upon woman in such ways, that to detail faithfully the conduct of clergymen and the progress of infant baptism would present the filthiest account ever issued from the press.

This is the baptism instituted by man and clung to by men who know its origin and its infancy. In 416 the Council of Meila, in Numidia, Africa, enjoined Christians to baptize their children for forgiveness of sins, and pronounced a curse upon all who denied the doctrine. At this time no one thought of a covenant by baptism; they believed that salvation was secured by the act, and no matter to what excess they might go, in infant baptism and infant communion, which for years went together, insured the devotee. In 787 Charles the Great issued the first law in Europe for baptizing infants. The Baptist churches declared that no one can be a member of this communion of saints but by his own solemn vow made in presence of this church. It was with this understanding that the candidate for baptism was immersed in water and admitted as a brother, upon his confession of the Father, the Son and the Holy Ghost. "He understood baptism," said Chevalier Bunsen, "therefore, in the exact sense of the first epistle of Peter, iii. 21, not as being a mere bodily purification, but as a vow made to God with a good conscience, through faith in Jesus Christ. This vow was preceded by a confession of Christian faith, made in the face of the church, in which the catechumen expressed that faith in Christ and in the sufficiency of the salvation offered by him. It was a vow to live for the time to come to God and for his neighbor, not to the world for self, a vow of faith in his becoming a child of God through this communion of his only begotten Son in the Holy Ghost; a vow of the most solemn kind for life and for death. The keeping of this pledge was the condition of continuance in the church; its infringement entailed repentance or excommunication. All church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. But how could such a vow be received without examination? How could such examination be passed without instruction and observation? As a general rule the ancient church fixed three years for this preparation, supposing the candidate, whether heathen or Jew, to be competent to receive it. With Christian children the condition was the same, except that the terms of probation were curtailed according to circumstances. Pedobaptism in the more modern sense, meaning thereby baptism of new born infants, with the vicarious promises of parents or other persons, was utterly unknown to the early church, not only down to the end of the second, but indeed to the middle of the third century."

I have quoted this passage at length because of the position the author has long held in the literary world. For fifteen or twenty years he was the Prussian Ambassador at Rome, and afterward for several years at London. He enjoyed uncommon facilities for prosecuting his favorite studies, and he prosecuted them with commendable zeal. As a conscientious investigator of ecclesiastical antiquities, he acknowledges with entire frankness that infant baptism was unknown till after the end of the second century. This is an important admission. It shows that the command "Go ye into all the world and preach the gospel to every creature, whosoever believeth and is immersed shall be saved, and whosoever believeth not shall be damned," was the original commission. It is known that the apostolic church received believers upon the profession of their faith, by immersion, into the Church of Christ. This we do at this hour in obedience to a Divine command. In theory and in practice the Baptist Church of this day resembles in every particular the historical church of the apostolic age. A Baptist is a disciple of Christ. The gospel is his rule of faith and practice. He is God's mouthpiece, and is commanded to furnish in his life an illustrated edition of the gospel. He spurs shams and treats pretense with contempt. He rests on God. He becomes the receptacle of good influences and the perpetual exponent of the truth. God's thoughts are incarnated in him. He is the natural standard bearer of truth. He fears God and is intrusted with the secrets of the Most High. He seeks to be right and finds pleasure in doing right. He stands with

God, and is at the center round which God's providences revolve, and for which they work. He knows the truth and the truth makes him free. Like the eagle that, with strong wing and undimmed eye, pushes on toward the sun, making a plaything of the cloud and a sport of the tempest, as rising to his sublime altitude he looks down with unconcern upon a storm-torn earth, the believer in Christ becomes indifferent to the scowls and desires of men because of his intimate associations with him to whom continents and isles are as little things and the peoples of earth as dust lying in the balance. He receives the credit of being a radical, a madman; of being in advance of men, because he looks into the light while others look into the night, because as the eye of the maiden looks to the hand of her mistress, so he looks to the Lord his God. He is right at the outset, and by keeping in line with the teachings of the New Testament his faith grows brighter and brighter unto the perfect day. He stands as a link between God and a lost world. The people learn of God, of right of justice, of law, of the claims of conscience, largely through him. He does the work to-day committed to his keeping, speaks the word given him to speak, knowing that the deed and the word are part of the unfilled plan of him who watcheth from on high, and who seeth the end from the beginning. Can such a child of light have fellowship with the works of darkness? "There are," said a prominent Roman Catholic bishop, "but two parties in the religious world—the Roman Catholic and the Baptist; all other divisions lie between these contending divisions." As early as A. D. 160, we find that the disciples in Carthage resisted the tendency to depart from the simplicity of gospel teachings for the corruptions of paganism. No nation lifts up the banner of the cross, refuses to compromise with error, and adheres, even in corrupt Rome, to the faith as it is in Jesus. Great numbers stood with him. But when baptismal regeneration became a dogma of the Romish Church, and infant baptism was allowed a place in the ceremonies of the church, then the conflict waxed hot. Those who contended for the right of substituting sprinkling for immersion and infant for adult baptism would take it hard should we describe the characters and the practices of the originators of the scheme as they are described by Pedobaptist historians. From them Novatian, Donatus and their successors separated, and with them they contended, because of their love of the truth.

(Continued next week.)

Four Prayers.  
Teach me to love, O God! teach me to love.  
According to the rule which thou hast given; Warning, reproof, direction I receive.  
From thence to help me on my way to heaven; Father, I give my life to him whom thou didst give.  
Do thou, for his sake, teach me how I ought to live!  
Teach me to work, O God! teach me to work.  
This is no time, nor place for ease and rest; And there is happiness far those who work.  
Such as ne'er enters in the idler's door; Father, I'm thine slave: take thou head, hands and heart.  
All to thine work alone gladly I'll set apart!  
Teach me to speak, O God! teach me to speak.  
Wisely and well, with tact, as best becomes One who has faults and failings, yet doth seek Out to light up dark hearts with heavenly beams.  
Fain would I learn, O Lord! that which so much I need,  
Like thee, to speak the word, suited to every need.  
Teach me to learn, O God! teach me to learn.  
All that I need in order place to live; Courage, faith, firmness, gentleness in turn,  
Just as I may, do thou be pleased to give; And that I need, not fall in naught to which I turn,  
Teach me, O God! for Christ's sake, all I need to learn.

Revival.  
Bro. GRAVES.—Bro. J. H. Curry and myself have just closed a most gracious revival meeting of four weeks' duration. For two weeks we labored in his congregation, Broad Street Baptist Church, and two weeks in mine, Palmetto Street Baptist Church. He has baptized 22 converts; I have baptized 17. It is the Lord who hath done these things for us. Bro. Curry and I are old classmates in the academy and college, and now under a strange but delightful providence we live and study together again, and mingle labors in the holy ministry of the gospel. This field is new to us both, but marvelously has the Lord blessed us in the beginning of the work. May God bless you in your labors. Yours in Jesus  
W. R. L. SMITH  
Mobile, Ala., March 23, 1874.

What a Layman Misses.  
Many years ago I was baptized in the East river by one of the most highly esteemed pastors of New York. I entered a Baptist church with definite and positive views of the ordinances of God's house—views which were reached after a careful study of the word, and prayer—and they have never changed. The joy of joining the custom then of those who were in the church. And more than that, it was the custom of the pastor to allow a baptismal

service to pass without a distinct attempt to illustrate and enforce the views of the church on the ordinances. This system of line upon line and precept upon precept gave vigor and tone and positiveness to the convictions of all our members, and even our children and the strangers within our gates saw where we stood, why we stood there, and honored us for loyalty to consequences and to truth.

But how have we departed from the old path? I have been a member of several churches during later years, and have been pained at the few and feeble allusions to baptisms baptism and gospel order from the pulpit. Careful instruction in these matters is now as rare as it was then common. I was a member of one church for three years, and never heard a word said on the subject. During ten years in another, I think I never heard it made a special theme but once.  
I wish to ask, as a layman, if much of the looseness in belief and practice, which is at least charged upon us, is not due to a lack of the old-fashioned, thorough Bible instruction from the pulpit? Let us have it again, on the part of our pastors, and I am confident we shall walk steadily and patiently in the old ways even to the end.—New Jersey Layman in N. Y. Examiner and Chronicle.  
That's what we want all over the South as well as the North.—Ed. EAP.

A Question for Every Baptist to Consider.  
I am anxious to know what interpretation I am to put upon the action of the Baptists of the South about the Seminary. From May 22 to November 1st the total receipts were about \$1300. In November, December and January, with the assistance of Dr. Broadus, by visits to certain cities, there was collected \$4700. In answer to an appeal sent forth by me to the churches at that time, I received \$700. In answer to that of the Executive Committee for a collection to be taken up in January, I have received but a few hundred dollars from the churches, which, added to the payments made upon bonds since January 1st, will make \$1300. It will therefore be seen that the total receipts of the year have been not quite \$8000. The expenses of the year from May 1st, 1873, to May 1st, 1874, will be at least \$14000, independent of payments demanded upon the principal of our debt. So that we shall be over \$6000 behind the status occupied last May. This \$6000 will all be due by April 1st to the Faculty, and they need it.  
The Seminary at present owes about \$50000 in addition to this debt to the Faculty making its indebtedness in May next about \$40000. Its real estate and other property are worth about \$30000, and it has due to it in bonds given since the war about \$30000. As to the large quantity of bonds still on hand, given before the war, it is not safe to make any calculation upon them. Even as to those given since the war, it is hardly safe to count upon the payment of more than one third, for over \$25000 have been due and unpaid for one, two, and even five years.

This is independent of the bonds given for permanent endowment in connection with the movement in Kentucky. These and their proceeds are not applicable to any part of the debt of the Seminary, except that connected with the expenses of the Kentucky endowment itself.  
The Baptists of the South will see the reason for the communication which I made to my colleagues which led to the letter they addressed me. I am not willing, in closing up the Seminary, to have to appeal to the denomination to pay up its past debts. It will be hard enough to have to ask brethren to pay the bonds which they have here before given; still, this will be just, for had they paid them when they fell due, our expenses would have been met and we would have saved the payment of heavy interest. I therefore proposed to my colleagues to suspend at Greenville or close the Seminary altogether, at the end of this session, as the Board might see fit. The letter of my colleagues arrested me. I resolved to make another effort. According to their suggestion, I did this privately and by letter. I printed the letter of my colleagues. I also printed a letter to the parties I was addressing. I sent these, with bonds, to various parties, hoping almost against hope that they would be signed. At first I sent out bonds of \$300, but not being able to think of, or find out from others, more than 115 persons and churches from whom I could ask such bonds, and being compelled for my purpose to have 150, I had to issue bonds of \$250, and I thought of 75 more who could possibly be induced to give that much. But this would give me only \$250 more each year than the least amount needed, if I secured every one. I therefore sent out some bonds of \$100 each, hoping thus to secure all I should need. I have still a few names of the latter, to all of whom, however, I shall have written before this article is printed. I can think of no more. But I have written to enough persons who have not yet declined, if every one would consent.

But from the number addressed, I have up to this date (March 23rd) received answers from brethren giving bonds to the amount of only \$9650, and refusals to the amount of \$11000. It will be seen, therefore, that upon this ratio of success, there must be a failure, for more than half of those to whom I have written have refused. But this leaves

out of the calculation the numbers who put such appeals aside and make no response at all. I fear that, taking these into consideration, I shall not have, altogether, \$20,000 in these bonds. The 15th of April was the time by which I requested an answer. An answer by the first of May will be in time, but I must hear by that time in order to report to my Board, that they may know how to act.  
My idea, as proposed in my letter, was to ask for bonds payable in equal amounts of one-fifth, on the first of November each year for five years. It was proposed to raise these on the condition that they should be used for current expenses until the permanent endowment should be raised, and then, what was left of them be added to that permanent endowment. They were not to be payable, however, unless at least \$75,000 should be raised, so as to secure the Seminary an income of at least \$10,000 each year. No installment falling due after the death of the donor was to be payable. He was also to have the right to collect from others the whole or a part of each annual payment.  
It was my intention, as it was also the desire and judgment of my colleagues, that this effort should be private, and not through the public press. But I see that those to whom I have written are going to fail me. I know not to whom else to appeal. There are thousands of Baptists throughout the South, readers of the press, with whose names even I am not acquainted. There are many whom I know of whose post offices I am ignorant. I feel that it is due to the denomination that I inform them of this imminent danger, may almost a certain suspension of the Seminary. And, therefore, once more, and for the last time, if this fails, I call upon the servants of Christ to help. May I not ask an answer from those to whom I have already written? May I not request those to whom I have written to act as agents in getting other parties to give bonds. May I not also hope that many to whom I have not written will write me, saying, I will take a bond of \$50, being \$10 each year, or of \$100, being \$20 each year, or of \$250, being \$50 each year, or of \$300, being \$100 each year for five years, or at last say, "Send me one of your circulars to read." If they will do so, giving their post office, I will send to them a blank bond to be signed by them, or will send them circulars.  
JAMES P. BOYCE  
17 West Broadway, Louisville, Ky.  
Staying from Church Its Read.  
Some stay from church to read They say they can find better religious thinking and teaching in their books than in any of the pulpits near them. Suppose they can. Do they get better teaching? Are they really at home for the purpose of religious culture? Are they actually growing better, more godly, by this reading which keeps them from church? Let them be honest with themselves, and see if this is not a flimsy excuse for spending their Sabbaths, not in mere religious reading, but over a sort of books. Even if they give their Sabbaths up wholly to religious reading, they have greatly mistaken the aim of public Sabbath service, if they think it can thus be met at home.  
God expressly commands us to "reverence his sanctuary, to lift up our hands in his sanctuary, and promise, to come unto us, and bless us there. We should go to church to worship; to worship publicly and devoutly, as well as to receive instruction from the preacher. Would an Israelite have been held blameless who never went to the temple to worship, because he had a roll of the law at home? But the church is, in a sense, our temple worship. No other appliance of religious culture can take its place. Abolish all church services, and you abolish Christianity. He who stays regularly away from church is doing what little he can to introduce heathenism. He is contributing his influence towards secularizing his community. If his way was universal, irreligion would be dominant, and the nation would slowly sink back into atheistic barbarism.—Puritan Visitor.  
The Cross of Christ.  
He that stands beneath the cross and understands the scene, dare not sin; not because there is a hell beneath him, or an angry God above him, but because holiness is felt to reign there. The ground on which he treads is sacred; the glory of the Lord encircles him, and, like Moses, he must remove his shoes from that spot. The cross is a venerable spot. I love to linger about it, not merely that I may read my title to everlasting life, but that I study the greatness of God. I use the term advisedly. God never appears so truly great, so intensely holy, as when, from the pure energy of principle, he gives himself, in the person of the Son, to die, rather than his character shall be impugned. Who dares to profane with moral distinctions, and talk of death as a greater evil than dishonor, when God, the mighty Maker, died rather than that truth or justice should be compromised? Who, at the foot of Calvary, can pronounce sin to be a slight evil? Here, then, lies the most impressive sanction of revelation.—Tribune.

The basest men have the lowest estimate of women.  
"An independent man," says P. A., "is a man who cannot be depended on."

BANNING'S LUNG AND BODY BRACE.

more Braces will be sent to ministers at \$10 each, or 10 new subscribers. All orders made before the 10th of June will be filled.

15 Braces will be sent to those not ministers for \$12.

In both cases a certificate will be required after thirty days' use, or the usual price will be required. Write just what you think of it.

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

Whoever does not, every minister should use one. Measure two inches below the tip of hips, and around the abdomen, over the drawers, and send measure in inches. Price to ministers, \$10; to others, \$12. Send money, with order and instructions how to send, to J. R. GRAVES, Agent, 361 Main Street, Memphis, Tenn.

RECENT TESTIMONIALS.

[No. 30.] DEAR BRO. GRAVES:—I received my brace on the 26th of September. At first I scarcely could wear it, but after a few days' use I found that it gained strength, and continued to do so. I wore it in the stand and on the farm, and find it a great help to my weak back and breast and lungs. I helped Bro. J. T. Fox last week hold a meeting at Bethel Church, Calhoun county: lasted eight days, the church greatly revived; 25 by baptism and 3 by letter and restoration; total, 31. At the close of the meeting I felt no way exhausted, and some of my brethren said they could tell that my voice was stronger than usual. I can highly recommend it to all persons of weak constitutions especially weak back and lungs. I would not part with mine for three times what it cost, and be without one.

May the good Lord give you health and strength, and prosper you and yours. As ever, your brother in Christ, M. C. ALLEN

Choctaw county, Miss., Oct. 25, 1873.

BRO. GRAVES:—After wearing Banning's Lung and Body Brace for five years, I take pleasure in saying, for the good I hope my testimony will do many of my brethren in the ministry who suffer from a weak and falling voice, and from hoarseness, fatigue and exhaustion after speaking, that I have found it an invaluable aid. I am satisfied that I can perform five times the labor with it, than without it. I may say that preaching, however long or continuous, is free from exhaustion and hoarseness. I would not part with my brace for one thousand dollars, and I advise every minister to use the brace to preserve their voice and strength.

West Tenn. Baptist Con. Durhamville, Tenn., 1873.

[No. 32.] BRO. GRAVES:—Doubtless it would be a sufficient eulogy from me to state that my present brace is the second that I have worn, both furnished through your agency. During the spring of 1869 I was attacked by hemorrhage from the lungs, and soon after I obtained a brace from you per Bro. D. B. Ray, which wore constantly two years, and was incalculably benefited by its use. I broke it so that I could no longer wear it, and now I have shown my faith in the intrinsic merit of Banning's Brace by ordering the second. I do not see how I could do without one. I will just make this passing remark, viz: Inventions generally are counterfeited soon after being introduced, but I think this criterion inapplicable to the brace, because I would not exchange this one, for which I paid \$10, for the first one I wore that cost me \$20, were it new. I will only add that Baptist ministers owe you a debt of life-long gratitude for your noble efforts to prolong their lives and usefulness. Your brother, W. M. PARCE

Humboldt, Tenn., May 14, 1873.

[No. 33.] BRO. GRAVES:—I have just received my brace. I am satisfied that it is a capital thing. Used Bro. W. M. Beard's brace recently at a protracted meeting, and I found it a great help. I cheerfully recommend it to all who suffer with diseased lungs and an aching back.

Burkeville, Texas, J. H. FRODY.

[No. 34.] BRO. GRAVES:—Having used Banning's Lung and Body Brace, and receiving great benefit from its use, I recommend it to all ministers.

Paris, Tennessee, H. B. WENZEL.

[No. 35.] BRO. GRAVES:—In compliance with the condition upon which I got my brace, I write you this notice. I have been wearing the brace since 1869. I broke the first one I got, and sent for the second under the liberal offer you made to clergymen. I can say this much for the brace, if I were deprived of it now it would cut off two-thirds of my speaking power. In other words, I can speak with more ease for an hour and a half with it on, than I can a half hour without it. It makes no difference how long I speak, and with what violence, when I have it on I never feel that goneness so common to public speakers. Money could not buy the right to wear one from me. I would say also in defense of the brace that I had the good fortune to have Mr. Banning himself fit mine to me, and explain the philosophy of its action; and in accordance with his idea I have never seen a man have one on right yet. Could you not get an accurate cut of a good fit and put it in the paper? I think it would help the brethren to fit theirs to their bodies properly. With many thanks for past kindness, I am, truly yours, R. N. HALL.

Family Department.

Taking and Circulating a Religious Paper.

The Evangelical Messenger gives the following reasons for taking and circulating a religious paper:

- 1. A good religious paper makes Christians more intelligent. 2. It makes them more useful. 3. It secures better pay for the pastor. 4. It secures better teachers for the Sunday-school. 5. It secures better attendance at the prayer meetings. 6. It leads to a better understanding of the Scriptures. 7. It increases interest in the spread of the gospel. 8. It helps to remove many difficulties. 9. It gives unity of faith and practice in the denomination. 10. It exposes error. 11. It places weapons in the hands of all to defend the truth. 12. It affords a channel of communication between brethren. 13. It gives the news from the churches. 14. It brings out the latest of the denomination and makes it useful on a wider scale. 15. It throws light upon obscure questions of practical interest. 16. It gives light on obscure passages of the Bible. 17. It cultivates a taste for reading. 18. It makes the children more intelligent. 19. It makes better parents. 20. It makes better children. 21. It awakens interest for the salvation of souls. 22. It gives general religious news. 23. It gives the more important current news of general interest.

The Old Home.

The roof-tree stands as ever it stood, the jasmine stars the wall, The great wisteria's purple blooms o'er dark gray gables fall, The roses that our mother loved, blush 'neath her window sill, And the clematis our father trained, droops as he taught it, still.

The August sunset lights the panes where we were wont to watch Its rays of crimson and of gold, on baby's brow to catch;

On the wall where our first nest we found, the grand old ivy waves, As when we chose a shoot to plant upon our sacred graves.

The thrushes that we paused to hear are dead long summers gone, Yet the sweet rose thicker echoes now to the same ringing tone; The flowers a fuller glory show, and the trees a deepened shade,

Naught else on Nature's face is changed since here of yore we played.

Naught else on Nature's face. O life, can ever seasons pass, And leave our hearts renewed as fair and bright as meadow grass?

Death's icy shadow waits for us on the home that once was ours;

We see through tears the bairns that sport among our childhood's flowers.

The stranger's shadow sits across our old familiar doors, The stranger's footsteps as of right seek our old open doors.

With a dim sense of loss and wrong, like one from death returned, We look on all for which for years our faithful fondness yearned.

Better to keep the fancy sketch of all it used to be,

Better than barring by the truth the hues of memory!

Oh, earth has no abiding place, but the mighty word is given,

No cloud, or care, or change will vex the countless homes of heaven. —Household.

Best Points from Josh Billings.

Pride is cheap and common; you can find it all the way down from the monarch on his throne to the rooster on his dung hill.

There are exceptions to all rules, no doubt, but the exceptions don't win often enuff to make them pay.

The same time spent in learning to whiddle a passable tune on one string wud enable a man to bekum an elegant shu-maker.

Man is the only thing created with reason, and still he is the most unreasonable thing created.

Happiness consists in having what we want, and wanting what we hav.

There is lots of eddicated people in the world who, if it want for their learning, wouldn't know anything.

I know what it is to be a grandpa—its fun alive.

Respectability in these times depends a good deal upon a man's bank account.

Everybody but the kussid phools are tew work for themselves.

There is a kind of curiosity which is very common amongst phools, which prompts them to see how near they can get to a mulder's heels and not get hit.

Silence is safe. The man who hasn't spoke alwus has the advantage of him who has.

The parrot is not a game bird, altho they bight good, hang on well, and di hard.

A parrot will live 200 years and grow crows tew the last.

They hav no song, but can be larnt tew sware correctly.

A parrot in a private family is about as useless as a second attack of the measles, and make more trouble than taking a school-room tew board.

Whatever can happen may happen, and we have no excuse for being surprised at anything in this life.

Many people are virtuous for the reputation of it.

In a square fite, the heart is alwus tew much for the head, and I am glad of it.

A regular old fashioned thorobred lie don't do much hurt, it is the half breeds that do the mischief.

I cater for little children—I luv them—I believe they have bin a grate success thus far, and ain't a going to run long as phools last.

I find plenty of people who are willing tew tell you all they kno, if you will tell them all you kno, but the misery of the trade is, they don't kno much.

It is just as natral for an old phellow tew give advice as it is tew grant.

There is but one impulse of the human heart that is alike in us all, and that is self-love.

The Little Boy Who Dared.

"Ho; you don't dare to cross the river on that broken plank," said one boy to another as they stood on the shore.

"Yes, I do," foolishly answered the other boy; "I dsre do anything." So he ran on the board, and was just rescued from drowning.

Hearing this story of reckless courage reminded me of a boy whose daring was heroic.

A woman, bent and worn, with pale, sunken cheeks, and weary, faded eyes, is sitting in an attic room of a tenement house in one of our large manufacturing towns. Her work has dropped a moment in her lap, and her hands are clasped tightly together. She is looking out from her narrow window on some children coming from school; and she has not noticed that her own boy has entered the room, so busy is she in thinking and trying in vain to solve the unanswered question of nothing producing something.

"I cannot have a warm shawl. Charlie must have a decent jacket to wear to school. He says all the boys call him 'patchwork.' It is hard. No, I will give up going to the mission church, and will stay in the house. Never mind: Charlie must have his jacket. Poor boy! Who would have thought I could ever come to this?" And, overburdened with care, she hid her face in her hands, and wept; and the unfinished work drifted slowly to the floor.

A rough sleeve, a gentle hand on her shoulder, and a boy's trembling voice, "Mother, dear, please don't! I don't need the jacket, really."

The woman started in surprise. "Why Charlie boy! I didn't hear you come in."

"No, mother; I know you didn't; but I am glad. I know now that my new jacket was to be instead of a shawl for you. I don't mind their calling me 'patchwork' now, mother; I've got used to it. And you must buy your shawl this afternoon."

Ah, poor, sad-faced woman! there is a little sunlight in the dark world for you. The Lord has given you a boy in whom you may well rejoice. And, through the boy's pleadings, the shawl was bought.—Wells Spring.

How to Be a Great Man.

To the Rev. Levi Pilleatus Dobbs, D. D.

DEAR AND HONORED DR. DOBBS:—I know that you will not refuse to look from the pinnacles which you have attained, upon a brother far less exalted. Be pleased to listen to my story. It has always been my desire to be a great man. In my studies at the academy, in my efforts in the debating society, and in my entire labors as a pastor, this has been my goal. When I settled in the ministry, I selected a field of labor with this end in view. I began a series of discourses on taking topics. Sometimes I repeated a sermon by "special request," taking pains to have it pretty well announced in the papers. One of these sermons I printed (at my own expense, though I could ill bear the outlay). It was from the text, "He did eat grass as oxen." Subject "The relation of Nebuchadnezzar to the Modern Vegetarian System." Previous to the discourse I gave out my favorite hymn—

Blow ye the trumpet, blow.

I have devoted a good deal of attention to educational matters, and always attended all the college commencements that I could. I was very attentive to the professor and trustees, and urged all the young men in my church to attend the college of our denomination. I pressed on them the duty of "patronizing our own institutions." I once preached a discourse at the church attended by the faculty, from the text, "They purchase to themselves a good degree." Subject: "The advantage of a degree, and the means of getting one."

I have not been insensible to the power of the press. I take all the papers in the country, and am on very friendly terms with the editors and reporters. To save them trouble, and to insure correctness, I often write a little notice of myself, my sermons, my travels, etc. I also realize the value of the religious press as a means of usefulness. I wrote for our denominational paper a series of seventeen articles, discussing the question: "Was Job's turkey a hen turkey or a gobbler?" I am sorry to add that from some reason (which I am not able to specify), the articles were not published.

I now come to a painful portion of my narrative. I have not become a great man. I cannot disguise from myself this painful fact. I have not received from any of our colleges such recognition as I hoped for. No titles follow my name. I remain simply a sessor. No one applies to me for my autograph. I am rarely mentioned in the papers (except in the paragraphs furnished by myself).

Please advise me. What shall I do? I remain, with the sadness of unsatisfied desire, yours, ASAPH NORBURY.

After not a little reflection, and after taking counsel with my own experience and observation, I take pleasure in replying to the inquiries of my dear brother.

The first course that suggests itself is this: Suppose you murder your wife. I cannot doubt that this step would bring you into prominence and greatness more readily than any other course. At once your photographs will rise to a prominence; your autograph will be eagerly sought; locks of your hair will be coveted; presents of flowers and fruit will be lavished on you; to have known you, to speak to you, to shake hands with you, will be an honor for which the wise and good and beautiful will compete.

It is, however, just possible that your wife may selfishly object to your course. Request your wife to intimate to you some secret, to her dearest friend, a secret, to her dearest friend.

your doubts about some things; that you are in fact thinking of embarking in the great liberal movement; or that you are dissatisfied with the want of authority and deference accorded to the ministry, and that you look very favorably on the new Cummins church. Within a week you will see in the papers: "We learn that one of the most eminent clergymen in America is on the point of severing his connection with his denomination for the purpose of becoming a leader in the new ecclesiastical department. We are not at present at liberty to give his name; but we may say that his published discourse on 'Nebuchadnezzar and Dr. Graham,' did equal honor to his head and his heart. In our opinion, his withdrawal will leave the denomination without a leg to stand upon." The next week the references will be even more pointed and laudatory, and you will find yourself a great man in less than the twinkling of a bell's post.

I have laid down my pen; but I take it up to say that there is one other course; I do not venture to urge it, and yet it is recommended by its novelty. How would it do to mind your own business, to go right along and do the work that God sets before you, without once thinking of being a great man. In this way, I do not affirm that you would become as great a man as you want to be; but it is just possible that you may get to be as great a man as the Lord intended you should be.—L. P. D., D. D., in National Baptist.

An Editor Who is Deaf.

We thought everybody in the State knew that we are deaf, but once in awhile we find one who is not aware of the fact. A female book peddler came to the office the other day. She wished to dispose of a book. She was alone in this world, and had no one to whom she could turn for sympathy or assistance; hence we should buy her book. She was unmarried and had no manly heart into which she could pour her sufferings, therefore we ought to invest in her book. She had received a liberal education, and could talk French like a native; we could not, in consequence, pay her less than \$2 for a book. We had listened attentively, and here broke in with, "What did you say? We're deaf."

She started in a loud voice, and went through her rignarole. When she had finished, we went and got a roll of paper, and made it into a speaking trumpet, placed one end to our ear, and told her to proceed. She nearly broke a blood vessel in her effort to make herself heard. She commenced: "I am alone in this world—"

"It doesn't make the slightest difference to us. We are a husband and a father. Bigamy is not allowed in this State. We are not eligible to proposals."

"Oh, what a fool the man is," she said in low tone; then at the top of her voice, "I don't want to marry you; I want to sell a book."

This last sentence was howled. "We don't want a cook," we remarked blandly. "our wife does the cooking, and she would not allow as good looking a woman as you to stay in the house five minutes. She is very jealous."

She looked at us in despair. Gathering her robes about her, she exclaimed: "I do believe that if a three hundred pounder were let off alongside that deaf fool's head he'd think somebody was knocking at the door."

You should have heard her slam the door when she went out. We heard that.—Santa Clara (Cal.) Echo.

Care of the Eyes.

Multitudes of men and women have made their eyes weak for life by the too free use of eyeglass, reading small print, and doing fine sewing. In view of these things, it is well to observe the following rules in the use of the eyes:

Avoid all sudden changes between light and darkness. Never sleep so that on waking the eyes shall open on the light of the window. Do not use the eyesight so scant that it requires an effort to discriminate. Never read or sew directly in front of the light of the window or door. It is best to have light fall from above obliquely over the left shoulder. Too much light creates a glare and pain, and confuses the sight. The zealous eye are sensible of an effort to distinguish, that moment stop, and talk and walk, and ride.

As the sky is blue and the earth green, it would seem that the ceiling should be a bluish tinge, the carpet green, and the walls of some mellow tint.

The moment you are instinctively prompted to rub your eyes, that moment cease using them.

If the eyelids are glued together on waking, do not forcibly open them, but apply the saliva with the finger, and then wash your face and eyes with warm water.

Millie and Her Father. Millie's father had been sick. But he was getting better now, and Millie was allowed to play a little while in his room every day.

One day, while she was there, her mother was bathing his back, and Millie caught a glimpse of the sharp shoulder blades.

"Oh, dear!" she exclaimed, "my papa's almost an angel! I can see the wings beginning to grow."

"Ah!" said a skeptical collegian to an old Quaker, "I suppose you are one of those fanatics who believe the Bible?" Said the old man, "I do believe the Bible. Do you believe it?" "No; I can have no proof of its truth."

"Then," inquired the old man, "does the Bible believe in France?" "Yes, for although I have not seen it others have. Besides, there is plenty of corroborative proof that such a country does exist."

"Then there will not believe anything else or others has not seen." "No." "Did they ever see their own brains?" "No." "Ever see a man who did see them?" "No." "Does the Bible believe that?" "No." This last question put an end to the discussion.

Medical.

DR. C. McLANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND BILIOUS HEADACHE.

Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the liver to have been extensively deranged.

AGUE AND FEVER.

DR. C. McLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

Dr. C. McLane's Vermifuge. Should be kept in every nursery. If you would have your children grow up to be healthy, strong, and vigorous, give them a few doses of McLANE'S VERMIFUGE, TO EXPEL THE WORMS. BEWARE OF IMITATIONS. A-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

CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is his kingdom; its constitution is divine, sacred in its authority, simple and perfect in its plan. To alter is to injure it; but it is more—it is to slight God's wisdom to interfere with his reign. Thus Popery began. Church officers, by degrees, assumed new powers; new rites were introduced, new rules laid down; the unconverted were received; the ungodly were ordained; man's will was exalted. God's will was left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne.—Galatians iv. 10-20; 1 Corinthians i. 17, 18; Revelation xiii. 17.

The question, therefore, is of the greatest importance: What constitution has Christ given to his churches? It is in consequence of their views on this subject that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follows: I. The Baptist churches regard it as Christ's will that all church members should be converted persons. When Saul was called to join himself to the disciples at Jerusalem, they declined to receive him, because they believed that he was a false prophet. It was not till they ascertained this, from hearing that he had been the Lord in the way, and had preached boldly at Damascus, that they permitted him to be with them, coming in as if going out of Jerusalem.—Acts ix. 1-18. II. The Baptist churches regard it as Christ's will that all church members should be converted persons, when baptized as members of the church, and not as converts from other churches. The points on which they differ from them, and their reasons for so differing, are as follows: I. The Baptist churches regard it as Christ's will that all church members should be converted persons, when baptized as members of the church, and not as converts from other churches.

But in Pedobaptist churches many persons are members who are not converted. In the Episcopal and Presbyterian establishments, and some of the bodies formed by converts who have received communion without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard baptism as a necessary condition of church membership, and of full membership, when received as converts from other churches. The Westminster Confession of Faith, which speaks of the views of Presbyterians, and of many Congregationalists on this subject, says that the children of members of these churches, born within the church, are to be baptized, and are to be admitted to the Lord's table, when they are of age, and are able to give an account of their faith, and are ready to receive the Lord's supper. See Dr. Wallis and Dr. Campbell.

Baptist churches only, on the contrary, receive as members those who are converted, and who are baptized, and who are able to give an account of their faith, and are ready to receive the Lord's supper. The New Testament churches considered as a whole, have a connection with the church of Christ.—Acts ii. 47; 1 Cor. iii. 16-17. II. Baptist churches (generally so called) regard it as Christ's will that all believers received to membership should first baptize. The New Testament churches considered as a whole, have a connection with the church of Christ.—Acts ii. 47; 1 Cor. iii. 16-17.

But in those who did not receive baptism from the Pedobaptists, who constitute the majority of the churches, and who are not baptized, and who are not able to give an account of their faith, and are not ready to receive the Lord's supper. The New Testament churches considered as a whole, have a connection with the church of Christ.—Acts ii. 47; 1 Cor. iii. 16-17.

III. Baptist churches regard it as Christ's will that all church members should be converted persons; that none should be made members, either against their will, or without their knowledge. God is the Spirit, and those who are baptized, and who are able to give an account of their faith, and are ready to receive the Lord's supper. The New Testament churches considered as a whole, have a connection with the church of Christ.—Acts ii. 47; 1 Cor. iii. 16-17.

IV. Baptist churches maintain that Christ requires lively activity in every member. Church members are spoken of in Scripture as "lively stones," forming part of "a spiritual house," which is devoted to God.—1 Peter ii. 5. The young are to be trained, the feeble-minded converted, the weak supported, (1 Thessalonians v. 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are persecuted, visited.—James i. 17. The gospel is to be preached to all men.—Galatians i. 8. In some part of these labor all the members of Baptist churches can engage. But the dead members of worldly establishments cannot, nor can the infant members of any Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe it to be Christ's will that what is spent in his service should be given with ready will, and that every church member, who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says: "As I have given you order to the churches of Galatia, even so do ye; upon him that is first, as God hath prospered him."—1 Cor. xii. 1, 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a willing mind, it is accepted according to that a man hath; and shall be accepted with thanksgiving."—2 Cor. viii. 12. But infants cannot thus give; and payments by compulsion, as in State churches, are not a gift at all.—1 Cor. viii. 4.

VI. Baptist churches regard it as Christ's will that all his churches should be separate and distinct from the world and from error. "Ye are not of the world,"—John xv. 19. The reception of "only those who have been baptized at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by separating from this rule, the baptism of infants and the world together, connects the members of Christ with those who are still members of the world. But the apostle says: "What communion hath light with darkness? and what concord hath Christ with Belial? Therefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi. 9, 10-12. It is clear that every system, which extends the sign of Christianity, and of initiation, to those who are not converted, and who are not baptized, to that extent, also obliterates the distinction between the church and the world. None but the apostle, "Ye, as a holy priesthood, are built up upon a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5.

PUBLICATIONS.

**ARTHUR'S Illustrated Home Magazine.** Bright, cheerful, earnest and progressive, the "Home" is the best of the kind published in the country, and is the most valuable and interesting to the people in their social and domestic life than any other.

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PUBLICATIONS.

**SOUTHERN BAPTIST PUBLICATION SOCIETY AT WORK!** THE BOOKS NOW PRINTING ARE: The Hymn and Tune Book. This book, prepared by the Editor of the old Southern Standard, is designed to take the place of the old Hymn and Tune Book. It is a collection of all the most precious Hymns and sweetest songs in use. The type is large and clear, the paper good, the format convenient, and can be carried in the pocket.

**The Hymn and Tune Book.** This book, prepared by the Editor of the old Southern Standard, is designed to take the place of the old Hymn and Tune Book. It is a collection of all the most precious Hymns and sweetest songs in use. The type is large and clear, the paper good, the format convenient, and can be carried in the pocket.

**The New Psalmist.** This is the new book which will supersede the old Psalmist. It is a collection of all the most precious Psalms and sweetest songs in use. The type is large and clear, the paper good, the format convenient, and can be carried in the pocket.

**The Little Seraph.** This is the new book which will supersede the old Little Seraph. It is a collection of all the most precious Seraphs and sweetest songs in use. The type is large and clear, the paper good, the format convenient, and can be carried in the pocket.

**The Little Seraph.** This is the new book which will supersede the old Little Seraph. It is a collection of all the most precious Seraphs and sweetest songs in use. The type is large and clear, the paper good, the format convenient, and can be carried in the pocket.

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EDUCATIONAL.

**MARY SHARP COLLEGE.** ESTABLISHED IN 1851. This college is situated at Winchester, Tenn., on a branch of the Southern Railway. The advantage of a healthy, salubrious climate, pure air, excellent water, and excellent facilities for the study of the sciences, are all enjoyed by the students. The college is now in its fourth year, and is still increasing in numbers. It is a college of the highest order, and is a college of the highest order.

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MEDICAL.

**MOTT'S LIVER PILLS!** An old physician once said that nearly all diseases originate from a diseased liver, and that this statement is true, although it may at first seem like an exaggeration. When the liver is out of order, the whole system and every organ and function suffer more or less in consequence. In the earliest stages of the disease a man

**DOES NOT KNOW WHAT AILS HIM!** He is easily excited and irritable, and that is the first sign of a diseased liver. He is easily excited and irritable, and that is the first sign of a diseased liver. He is easily excited and irritable, and that is the first sign of a diseased liver.

**IN A SINGLE DAY,** MOTT'S LIVER PILLS cure a variety of liver diseases. MOTT'S LIVER PILLS cure a variety of liver diseases. MOTT'S LIVER PILLS cure a variety of liver diseases.

**CONSUMPTION CURED.** MOTT'S LIVER PILLS cure a variety of liver diseases. MOTT'S LIVER PILLS cure a variety of liver diseases. MOTT'S LIVER PILLS cure a variety of liver diseases.

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MISCELLANEOUS.

**Southern Life Insurance Co.** 359 MAIN STREET, MEMPHIS, TENN. Assets, \$1,534,483.97. Annual Income, \$1,000,000. The Leading Life Company of the South.

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**Southern Life Insurance Co.**

WE have been compelled to part this month with many a patron, and those we esteem friends. Their time was out. We carried them for months at the loss of hundreds of dollars, and were at last compelled to drop them off. Not one of them but could have contrived to raise \$2.50 if he loved his paper as well as he ought. Not one of them stored his tobacco, and perhaps he uses something stronger. He has not stopped his political paper or papers. The times, we know, are tight, but a Christian ought not to be in his retrenchment with his religious expenses. Whatever is lopped off, the pastor's salary should not be. It argues badly. It will work disaster to the church and to the religious press.

Now, brethren, "what ye also go away?" The time of nearly 1000 more expires on the 1st of April next. Must we drop your name also? It will grieve us sorely to do so, but we are not able to print your paper without the means. We cannot borrow, and would not if we could. Will you not make an effort to renew before your time is out, and receive the beautiful premium we offer—Bible Baptism? and would it be too much to ask you to influence at least one drooping subscriber to renew with you, and receive the premium also? Speak a good word for the old banner just now, and send your renewal, and greatly oblige your brother,

J. R. Graves.

Appointments for April.

Johnson, Middle Tenn., Sunday, April 12. Union Church, Simons Bluff April 13th. Salem Church, Canville, April 14th. South's Fork Church, Statesville, April 15th. Prosperity Church, Round Top, April 16th. Sanders' Fork Church, Auburn, April 17th. Edgum Lock Church, Wilson Co., April 18th. New Hope Church, Wilson Co., April 19th. United Sabbath.

We assure our brethren of old Salem Association that we should be pleased to see them all, and preach to them once more, and we trust it will not be presuming too much to expect week-day meetings.

Winchester, Tenn., Tuesday, April 23rd, at 11 A. M.

Tullahoma, Tenn., Wednesday, April 24th, at 11 A. M.

Murfreesboro, Tenn., Thursday, April 25th. Columbia, Tenn., fourth Sabbath.

At this appointment we hope to meet a large number of the Baptists of Maury county. Come on, brethren, and let us cheer and encourage the hearts of the brethren of the little church in C. that is struggling so bravely for an existence. Come one and all, with a little offering, if it is but a trifle, they will appreciate it, but come to the meeting, and let it be the largest gathering of Baptists that ever convened in Columbia.

Liberty Breaking!

WE have had so much that was unpleasant and grievous to chronicle touching the rapid increase of those sentiments among our brethren at the North, that it exceedingly grieves our heart to read the following in the review column of the National Baptist, published by the Bible and Publication Society, Philadelphia. It is signed "C. H. Williams." We know not who he is, but we grasp him with both hands and congratulate him upon the breaking in of logical light upon his hitherto darkened mind. It is an omen of good. We trust that the editor of the National Baptist will sympathize with the learned reviewer of the Lutheran Quarterly. If the Evangelical Alliance should be blessed to open the eyes of a few Northern editors, then its avocation will prove a great blessing to American Baptists. God can make even the evil designs of men to praise him.

Dr. Conrad was honest and frank enough to state what Baptists, as well as all others admit and confess to their congregations when they invite the unbaptized teachers of acknowledged heresies into their pulpits or hold union meetings with them, viz:

That the differences that separate us from PEDOBAPTISTS and CAMPBELLITES are not essential; in other words, that all churches whose ministers can so affiliate are essentially one in all that constitutes a scriptural church!

For twenty-five years past in this paper we have maintained that this was precisely what our open pulpits brethren admitted by their acts, and have urged it upon their consideration. They have attempted to deny it and avoid the force of our reasoning, but without the shadow of an argument. We have put the question to prominent Pedobaptist ministers, Would you preach in a Baptist pulpit? should the minister say to his congregation, "Brethren, I have invited Mr. Hill to preach to you to-day, but I do not wish to be understood by the act as endorsing his society as a church, or baptism and ordination as scriptural or valid—I only think him a pious man who is able to instruct and interest you," and they have answered "By no means; we should consider it an insult to us and to our churches; we only preach with those ministers who regard us in all respects their equals in scriptural qualifications, and our churches as the equals of their own." So Pedobaptist ministers and members, and so does the world at large, to a man, regard the co-operation—look upon the act as admitting; and not speak louder than words. We want our brethren in the South to read this statement of Dr. Conrad, and also of the National Baptist reviewer, and give it the consideration it deserves. It suggests a positive duty to all our churches which we see not how they can possibly longer overlook or put off, and be without sin themselves, and that duty is no longer to allow this gross form of open communion to be practiced among

WAY-MARKS IN MISSISSIPPI.

THURSDAY, March 9, 1874.—Our appointment was to-day at New Zion Church, six miles from Crystal Springs. The day was fair; the peach orchards, with which this belt abounds, were in full blossom, making the farms look beautiful. It seemed only one feature was lacking—the evergreen Pyracantha hedge, instead of the rotten and delapidated worm fences, to make many a place a little Eden. The ground was in admirable condition to plow and to plant cotton, and everything invited to work after so much wet weather, and we were confident that the congregation would be good, and we found it so—the smallest we had addressed this year—but several came sixteen miles, and we preached as though there had been thousands. The brethren sang with spirit, and Bro. James Nelson led in fervent prayer for the success of the enterprise and its Agent, which made us feel to thank God and take courage. No less than five Baptist ministers were in the house to-day, quite a congregation of itself, for impressions made upon ministers are invariably reflected upon their congregations, and sometimes for years to come. We received five shares, and we cannot feel to-night that the day was lost. Subscribers: James J. Green, (pastor) \$20; C. J. Green, \$10; J. J. Green, \$5; E. M. Sargent, \$5; M. J. Johnson, \$5; Fairchild Gallman, \$5. Total—\$50.

We dined with Sister Scott, and after a pleasant hour's conversation with her and her husband, both devoted Baptists, we locked up our carriage, and went up to the Springs to take the train for Terry on the morrow, where we expect, but a small congregation of converts, and some who are already in the Kingdom. The Lord's will be done. We took the place and reached the depot at 10 o'clock. The train started at 10:30, and we were in Terry at 11:30. We were met by Bro. Pettigrew, and after a pleasant hour's conversation with him and his wife, we went to the hotel. We were met by Bro. Pettigrew, and after a pleasant hour's conversation with him and his wife, we went to the hotel.

"No 5 is the great article of the number. It is the paper in the 'Interchange of Pupils' (i. e., between ministers of different 'evangelical sects') which Dr. Conrad delivered before the Evangelical Alliance at New York. The gist of the whole is the following sentence:

"By interchange of pulpits they transfer their influence to the sphere of non-fundamentalists, and confess that their non-reception of the means, and the official standing of the ministry, nor the validity of the ordinances of their respective organizations."

"Baptist preachers have often exchanged with Pedobaptist preachers, and have ratified their conduct on the ground that, by this act, did not admit the 'official standing' of Pedobaptists as ministers of the New Testament church, but only the fact of their preaching Christian men and Christian laborers among the heathen, and that they thus sanctified the means, and the official standing of the ministry, nor the validity of the ordinances of their respective organizations."

"We have long had some misgivings as to the validity of this vindication. It has seemed to us strange to place an unbaptized man as a teacher and president (for the day), even one of Christ's congregations, and then refuse to receive him as a communicant. We have felt still greater misgivings as to the ability of the popular mind to make such distinctions, and we are held to acknowledge, and openly proclaimed by Dr. Conrad, that in these exchanges we do acknowledge that our peculiar views are 'non-fundamental.' It is, e. g., 'non fundamental' whether the 'Church of Christ and its ordinances belong only to believers or not. As though the question of the membership of the church could be anything else but fundamental! Ordinations of unbaptized men by unbaptized men, we are held to acknowledge, and 'Ordinances' also. Sprinkling is baptism; infant sprinkling is baptism. Pedobaptist churches are admitted to be right in speaking the Lord's table. We need not say that no true Baptist does, or can, by any possibility, acknowledge any one of these things. If, then, the practice of exchanging pulpits is to be the act in which these are acknowledged, we are held to be false to truth and to ourselves if we indulge in it. We do not believe that Dr. Conrad is in the very least sane; but we do have some suspicion that his view will be held and pressed and used against us till he shall be compelled either to abandon truths essential to the integrity of Christ's Kingdom, or else to abandon Evangelical Alliances, interchange of pulpits, etc., and stand alone in unmistakable consistency."

Dr. Boardman.

In our issue of March 28th, there is a reference to Dr. Boardman's position on the communion question. The New York Methodist, copying from the Baptist Union, (Free Will Open Communion), says that Dr. Boardman, in the Philadelphia Ministerial Convention, "broadly avowed his belief in open communion, and his intention to preach it." The National Baptist replying to this says: "This statement is totally incorrect both in form and spirit. Dr. Boardman twice asserted, whoever, after this expression of my views, shall accuse me of being an open communionist in the ordinary sense of the term, will accuse me falsely."

The National Baptist maintains a profound silence, as to what Dr. Boardman does believe on this question. From an unimpeachable source, we learn, as reported by our editor-in-chief, that Dr. B. holds that "baptism and communion are simply personal privileges and duties, that is, that they are in no sense church ordinances."

According to the National Baptist Dr. B. declares emphatically that he is "not an open communionist in the ordinary sense of the term." By this we understand that he is not willing to be racked with such open communionists as J. Hyatt Smith, Portecost, Malcom and others of that sort. They are trying to bring the Baptist churches down to the level of the unbaptized churches. They are disorganizers; they offer a church ordinance to persons who are not in the church, and, therefore, not entitled to it. Dr. Boardman will not do this. Did he believe that the supper is an ordinance of the church, he would guard it secretly, and keep it within the church. As it is, he is "not an open communionist in the ordinary sense of the term." We deeply regret that the term can be applied to him in any sense. The weight of his scholarly attainments and amiable Christian spirit will be used by our enemies to strengthen their assaults against the true churches of our Lord. That was a sorrowful moment when Jesus said, "will ye also go away?" His church has often occasion to use the same question.

THE DESTINY OF ISRAEL.

THE Relation of Israel to the Nations. WE have seen that in the early part of the millennial day of judgment, the enemies of Israel, who invade the Holy Land, will be overwhelmed with terrible destruction. "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." (Ezek. xxxviii 22) "Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that are with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God" (Ezek. xxxix 4, 5).

This judgment upon the invaders of Palestine will be followed by the manifestation of the Messiah to Israel. "They shall look upon me whom they have pierced, and the result will be that 'they shall mourn for him as one mourneth for his only son' (Zech. xii 10). This manifestation to Israel is implied in our Lord's lament over Jerusalem, "Verily I say unto you, ye shall not see me until the times come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke xiii 35).

The time of this manifestation will not come till after the "times of the Gentiles are fulfilled," and then certain signs appear in the heavens and great commotions on the earth. "Then shall they see the Son of Man coming in a cloud with power and great glory" (Luke xxi 27). As Jesus manifested himself to the unbelieving Saul, of Tarsus, and changed his heart and life, so he will manifest himself to unbelieving Israel, with similar grand results. "The nation will be as thoroughly Christianized as Saul, and like him will become a witness unto the Gentiles. Their conversion" will be as free from the dead, and their influence for good will be marked and far extended. "Many people and strong nations shall come to seek the Lord, and to say, We have heard that the Lord is with us, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah xlii 1-4). "At that time they shall call Jerusalem the throne of the Lord" (Jer. lii 1-2). "And the Lord shall be king over all the earth" (Zech. xiv 9).

We have seen that Israel will become pre-eminent among the nations in a "that constitutes real national greatness, and need accept what we have said. We see also that Israel redeemed, and brought under the immediate government of the Messiah, will be the medium of law and truth to the nations, which survive the fiery judgements of the last great day. What will be the agencies by which the nations shall be subdued to Christ, and the earth filled with the glory of the Lord, has not been revealed. The fact is revealed, but not the mode. At the beginning of each new dispensation, God reveals his methods, and calls his agents, and qualifies them for their work. We know not the agents and instrumentalities of the future age, but we know that some of the present methods will not be in use then. We have seen that the Church of Christ will be no longer here. Her Divine Husband has glorified her by his resurrection and transforming power. Sharing his fortunes on earth, humiliated, despised, rejected, she now reigns with him in glory.

We do not say that claimants to the church's name and mission will not be found on earth. We believe that such claimants will exist, and for a considerable period in the coming age. As the Messianic economy, with its temple service, sacrifices and priestly intercession, extended into the gospel dispensation, some seventy years before it was wasted and destroyed by the Roman armies, so the shadows and twilight of the present age, probably be projected into the millennial times. It shall come to pass in that day that the light shall not be clear nor dark; but it shall be one day known to the Lord, not day nor night; at evening time it shall be light" (Zech. xiv 6-7). Light and darkness struggling together form twilight. Much that is now called Christian denominations, churches, societies, associations, alliances, will continue to exist long after the Church of Christ is removed and glorified with her Lord.

The church, of which Christ is the Head, has several marked characteristics that distinguish her from all bodies that unlawfully claim her name and rights. This is true of the local organization called the church, and it is also true of the aggregate body of real Christians called the church. Like Christ in his character and fortunes, as we have already shown, Christ had a profound reverence for his Father's will, so has his church. Christ was baptized in Jordan, and received in the act the attestation of his Divine Sonship. So the church, in all its members, is baptized, and receives the answer of a good conscience as an adopted child. The New Testament knows nothing of an unbaptized church, and what was essential to the church in apostolic times is essential now. What was baptism then is baptism now. Neither man nor angel has authority to lower the standard. It is a misnomer to call any body of people, however pious or sincere, a Christian church, who willfully or ignorantly refuse to be baptized. A forger who refuses to be naturalized according to law can never be called an American citizen. He may complain and say hard things of the government; but the fault or non-citizenship lies with himself. Christ, the Head, was baptized, and the church, his body, is also baptized. "Wear ye bur ed with

MISSISSIPPI DE.

ELDER M. P. LOV...

All communications desired should be addressed to the Editor at Rockport, Mass., at Benning. If necessary for the paper, and if it will be responsible for all that it contains.

Editorial Review.

Bro A. V. Row has left Seminary to take mission (Yssoo) association. Some of the articles that would have been published last week if they had been earlier, but we suppose the by the railroads being broken, our mail matter from Central Mississippi was reaching us than it should be. Eld. R. G. Hawlett is dividing his articles. The one (No. 7) would have filled one space; if we had published it, it would have been in progress through Masscy, of Canton, was pre-acceptance, and the prospect of work of grace was very clear. We have an appointment doctrinal sermons at Daidway with the fourth Lord's day in Saturday night, Sunday morning night. Subject "The Ordinances."

A pastor thinks "Elder over the mark in condemning some ministers of illiterate sermons by incidents occurred in the town ministry. Sermon in our department. Probably Eld. H. is not a monk. His language is if possible illustrate every point, if possible by incidents that in his own ministry. On "Illustrations," Dr. Broadus, ration and D. Henry of Seminary following language: "Narrative experience in religious life, we own of others known to us generally interesting, and will in part, furnish admirable. The great revival preachers multitude of such narratives their observation at other often use them with great effect. Spurgeon is very fond of delations from cases met with in labors. Again he says, 'like the physician, ought, in his he learns from books, to 'they use in his practical labors. He says, 'To speak an experience is a task to be performed with humility and we are our own characters, ers of our own taste. In all agree with Dr. Broadus. The minister has himself witness gives a force, as an illustration, ers have confidence in his use using such illustrations two carefully observed. I all desired should be out of mind, and glorify God and benefit the be the only motive. 2 Care to state facts only, and to state a way that they will not apply or even overdraw. And he commend to all our brethren. Dr. Broadus look from which No minister should be without better do without his coffee. If these magnificent works do not suit the churches, then we can furnish any other book published, at the publisher's prices. So you need not send elsewhere. In fact, we can furnish any religious book on publisher's terms. We will, by the last of next week, turn out of the bindery eight thousand completely finished and beautifully-bound volumes with our imprint on them, besides finishing up a thousand or more volumes of Theologia, Tridemia, Children Called to Jesus, etc. So our friends can see that we are not idle. If those who owe the Society will only send forward the money due us, and keep us moving until we can get a good stock in store, and get our books on the market, we think there need be no fears about future success. But of course we base our hopes of success on the assumption that the people will buy and read our books. It is now for the South to say whether it will buy the books published at home. The price shall not be in the way. We will not be undersold by any house. Any orders sent to the Society shall be promptly filled. W. D. MATFIELD, Bus. Manager.

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EDITORIAL BREVITIES.

THE BAPTIST WATERMAN.—We send this paper to the watchman at its request for an exchange, and if it should see fit to review the articles of Bro. Ducas, we will admit his articles, if he will reciprocate the courtesy. L. J. DuPre, of this city, will deliver a lecture at an early day in this city, his purpose being to aid in the completion of the Central Baptist Church building. Subject: "The Wonders of the Lowlands." He will tell all that is known of the mound-builders, of their habits, mode of life, or worship, of their paved lakes (aqueducts), canals, mounds, mounds, and other great cities, and strangely mysterious annihilation. He only tells what may be seen in the immediate vicinity of Memphis.

FANATICISM.—According to the Boston Saturday Express, there was an attempt the other day to pray a well-known saloon keeper on Washington street, in that city, into reformation. The Rev. Mr. Vibbert, E. Thomson, a Mrs. Baker, and some twenty other ladies and gentlemen visited the place. Vibbert led in prayer, and Thompson called on the party to sing. The proprietor interrupted them by flinging a towel in Mrs. Baker's face, and telling Thompson to go and pay his rum bills. A row followed, and the singing, combined with the noise, caused a large crowd to assemble. Finally the police interfered, and the ladies departed. Such proceedings are a flagrant abuse of religion. A religious mob attempting to put down a grog shop! It will ere long be attempted in the South, of course.

THE following paragraph we copy out of the prospectus of the open communion Baptist paper, published in New York. The correspondence whose names are published we know to be prominent and influential ministers, and they have gone over to the open side, and not less than twenty more could be added to them; among them Dr. Robinson, President of Brown's University, Revere, of Albany; Boardman, of Philadelphia; O'Malley, Boston, and yet these men are still the paid pastors of regular Baptist churches, and these churches who fellowship these men are fellowshiped by their associations as an order! Thus does the heaven liberate.

LIBERAL BAPTIST WEEKLY.—It advocates the right and duty of every Christian to come to the Lord's table, a return to primitive Christianity, intense loyalty to Christ, and exact obedience to the ordinances of the gospel. The following prominent Baptist ministers are among its correspondents: T. J. Melish, recently editor of the Journal and

him in baptism." Christ suffered, "we also suffer with him." Christ was despised and rejected, so the church is despised and rejected by the multitude. Christ died and rose again, so the church, in her members, dies and shall rise again. Christ was glorified, so the church shall be glorified. Christ shall reign on the throne of David, so the church, his Bride, shall reign with him a thousand years. In all these particulars, and others, Christ and his church are one. We have said that the church, like her Head, will be despised and rejected. It was the religious people of the day, Pharisees, Rabbis, priests and high priest, that condemned and rejected Christ. His church has suffered the same things at the hands of those who make great religious professions, both Catholics and Protestants. Nearly all church historians trace the history of the church down through the Papacy with all its abominations, while they speak of the numerous bodies which kept the faith of Christ in its purity as so many heretics. They never acknowledge them as the churches of Christ. The poor persecuted "church" in the wilderness, they failed to recognize. The history of the Church of Christ is yet unwritten.

The church—we mean the New Testament church, the faithful church—has faded but little better at the hands of Protestant denominations. Her blood has been shed by Lutherans, Presbyterians, Episcopalians and Independents. Even in the nineteenth century she is stigmatized as heretic, bigoted, mean, contemptible and worthy of stripes, confinement and imprisonment. Her fidelity to the ordinances and to a reciprocal communion is regarded by many as the chief obstacle to the union of all Protestant bodies. All the owners of Christ's people the world over.

The demand of the age is for Protestant unification, and the powerful agencies to bring this about are the young men's Christian Associations and the world's Evangelical Alliance, together with minor union societies as the American Bible Society, Sunday School Union, Tract Society, and kindred societies in Europe. The advanced spirit of Protestantism clamors for the union of all ecclesiastical bodies by discarding doctrinal bias and ignoring the ordinances of the gospel.

The desire is growing to raise the Evangelical Alliance to the dignity of an Ecumenical Council, and to make its utterances decisive. We do not pretend to prophesy, but we judge from the spirit now prevailing in the religious world. We believe, and therefore speak, our conviction is that, in a few years, if Baptist churches maintain their present position on church order and doctrinal belief, the Evangelical Alliance will formally condemn and reject them, just as the Jewish Sabellianism condemned and rejected Christ. It comes not to this, it will be because our churches, through the influence of open communion pastors and centers, have been betrayed into the hands of their enemies, and have lost, as in England generally, their distinctive character, and have ceased to be New Testament churches.

Be this as it may, the real Church of Christ in her earthly form, will no longer enter the judgment age, but risen and glorified, with her Head will judge and rule the nations till "the last enemy shall be destroyed." (To be continued.)

Message, Baptist organ in Cincinnati, and Geo. F. Pentecost, pastor of Warren Avenue Baptist Church, Boston; Rev. Chas. H. Caswell, D. D., Providence, R. I.; Rev. W. C. Child, D. D., Boston, Mass.; Rev. A. J. Gordon, Boston, Mass.; Rev. Wm. Hooper, D. D., Wilson, N. C.; Rev. H. A. Sawtelle, Brooklyn, N. Y.; Rev. R. S. James, Zanesville, Ohio.

To our friends, and the friends of this paper, and of the great cause, we wish to drop a word of explanation. You all know that we are heart and hand, time and tongue, engaged in carrying forward to a complete consummation the Southern Baptist Publication Society, and therefore we cannot give much time to writing letters in reply to queries etc., but all business pertaining to our book-keeper, who will open all our letters for this purpose. All business pertaining to the Southern Baptist Publication Society, will be attended to by the Business Manager, Eld. W. D. Matfield. While we cannot make our paper as valuable as we desire, on account of our labors for the Society, yet the past and thus far the present volume is confessedly the most interesting and valuable that has appeared since the war. We wish to bespeak the kind offices of the friends of the paper for its increased circulation at their offices. Help us in this way to keep up its present circulation, at least until our agency work is done, when we will give our whole might and strength to it again. You can help the Publication Society in this way also.

In New York an incubus of \$60,000 debt on one Baptist church, and \$25,000 on each of two others, jeopardizes the life and health of the energies of the noble organizations which carry them. A centennial offering is suggested to help them, but we hope they will not want so long.

Southern Baptist Publication Society.

Payment of Stock.

The enemies of our Society have trumpeted throughout the land a prophecy of failure, and have urged this as a reason why men should not pay their notes now due. Some of them are already ashamed of this prophecy, and we are glad to believe that no sensible man will be influenced by such speculations. For by withholding the money due the Society he would first contribute to such failure, and then, in the second place, he would still have to pay his note. The notes are the capital stock of the Society, and should the Society fail, as with God's blessings it never will, these notes would pass into the hands of its creditors, and be collected by them. So our fees may as well drop this argument. The notes have been given in good faith, and they must be paid. It is made our duty to see that they are paid. Mind, brethren, this is not a charitable institution, it is a great business enterprise. To be made successful it must be conducted like any other business. Hence I shall deal with your notes just as any mercantile house in this city would do. A hint to those interested is enough. W. D. MATFIELD, Bus. Manager.

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MISTAKE.—A mistake occurred last week in hymn-book advertisement. The price of New Baptist Psalmist was put down at 68 cents, when it should have been 55 cents per copy. The mistake was not discovered soon enough to make the correction in this issue. W. D. MATFIELD, Bus. Manager.

ED. BAPTIST.—May I ask the prayers of your readers for Rockport, Mass., while we have been praying all winter: "O Lord, revive thy work!" but Satan seems determined to defeat all our plans. Will every pastor, enjoying a revival, whose eye falls on this, request prayer for us in his next letter region? There were only seventy-two baptisms last year in our Salem Association of four thousand members. Yours in Christ, O. L. LEONARD, Pastor, Rockport, Mass., March 7, 1874.

REMARKS.—The above report of the baptisms in an association four thousand strong is indeed truly alarming. The decrease must be large. In the Big Hatchie Association, of West Tennessee, of 5000 members, there were 500 baptisms, and we thought that too small a per cent. Let us join our brother in prayer for a revival of pure and undefiled religion in Massachusetts.

Mississippi De. ELDER M. P. LOV... All communications desired should be addressed to the Editor at Rockport, Mass., at Benning. If necessary for the paper, and if it will be responsible for all that it contains.

Editorial Review.

Bro A. V. Row has left Seminary to take mission (Yssoo) association. Some of the articles that would have been published last week if they had been earlier, but we suppose the by the railroads being broken, our mail matter from Central Mississippi was reaching us than it should be. Eld. R. G. Hawlett is dividing his articles. The one (No. 7) would have filled one space; if we had published it, it would have been in progress through Masscy, of Canton, was pre-acceptance, and the prospect of work of grace was very clear. We have an appointment doctrinal sermons at Daidway with the fourth Lord's day in Saturday night, Sunday morning night. Subject "The Ordinances."

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Books Now Ready. We are now ready to fill all orders for New Baptist Psalmist, with and without music, Little Seraph, and Middle Life. All orders for these works sent to the Society will have been shipped from this house before the reader sees this. Some have already gone. We will also get out a large edition of the Southern Psalmist next week. If these magnificent works do not suit the churches, then we can furnish any other book published, at the publisher's prices. So you need not send elsewhere. In fact, we can furnish any religious book on publisher's terms. We will, by the last of next week, turn out of the bindery eight thousand completely finished and beautifully-bound volumes with our imprint on them, besides finishing up a thousand or more volumes of Theologia, Tridemia, Children Called to Jesus, etc. So our friends can see that we are not idle. If those who owe the Society will only send forward the money due us, and keep us moving until we can get a good stock in store, and get our books on the market, we think there need be no fears about future success. But of course we base our hopes of success on the assumption that the people will buy and read our books. It is now for the South to say whether it will buy the books published at home. The price shall not be in the way. We will not be undersold by any house. Any orders sent to the Society shall be promptly filled. W. D. MATFIELD, Bus. Manager.

EDITORIAL BREVITIES. THE BAPTIST WATERMAN.—We send this paper to the watchman at its request for an exchange, and if it should see fit to review the articles of Bro. Ducas, we will admit his articles, if he will reciprocate the courtesy. L. J. DuPre, of this city, will deliver a lecture at an early day in this city, his purpose being to aid in the completion of the Central Baptist Church building. Subject: "The Wonders of the Lowlands." He will tell all that is known of the mound-builders, of their habits, mode of life, or worship, of their paved lakes (aqueducts), canals, mounds, mounds, and other great cities, and strangely mysterious annihilation. He only tells what may be seen in the immediate vicinity of Memphis.

FANATICISM.—According to the Boston Saturday Express, there was an attempt the other day to pray a well-known saloon keeper on Washington street, in that city, into reformation. The Rev. Mr. Vibbert, E. Thomson, a Mrs. Baker, and some twenty other ladies and gentlemen visited the place. Vibbert led in prayer, and Thompson called on the party to sing. The proprietor interrupted them by flinging a towel in Mrs. Baker's face, and telling Thompson to go and pay his rum bills. A row followed, and the singing, combined with the noise, caused a large crowd to assemble. Finally the police interfered, and the ladies departed. Such proceedings are a flagrant abuse of religion. A religious mob attempting to put down a grog shop! It will ere long be attempted in the South, of course.

THE following paragraph we copy out of the prospectus of the open communion Baptist paper, published in New York. The correspondence whose names are published we know to be prominent and influential ministers, and they have gone over to the open side, and not less than twenty more could be added to them; among them Dr. Robinson, President of Brown's University, Revere, of Albany; Boardman, of Philadelphia; O'Malley, Boston, and yet these men are still the paid pastors of regular Baptist churches, and these churches who fellowship these men are fellowshiped by their associations as an order! Thus does the heaven liberate.

LIBERAL BAPTIST WEEKLY.—It advocates the right and duty of every Christian to come to the Lord's table, a return to primitive Christianity, intense loyalty to Christ, and exact obedience to the ordinances of the gospel. The following prominent Baptist ministers are among its correspondents: T. J. Melish, recently editor of the Journal and

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Mississippi Department.

ELDER M. P. LOWERY, Editor.

All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi.

Editorial References.

Bao A. V. Rows has left the Theological Seminary to take missionary work in his Yazoo association.

Some of the articles that appear this week would have been published in the paper of last week if they had been received a little earlier; but we suppose they were delayed by the railroads being broken by high waters.

Our mail matter from Western and Central Mississippi was several days later reaching us than it should have been.

Eld. R. G. Hawlett must excuse us for dividing his articles. The one of this week (No. 7) would have filled nearly half of our space if we had published it all.

At last accounts from Clinton a gracious revival was in progress there. Eld. R. A. Massey, of Canton, was preaching with great acceptance, and the prospects for a general work of grace was very encouraging.

We have an appointment to preach three doctrinal sermons at Baldwin in connection with the fourth Lord's day in this month—Saturday night, Sunday morning and Sunday night. Subject: "The Church and its Ordinances."

A brother thinks "Elder Hit" is a little over the mark in condemning the practice of some ministers of illustrating points in their sermons by incidents that have occurred in their own ministry.

On the subject of "illustrations," Dr. Broadus, in his "Preparation and Delivery of Sermons," uses the following language: "Narrations of actual experience in religious life, whether of our own or of others known to us, are apt to be generally interesting, and will often, as cases in point, furnish admirable illustrations."

Spurgeon is very fond of deriving illustrations from cases met with in his pastoral labors. Again he says: "The preacher, like the physician, ought, in addition to what he learns from books, to 'study cases' as they arise in his practical labors."

A correspondent of the New York Tribune, writing to the Religious Herald touching the "woman's war on whisky," in answer to the remark, "It must be a funny thing to see the women on the streets," writes as follows: "I thought so, too, until I saw them there, but I have never known anybody who, after seeing it, thought the spectacle a funny one."

Our Visit to Booneville. In the good providence of God, we were permitted to fill our appointments at Booneville in connection with the fifth Sunday in last month. Booneville is the county seat of Prentiss county, is the second depot south of Corinth on the Mobile and Ohio railroad, and is a growing town in the midst of a pleasant and prosperous country.

ED. P. F. TERRELL.—It is unpleasant to write, as the urgent appeals of many brethren make it necessary for us now to write. At the last meeting of the Mississippi Baptist State Convention we met Eld. Terrell, who told us that an evil report was out on him, and that, though he was innocent, the circumstances were so against him that he could not vindicate himself to the satisfaction of all; hence he would retire from the ministry.

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who assured us that Eld. T. was not employed by that Board, and had not been since 1871-2. But now a letter comes from a prominent member of Eld. T.'s own church in Pickens county, Ala., insisting on the publication of the resolutions of Pleasant Grove Church, and stating that Eld. T. has called for a letter from his church, which has been refused, and that he will be put on trial. We will not publish the resolutions, but give this brief statement, which we deem sufficient. We do not like resolutions either condemning or commending a minister. A good minister needs no resolutions of commendation, and if a man is unworthy let his church deal with him. Then, if he persists in preaching, let the facts be stated in a religious paper in a few words, so as to warn the churches against an impostor. And if he will close our columns forever against all resolutions, good or bad, about any man. They don't interest one reader in a hundred, and every religious paper in the land ought to close its columns against them.

The Orphan's Home Bazaar has the following, which it clips from an exchange. "We want a religion that bears heavily, not only on the exceeding sinfulness of sin, but on the exceeding baseness of lying and stealing. A religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from the paper, sand from the sugar, chicory from the coffee, alum from bread, and water from milk cans."

The following is also from the Orphan's Home Bazaar: "The Irish Man's Lesson." A friend said to me that a good man he named, had died, and left \$150,000. I held up my hands and said, "What a pity!" He looked surprised, and said, "What do you mean?" "I mean just what I say, I replied, 'For surely it is a pity, when the man might have left his \$150,000 bequeathed him, for he will very likely have it again. I remember, I said by way of explanation, 'that some years ago, as I was traveling, I left my umbrella in the train, and when I found myself minus my umbrella, I sat distinctly and felt it too. "What a pity that I should have been so stupid as to have left my umbrella in the train." And it is surely a great pity that it should be said of Christian people, he or she has died and left an enormous amount of substance in the train of this world, after allowing for the most liberal interpretation of 1st Tim. v. 8."

As, by the way, the Orphan's Home Bazaar is an excellent little paper—some monthly, at one dollar a year. And some to subscribe for it help the orphans.

M. P. HANDY, Esq., correspondent of the New York Tribune, writing to the Religious Herald touching the "woman's war on whisky," in answer to the remark, "It must be a funny thing to see the women on the streets," writes as follows: "I thought so, too, until I saw them there, but I have never known anybody who, after seeing it, thought the spectacle a funny one. The first thought on desecrating a company of women kneeling in front of a bar-room was one of surprise at the fanaticism and pity for the fanatic. But there is no fun in it. Approaching to within hearing distance, surprise and pity vanish, and invariably the same spectator lifts his hat and bows his head in respect for the motive, if not for the act. Then, as the words of the petitions, so simple but pathetically expressed, are distinguished despite the low voice and sobber utterance of the speaker, a man is very apt to take out his handkerchief. The tears will come, even against your will and judgment. Few men can hear without emotion the voice of an earnest Christian woman in prayer." Further on he says: "These are a few of my 'impressions,' hastily written, in compliance with your request. I have advanced no theories, and have none. I cannot bring myself to the point of approving the features of the movement which require the ladies to make themselves a spectacle of men; but no one who has witnessed the work of the crusaders can look upon it with ridicule or contempt. On the contrary, it commands—almost extorts—the profound respect of the best people of the towns in which it is in progress."

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our visit will be long remembered by us with pleasure. The Executive Board of the Tishomingo Association met on Saturday evening, and their deliberations were interesting, and we trust will result in good. They are very much in earnest in their efforts to have the gospel preached to the poor and destitute in their bounds, and are doing a considerable work. Only a few churches are co-operating with them as yet, but if they continue their earnest, persistent efforts, by the blessing of God, they will bring them all into the work after awhile. If the brethren generally only knew how much in earnest these faithful servants are, whom they have appointed over this work, they certainly would gladly and heartily co-operate with them. The next meeting of this Board is to be held at Burnsville on Saturday evening before the fifth Lord's day in May. Five of the ordained ministers of the Association were present, and agreed to go into the organization of a Ministers' Institute, and appointed Friday before the fifth Lord's day in May as the time, and Burnsville as the place to perfect the organization. They cordially ask all the ministers in the Association to join them, and we hope they will not ask in vain.

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and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Then will be the millennium.

Learn here first, at this time the arts and practice of war will have passed away for ever, for it is declared: "neither shall they learn war any more." "Nation shall not lift up sword against nation." Their implements of war will have been converted into implements of agriculture. This time is evidently future. Second, the Lord shall judge among the nations in that day, consequently the cessation of war. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Jerusalem will then be the capital of the earth, whence the Lord shall send forth his law to all nations.

But when is this glorious time to be? A thousand years or more before the coming of Christ? As what is destined to be "the old line of theology" teaches, no. But it is to be when they shall enter into the jubilee and the glory of his majesty. When "the fortunes of man shall be bound down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day, and the idols be utterly abolished, and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." In that day (not before, a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats.

Why are these idols cast to the moles and to the bats? Is it because of the rejection by these people of the gospel, as the old line theologians so often preach? This is what we say, but the word of God assigns a very different reason in the next verse. "I say, to go into the holes of the rocks, and into the tops of the ragged rocks for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." (Verses 19, 20, 21)

It is the terror produced by the manifestation of the glory and power of God, when he ariseth to shake terribly the earth, that causes them to throw away their idol gods, and to seek to hide in the earth. (See comments.)

DEAR BRO. LOWERY.—There is, in many of our churches, a feeling of opposition to agents visiting them. This feeling is right or wrong, according to the motive which prompts it. If it arises from any sort of disposition to give to the Lord's cause, it is wrong. I have known brethren who opposed agents visiting their churches, or even their pastors taking up collections, because, as they said, "it will injure the cause"—drive the congregation away. Even, when circumstances developed the fact that their feeling of opposition arose not so much from a zeal for the good of the cause, as from their own selfish love of money. They knew that, when such objects were presented, they would be expected to give liberally, but they did not want to give; hence their opposition. On the other hand, the feeling is right if it arises from an injudicious course on the part of the agent, and the consequent injury done to the churches and the cause.

Some agents, not contented with plainly presenting their objects, and in a calm, reasonable, Christian like manner, urging the people to give, will get up an excitement, create a great deal of laughter and merriment, and in every conceivable way, except the scriptural one, drag money and prizes from the people. Almost invariably brethren who give from such motives regret it, and the object is to prejudice them against giving to any object at all, while the sensible worlding, witnessing such clap-trap arrangements for catching pennies, is filled with disgust and cannot but look with some degree of contempt upon a cause that resorts to such means for support.

Now I must confess (and it is said "an honest confession is good for the soul") that I had some apprehensions that Bro. Graves when he came to my church at Palestine, would urge the people too much. I had heard that he was a "great beggar," but I did not know just exactly his method of begging. I desired, with all my heart, the success of his enterprise, and wanted nothing done among my people that would prejudice them against that or any other cause. I thus met him at Terry on Saturday. But when I heard him preach, and saw how he did it, my anxiety was changed. I was now afraid he would not urge my people enough, and that he would not get as much as he ought to get. Sunday, March the 8th, came a bright, beautiful day. The hour for preaching came, and the house—a large house for the country—was filled to overflowing. Baptists were there from a distance of twenty-five miles. Pedobaptists whom I never saw before in a Baptist church were there. Bro. Graves preached and held that vast audience in almost profound stillness for two hours and a half. He then briefly presented the claims of the Southern Baptist Publication Society, and in a few minutes, with scarcely any urging at all, he obtained (with three shares taken before by members of the church) about thirty-six shares. I was gratified, thankful, happy—gratified at his success—thankful that the Lord had sent him to preach that sermon, and put it into the hearts of the brethren and sisters to respond so nobly to the call—happy in all this, and in the realization of the great and precious truths heard that day.

Now what I started out to say is this: No church need be afraid of Bro. Graves as agent. A church cannot but be greatly benefited by his visits, besides interesting them in the grandest enterprise of the age, the Southern Baptist Publication Society. He arouses in the breasts of all Christians a greater desire to do, and sacrifice more for the cause of Christ in every other way. By his strong and plain doctrinal preaching, he aids pastors to build up their churches strong in the faith; by his experimental preaching he warms up the hearts of all Christians and makes them happy, and by his forcible, practical preaching he arouses all to active effort in Christian labor. We shall all long remember his visit to us, and we assure him that he left us with many more prayers following him for his success in his great work.

Midway, Hinds Co., Miss., March 18, 1874.

Three Scriptural Qualifications Before Communion: or the Bible on Communion. M. V. S. I. REGENERATION. "And he [John the Baptist] shall go before him [Christ] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." (Luke i. 17.) "In those days came John the Baptist preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand." (Matt. iii. 1, 2.) "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, on Christ Jesus." (Acts x. 41.) "And as they were eating Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it." (Matt. xxvi. 26, 27.) "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts ii. 42.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Ye count him not as an enemy, but admonish him as a brother." (1 Tim. iii. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15.) "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." (1 Tim. vi. 3-5.)

CONCLUSION. "Let us hear the conclusion of the whole matter; fear God and keep his commandments: for this is the whole duty of man." (Ecc. xii. 13.) "Not every one who 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." (Matt. vii. 21.) "Now I praise you, brethren, in that ye remember me in all things, and keep the ordinances as I delivered them to you." (1 Cor. xi. 2.) "Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus." (2 Tim. i. 13.) "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1st John ii. 4.) "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me." (John v. 39.) "If they hear not these, neither will they be persuaded though one rose from the dead." (Luke xvi. 31.)

Yazoo City, Church. I HAVE just received a letter from Bro. Friley, who is missionary pastor of the Yazoo City Baptist Church, acknowledging a remittance made by our "Hope Missionary Society. He says, "never was a little help more needed than now." "If a few others would do as well, I would never for one moment have to think of leaving Yazoo City." Few are aware, perhaps, that the failure of our Executive Board to meet their engagements with Bro. Friley has caused him to become involved; and what pastor does not know from bitter experience what it is to be involved? Yet Bro. Friley assures me that the Board could raise one-half of what is due him, it would rid him of all embarrassment. In answer to an inquiry as to his plans for the future, he says: "As to leaving Yazoo City I cannot think of such a thing while it is possible to remain. I have determined to stay, God helping me, as long as he has a work for me, and I am able to perform it. I have waited and prayed, and have felt all the time that he would help me, and he will." Now, brethren, if Bro. Friley is thus willing to devote himself to the Master's cause, shall any of us hesitate to put forth a helping hand? Remember the cause in Yazoo City is the Master's cause, and his cause is our cause, and shall we not "go up" and maintain it. Brethren, there is much connected with the struggling little church at Yazoo City to stimulate and encourage us. When our missionary first went to that place the other denominations thought to checkmate the movement by standing far aloof, and thus to freeze them to death. Afterward, when they saw that the little church would live and grow, they sought to take it and their pastor into their embraces and to their gubbing hearts, and thereby, as Bro. Dodson would say, "bug them to death," but finding the little one too bony and fibrous for that process, they next resorted to downright and outright opposition, and uniting their forces for a regular "on to Richmond" onslaught, they sought to crush them out of existence. We know not what other instrumentalities the machination of Satan have invented and employed to bruise and break the little one; but one thing we do know, the little church, like the three

and the enunnch said, see, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the enunnch, and he baptized him." (Acts viii. 35-38.) "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Then answered Peter, can any man forbid water, that these should not be baptized, who have received it the Holy Ghost as well as we?" (Acts x. 44, 47.) "Sirs, what must I do to be saved? and they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts xvi. 30-34.) "Sirs, draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x. 22.)

III. A CONSISTENT LIFE. "Teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii. 20.) "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts ii. 42.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Ye count him not as an enemy, but admonish him as a brother." (1 Tim. iii. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15.) "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." (1 Tim. vi. 3-5.)

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DEAR BRO. LOWERY.—There is, in many of our churches, a feeling of opposition to agents visiting them. This feeling is right or wrong, according to the motive which prompts it. If it arises from any sort of disposition to give to the Lord's cause, it is wrong. I have known brethren who opposed agents visiting their churches, or even their pastors taking up collections, because, as they said, "it will injure the cause"—drive the congregation away. Even, when circumstances developed the fact that their feeling of opposition arose not so much from a zeal for the good of the cause, as from their own selfish love of money. They knew that, when such objects were presented, they would be expected to give liberally, but they did not want to give; hence their opposition. On the other hand, the feeling is right if it arises from an injudicious course on the part of the agent, and the consequent injury done to the churches and the cause.

Some agents, not contented with plainly presenting their objects, and in a calm, reasonable, Christian like manner, urging the people to give, will get up an excitement, create a great deal of laughter and merriment, and in every conceivable way, except the scriptural one, drag money and prizes from the people. Almost invariably brethren who give from such motives regret it, and the object is to prejudice them against giving to any object at all, while the sensible worlding, witnessing such clap-trap arrangements for catching pennies, is filled with disgust and cannot but look with some degree of contempt upon a cause that resorts to such means for support.

Now I must confess (and it is said "an honest confession is good for the soul") that I had some apprehensions that Bro. Graves when he came to my church at Palestine, would urge the people too much. I had heard that he was a "great beggar," but I did not know just exactly his method of begging. I desired, with all my heart, the success of his enterprise, and wanted nothing done among my people that would prejudice them against that or any other cause. I thus met him at Terry on Saturday. But when I heard him preach, and saw how he did it, my anxiety was changed. I was now afraid he would not urge my people enough, and that he would not get as much as he ought to get. Sunday, March the 8th, came a bright, beautiful day. The hour for preaching came, and the house—a large house for the country—was filled to overflowing. Baptists were there from a distance of twenty-five miles. Pedobaptists whom I never saw before in a Baptist church were there. Bro. Graves preached and held that vast audience in almost profound stillness for two hours and a half. He then briefly presented the claims of the Southern Baptist Publication Society, and in a few minutes, with scarcely any urging at all, he obtained (with three shares taken before by members of the church) about thirty-six shares. I was gratified, thankful, happy—gratified at his success—thankful that the Lord had sent him to preach that sermon, and put it into the hearts of the brethren and sisters to respond so nobly to the call—happy in all this, and in the realization of the great and precious truths heard that day.

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and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Then will be the millennium.

Learn here first, at this time the arts and practice of war will have passed away for ever, for it is declared: "neither shall they learn war any more." "Nation shall not lift up sword against nation." Their implements of war will have been converted into implements of agriculture. This time is evidently future. Second, the Lord shall judge among the nations in that day, consequently the cessation of war. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Jerusalem will then be the capital of the earth, whence the Lord shall send forth his law to all nations.

But when is this glorious time to be? A thousand years or more before the coming of Christ? As what is destined to be "the old line of theology" teaches, no. But it is to be when they shall enter into the jubilee and the glory of his majesty. When "the fortunes of man shall be bound down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day, and the idols be utterly abolished, and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." In that day (not before, a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats.

Why are these idols cast to the moles and to the bats? Is it because of the rejection by these people of the gospel, as the old line theologians so often preach? This is what we say, but the word of God assigns a very different reason in the next verse. "I say, to go into the holes of the rocks, and into the tops of the ragged rocks for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." (Verses 19, 20, 21)

It is the terror produced by the manifestation of the glory and power of God, when he ariseth to shake terribly the earth, that causes them to throw away their idol gods, and to seek to hide in the earth. (See comments.)

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OUR AGENT FOR 1874. I beg to inform you that we have...

CONSTITUTION

The name of this Society shall be the Baptist Publication Society...

OFFICERS

- Wm. W. Griffin, Tenn. Secy. J. L. Reynolds, S. C. Treas.

BOARD OF MANAGERS

- Wm. W. Griffin, Tenn. Jos. H. Boram, Tenn. F. Courney, La.

EXECUTIVE COMMITTEE

- G. A. Lottan, Geo. W. Griffin, C. B. Hendrickson, W. D. Mayfield.

BUSINESS COMMITTEE

- H. D. Goodwin, J. B. Canavan, E. P. Lucardo.

On January 1, 1875, and July 1, 1876, on equal installments...

Baptist Doctrines, Principles and Facts.

IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. 4:5.

2. That an immersion in the profession of that one faith in the burial and resurrection of our Lord.

3. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of justification.

4. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of adults.

5. Each visible Church of Christ is a company of scripturally immersed believers only.

6. The Lord's Supper is a positive and commemorative ordinance to be observed only by a Church of Christ as such.

7. Christian Baptism is the immersion of a believer in water by a qualified administrator.

8. Christian Baptism is the immersion of a believer in water by a qualified administrator.

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Arkansas Department.

The Christian should make every effort to bend to his religion, and allow religion to bend to his religion.

There is no middle ground between Catholicism and Baptism. All the sects practicing infant sprinkling are branches or offshoots of the Catholic tree.

The Convention of 1873 laid the report with reference to a State organ upon the table. Some brethren there concluded that this reverses the former action, as expressed above, and others maintain that the former action remains unchanged.

Learned Witnesses to Christ's Ordinances—Scripture Baptism.

Lord Chancellor King (Episcopalian) A. D. 1700 says, "Baptism was always the precedent to the Lord's supper, and none were admitted to receive the eucharist till they were baptized."

Dr. Wall (Episcopalian), A. D. 1703, "No church ever gave the communion to any person before they were baptized. Among all the absurdities that ever were held, none ever maintained that any persons should partake of the communion before they were baptized."

Dr. Manton (Episcopalian) observes, p. 193, Morn. Exer. "None but baptized persons have a right to the Lord's table."

Dr. Doddridge (Congregationalist) says, "It is also certain that, so far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's supper."

Dr. Dwight (Congregationalist) says, "It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the visible church of Christ, in full standing. By this I intend that he should be a person of piety, that he should have made a public profession of religion, and that he should have been baptized."

Dr. Griffin, President of William College (Presbyterian), remarks, "I agree with the advocates of close communion in two points. 1. That baptism is the initiating ordinance which introduces us into the visible church; of course, where there is no baptism there are no visible churches. 2. That we ought not to commune with those who are not baptized, and of course are not church members, even if we regard them as Christians. There is such a relationship established between the two ordinances that I have no right to separate them."

Rev. Richard Watson (Methodist) says, "It is obligatory on all who are convinced of the truth of Christianity to be baptized; and upon all thus baptized, frequently to partake of the Lord's supper."

Rev. F. G. Hubbard (Methodist), "It is but just to remark that, in one principle the Baptist and Pedobaptist agree. They both agree in rejecting from communion at the table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they (the Baptists) consider as essential to constitute visible church membership. This also we (the Methodists) hold. The only question, then, that here divides us is, what is essential to valid baptism?"

The Presbyterian Confession of Faith makes "Baptism a sacrament of the New Testament ordained by Jesus Christ, for the solemn admission of the party baptized into the visible church." And the Lord's supper an ordinance "in the church" (Chap. 28-9.

The Protestant Episcopal Church says, "There shall none be admitted to the holy communion until such time as he be confirmed, or be ready and desirous to be confirmed." And none can be confirmed till they "renew the solemn promise and vow that was made at their baptism."

The Confession of the Reformed Dutch Church defines baptism to be a "sacrament," "by which we are received into the church of God, and separated from all other people." It defines the Lord's supper to be a "sacrament of our Lord Jesus Christ," "to nourish and support those whom he hath already regenerated and incorporated into his family, which is his church."

Infant baptism was established neither by Christ nor his apostles.—Prof. J. L. Jacobi, of Berlin.

"Infant baptism had not come into use prior to the time of Tertullian."—Dr. W. A. L. De Wette.

Winer says, "Tertullian (who flourished about A. D. 200) is the first that mentions infant baptism."

Van Coln, vol. 1, p. 469, says, "All the earlier traces of infant baptism are very uncertain. Tertullian is the first who mentions it, and he censures it."

Justin Martyr, the earliest Christian father, says, "We were born without our will, but in baptism are to have choice, knowledge, etc. This we learn from the apostles."

"Without the authority of the church, the baptism of children could not be adequately defended, for there is no example in its favor in the sacred Scriptures."—Leibnitz.

"Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament."—North British Review.

"That the recognized baptism of the ancient church was that of adults, of those whom the church only received into her fold after a long course of catechetical instruction, cannot indeed admit of a doubt."

"In no part of the New Testament is any other condition of membership in the church prescribed than that contained in the answer of Philip to the eunuch who desired baptism: 'If thou believest with all thy heart, thou mayest.'—Rev. Dr. Hodge, Prof. in Princeton Theo. Sem.

"We have no express precept or example for infant baptism in all our holy writings."—Dr. Woods.

"(Historically considered) there exists no sufficient positive evidence that the baptism of infants was instituted by the apostles in the practice of the apostolic age."—S. T. Coleridge (Works, Am. edit., vol. 1, page 335-337)

"Of the reference to infant baptism, which is often sought for in this narrative (Mark, xix. 14) there is evidently no trace."—Olshausen.

"It is certain that Christ did not ordain infant baptism."—Neander.

"Would the Protestant Church fulfill, and attain to its final destiny, the baptism of infants must of necessity be abolished."—Prof. Lange of Jena.

Thomas Chalmers, D. D., Presbyterian, "If the Scriptures give us no other testimony in favor of infant baptism, they give us at least the testimony of their silence."

Gilbert's Preface on Baptism, "Without the aid of tradition, the practice of baptizing infants cannot be satisfactorily vindicated."

"Doctrinal Catechism," approved by Archbishop Hughes (Roman Catholic) (Q.—How do Catholics prove that infants ought to be baptized?)

A.—Not from Scripture alone, which is not clear on this subject, but from the Scripture illustrated by the constant tradition of the church. It does not appear from Scripture that even one infant was ever baptized, therefore Protestants should reject on their own principle infant baptism as an unscriptural usage.

"We ought to obey God rather than men."—Peter.

Ed. BAPTIST—I have noticed two queries propounded in the Arkansas Department of Tax Barrister Bro. Lea, to which I have given no answer. I know you are absent from home a great deal and too hard pressed for time to answer all queries. Although I do not profess to be an adept in solving mysteries, or mighty in the Scriptures, yet I venture an answer to the queries proposed.

1. Has a church the right to receive into her fellowship a person who has been excluded from another church for unchristian conduct, he acknowledging the penalty inflicted to be just? It being a fundamental principle with us that each church is an independent body, subject only to Christ as our Lawgiver, we say she has such a right. Courtesy, not right, would require us, under ordinary circumstances, to confer with the former church. I say ordinary, for circumstances might arise in which it would be impracticable if not impossible to do so.

Wayne, Ste. Genevieve, St. Louis, Quebec, Montreal, they planted their standards, nearly, if not fully, two centuries and a half ago.

And now shall they give up to Protestantism without a struggle, these growing empires, where teeming millions shall one day swell the praises of the Mother Church, or when they shall go back into the indifference of Rationalism, and from that into the Paganism of the first century?

To avert so great a calamity, to save the race from the dreadful abyss, in their view, these champions of the "True Church" step forth and boldly throw down the gauntlet to American Protestantism.

"With the world renowned motto, 'All for the greater glory of God,' they stand in the very forefront of this battle of the nineteenth century. And it becomes us, ministers and people, to know the foundation on which rests the stupendous claims of this order, and this church, which yields not one iota of its pretensions as to its being of God, and by him authorized to teach the nations. Shall this nation be brought into its pupillage also?"

We cannot prevent it by patronizing their schools, which are established to proselyte the future mothers of this country by aiding them in building chapels, churches, cathedrals and convents for our daughters, and seminaries—but we can resist them by the mighty influences of the pulpit and the press. The Southern Baptist Publication Society is today the most effective break water that is being reared against Romanism.

The Loved and Lost. The following poem, from the Church of England Magazine, will come like a "song in the night" to many a stricken heart:

"The loved and lost!" why do we call them lost? Because we miss them on our onward road? God's unseen angel o'er our pathway crost, Looked on us all, and loving them the most, Straightway relieved them from life's weary load.

They are not lost; they are within the door That shuts out loss and every hurtful thing— With angels bright, and loved ones gone before, In their Redeemer's presence evermore, And God himself their Lord, and Judge, and King.

And this we call a "lost," oh, selfish sorrow Of selfish hearts! O loss of little faith! Let us look round, some argument to borrow, Why we in patience should wait the morrow, That surely must succeed this night of death. Aye, look upon this dreary, desert path, The thorns and thistles whereso'er we turn: What trials and what tears, what wrongs and wrath, What struggles and what strife the journey hath? They have escaped from these, and lo! we mourn.

Ask the poor sailor, when the wreck is done, Who with his treasures strove the shore to reach, While with the raging waves he battled on, Was it not joy, where every joy seemed gone, To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand A little child, had halted by the well To wash from off her feet the clinging sand, And told the tired boy of that bright land Where, this long journey past, they longed to dwell:

When lo! the Lord, who many mansions had, Drew near and looked upon the suffering twin. Then pitying spake, "Give me the little lad: In strength renewed, and glorious beauty clad, I'll bring him with me when I come again."

Did she make answer selfishly and wrong— "Nay, but the vessel feel too must share!" Or, rather, bursting into grateful song, Go on her way rejoicing, and made strong To struggle on, since he was freed from care?

We will do likewise; death hath made no breach In love and sympathy, in hope and trust; No outward sigh or sound our ears can reach, But there is an inward, spiritual speech, That greets us still, though mortal tongues be dumb;

It bids us do the work that they laid down— Take up the song where they broke off the strain, So journeying till we reach the heavenly town, Where are laid up our treasures and our crown, And our lost loved ones will be found again.

Fifteen Reasons Against Dancing. We desire to assign the following reasons why the dance should not be engaged in by persons not professors of religion:

1. It leads to extravagant expense in dress, to late hours, to the neglect of moral and intellectual culture, and to various other evil practices.

2. Dancing necessarily leads to close contact with promiscuous company—an impure atmosphere. "Evil communications corrupt good (moral) manners."

3. It mars social intercourse, and unfit the mind for real, useful and substantial enjoyment.

4. Dancing unfits the mind for serious reflection and prayer.

5. The most wise, judicious, considerate, devotedly and consistently pious in all ages have looked upon dancing as an amusement not only useless, but decidedly of an evil tendency.

6. Those who delight in the ball-room and dancing parties are generally fond of the wine cup, novel reading and the card table.

7. Dancing is a favorite amusement of the savages, and usually forms a very important part in the worship of heathen gods. Civilized people should not engage in it.

8. The social dance is a stepping stone to the ball room—the theater—the top rounds of a ladder that leads down to the pit. "A prudent man foreseeth the evil, but the simple pass on and are punished."—Prov.

9. Dancing masters and mistresses are generally of low standing in society, not well known at the homes of their pupils as guests. They are classed with theatricals of

loose habits whose morals will not bear scrutiny, whose language is very contaminating and corrupted.

10. The freedom used between the sexes in certain forms of dancing is exceedingly immodest, and often results in the most serious and pernicious consequences.

11. Dancing is a useless practice—none more so.

12. The evils flowing from dancing, and from inspiring children with a dancing mania, may be summed up in pride, folly and irreligion—and an excessive love of pleasure and finally in the loss of the soul!

13. Dancing, as now practiced by the sexes as an amusement, is unscriptural. Those men who perverted it from a sacred use to purposes of amusement, were deemed infamous.

14. No instance is found in the Bible in which the sexes were engaged in dancing together, either as an act of worship or as an amusement. Neither is there any instance on record of social dancing for amusement, except of vain fellows devoid of shame, or the irreligious families described by Job, which produced increased impiety, and ended in destruction, and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

Who came to Herod's blood-stained throne To seek forbidden joys, Who revealed their crimes unknown, Of tyrants and their tools? A DANCER.

Who taught her daughter wanton ways To win the prize of fools, And draw the stupid, silly gaze Of tyrants and their tools? A DANCER.

Who came in haste to king's court To do a murderer's deed, To lift the Roman ax in sport, And see the Baptist bleed? A DANCER.

Who bore away the good man's head, Like viands on a plate, Exulting that a saint was dead, To glut a mother's hate? A DANCER.

15. And, finally, let us for a moment look at the dance. We will get off at a distance of ten paces; stop our ears, and with a telescope, whose acromatic lens is truth, contemplate one of these rigoisdoms. Some dozen ladies and gentlemen, so called, all dressed as lavishly as their purses and credit will allow, and as splendidly as the modesty of fashion will permit, on the floor. There they go, in and out, right and left, up and down, cross and back, involuting, hopping, jumping, tripping, smiling, smirking, here a skip and there a jump, now a desperate fling, and anon a subdued courtesy, until tired and panting for breath they sit down exhausted, and give place to a second round. A little fanning and reviving salts, spiced with equal portions of nonsense, a few words of small talk, and a glass of sherry or champagne fill up the circle of folly and complete the bill of fare of a convivial dance till supper time.

The first question we ask is, what does all this mean; for what purpose is all this labor, rot of love, but of legs: all this outward adorning, not of good works, but of costly apparel: all this display, not of a meek and quiet spirit, but of pride and tumultuous vanity? Is it for the glory of God? No! Is it to feed the hungry? No. To clothe the naked? No. To visit the widow and orphan in their affliction? No. Is it to prepare us for the house of God? No. Is it to teach us self-denial, or lead us to the foot of the cross? No. There was no dancing there; it is to prepare us for family worship? No. I will be too late, and worship too serious an exercise to break in on the "voluptuous swell of music, and stay the rapture of scenes where 'all goes merrily as a marriage bell.'" Does it prepare us to meet the king of terrors? Does it remind us that it is appointed unto man once to die, and after death the judgment? Ah, no! this is no place to meet these, death, for

"Come when the heart beats high and warm, With banquet-song, and dance and wine, And thou art terrible!"

No thoughts like these are in their hearts; God, nor Christ, nor heaven or hell, or death or judgment ever enter their hearts, but they are laid up our treasures and our crown, and our lost loved ones will be found again.

So journeying till we reach the heavenly town, Where are laid up our treasures and our crown, And our lost loved ones will be found again.

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A COLUMN TO BE STUDIED.

AXIOMS

All religious ordinances are acts of obedience. There can be no obedience where there is no law. No obedience where the law is not known. No obedience that is not personal. There is no obedience that is not voluntary. There is no obedience that is not prompted by love, and accompanied by faith. Every act of obedience is, like baptism, the answer of a good conscience toward God.

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

DILEMMA.

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

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

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

SIMILAR CREEDS.

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

EPISCOPAL.—Every person confirmed is required to answer these questions: Q. "What is your name?" A. "N. or M." Q. "Who gave you this name?" A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—DOCTRINAL CATECHISM.

METHODIST.—What are the benefits we receive by baptism? "And the first of these is the washing away the guilt of original sin by the application of Christ's death." "By baptism we are admitted into the church, and consequently are made members of Christ, its head."

"In all ages the outward baptism is a means of the inward." "By water, then, as a means, we are regenerated or born again." "If infants are guilty of original sin, they are proper subjects of baptism; seeing the ordinary way they cannot be saved, namely, this is washed away by baptism."—DOCTRINAL CATECHISM, pp. 246, 247, 248, 249, 251.

PRESBYTERIAN.—See Confession of Faith, p. 393.—"What is a Sacrament?" "A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant are represented, sealed and applied to believers."—DOCTRINAL CATECHISM, p. 141, 142, 250, 251.

"Which sacrament is baptism? It is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to unite him, a sign and seal of the covenant of grace; of his grafting into Christ; of regeneration; of remission of sin; of which sacrament, in baptism, is a sacrament to be continued until the end of time." "The efficacy of baptism, (p. 148) is not God to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised, is not only fully given, but also continued by the Holy Spirit, to such (whether adult or infant,) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."

"The Visible Church, which is also Catholic, consists of all those who profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no efficacy of salvation!"

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

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

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

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

All can see if Baptists should receive the immersions of the above societies, they would endorse a vital error. Baptismal Schismatics, holding and teaching such a doctrine, cannot be considered gospel or Christian churches. The late distinguished Dr

J. R. GRAVES, Editor and O. J. REEP, Advertising Department.

Editorial Correspondents: Geo. W. Griffey, Geo. W. Wood, James H. C. Hendrickson, Jack...

A FORM OF SOUND WORDS...

1. The Old and New Testament by men divinely inspired...

2. There is only one God, self finite in every natural and moral...

3. Man was created holy; his disobedience, fell from that...

4. The only way of deliverance from state of guilt and condemnation...

5. All who truly believe in the gospel were chosen in Christ...

6. Nothing can separate us from the love of God, but by the power of God through...

7. A Church of Christ is an association of persons renewed...

8. The ordinances of a Church are Baptism and the Lord's Supper...

9. The first day of the week as the Lord's day, or Christian Sabbath...

10. There will be a resurrection of the righteous dead prior to the...

11. At the coming of Christ and destroy the nations that...

12. After this, the earth shall be set by fire, and the new heaven...

13. The Kingdom of God is within you, and shall be given to you...

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1874.

THE BAPTIST,

The Oldest Baptist Weekly, Save

One, in the South,

THIS BEING VOLUME XXX.

27 Years Under the Same Editor!

Who's aim has ever been to Advocate and Defend

A PRIMITIVE BIBLE CHRISTIANITY

IN THE SPIRIT OF CHRIST

WITH THE BOLDNESS OF PAUL.

The point at which it is published is only second in point of influence to any city in the South, and

A Strong Baptist Paper should be Sustained Here.

The Catholics recognizing the importance of this City, have this year commenced the publication of a weekly paper...

BAPTISTS SHOULD AWAKE

and strengthen their paper. We have been compelled to drop all those whose time expired on the first of March...

Now is the Time to Subscribe!

Now is the Time for Every Friend of the Baptist to Work for It.

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THE BAPTIST, No. 361 Main Street, Memphis, Tenn.

THE BEST IS THE CHEAPEST. A. G. DENNIS, BOOTS and SHOES!! OF THE BEST QUALITY ONLY KEPT AT THIS HOUSE, 292 Main Street, Marble Block.

LATEST STYLES RECEIVED WEEKLY FROM MANUFACTURERS. I KEEP NO POOR WORTHLESS

clothes, but make a specialty of CUSTOM-MADE BOOTS and SHOES. A good Boot or Shoe is always been noted for the BEST QUALITY OF BOOTS AND SHOES.

GREAT CLOSING OUT SALE

B. LOWENSTEIN & BROS.

In Consequence of the Near Approach of our Annual Stock Taking, which will take place the FIRST OF FEBRUARY next, we shall offer during the Present Month UNPRECEDENTED BARGAINS in

WINTER DRY GOODS,

Our Entire Line of which WE WILL SELL AT COST,

And a Great Proportion FOR MUCH LESS THAN COST.

SILKS REDUCED,

ALPACAS REDUCED,

DRESS GOODS REDUCED.

Cloaks, Shawls and Furs still further Reduced.

BLANKETS AND FLANNELS GREATLY REDUCED.

THIS IS DECIDEDLY A SWEEPING REDUCTION

And an Opportunity for SECURING BARGAINS, which all who desire to Study Economy in these Hard Times should avail themselves of.

B. LOWENSTEIN & BROS., 212 AND 214 MAIN STREET, CORNER JEFFERSON.

TEMPERANCE JUSTLY CELEBRATED!

THE DIAMOND COTTON CHOPPER AND CULTIVATOR.

With Planter Attachment, THE GREAT LABOR SAVING OF THE AGE WITH ONE MAN AND ONE HORSE.

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FOUR REED ORGANS! THE ORGAN AT HOME!

OBITUARY.

All Obittories EXCEPTING THE LINES will be charged for at the rate of FIVE CENTS PER LINE for the excess. CAN BE ADVANCED. Eight words make a line. Count the words and send money with obituary if you wish it attended to.

MRS. MILDRED TABITHA FOULLEY. Died at her residence, in Bearegard, Miss., February 14th, 1874, Mrs. Mildred Tabitha Founley, after a short and painful illness.

The subject of this notice was born July 6th, 1842, made a profession of her faith in Christ, and united with the Baptist church in 1854, and was married to Mr. A. Founley in 1856.

The Supreme Court of the United States has recently decided the suit of the Florence Sewing Machine Company against the Singer, Grover & Baker, and Wheeler & Wilson Sewing Machine Companies, involving over \$250,000, in favor of the Florence Company.

Mountain Dew Soap.—This always reliable article causes a *furor* wherever used; never fails to do what is claimed; equally surprising, it costs less than three cents per pound.

Fever and Ague, Chill Fever, etc.—A few months after having commenced the manufacture of Dr. Pierce's Golden Medical Discovery, the proprietor began to receive numerous letters from all parts of the Western and Southern States bestowing the most unbounded praise upon it for having promptly cured the writers or their friends of fever and ague, or other forms of miasmatic, or malarious diseases.

Breth. Gambrell, Johnson, Whitfield and Plant were our visitors, and we shall be happy to meet them at every meeting.

The subjects presented to the body were ably discussed, and we hope that every one present was infused with the vast importance of having a Sunday-school in every church.

Alas! how many of our pastors are perfectly indifferent to this important subject. It is the Master's work, and he bids us go labor in it. Can you sit idle while souls are perishing all around you and here a means of rescuing them?

The next meeting of the Institute will be held with the Liberty Church the fifth Sabbath in May. Will not many of the brethren come, and give us their counsel as to the best means of carrying on this important work?

DR. PIERCE.—Dear Sir:—Having used a few bottles of your Golden Medical Discovery, and believing it to be the very best medicine for chills and fever, I wish to buy it by the dozen; please give me your price for it.

The fact that five million of pairs of Silver Tipped Shoes are made a year, shows how those who use them feel about it. They know that they last three times as long.

Special inducements for the next thirty days at A. J. Bates & Co., 396 Main street, in Furniture, Carpets, Window Shades, Mattresses, Oilcloths, Children's Carriages, etc.

The Name "Cashmere Bouquet," as applied to Toilet Soaps and Perfumery, is registered and patented as a trade-mark by Colgate & Co., New York, and can be used legitimately only by them.

We invite attention to the removal of the great Southwestern Music House, H. G. Hollenberg, proprietor, to Main street, Clarke's Marble Block, corner Madison.

The Household Panacea and FAMILY LUBRICANT is the best remedy in the world for the following complaints, viz: Cramp in the Limbs and Stomach, Pain in the Stomach, Bowels or Side, Rheumatism in all its forms, Bilious Colic, Neuralgia, Chelera, Dysentery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever. Purely vegetable and all-healing.

KIDNEY PILLS. Published by the Democrat and Indian Nation and Sunday-School Board of the Southern Baptist Convention.

MEMPHIS COTTON MARKET. Corrected Weekly by Dillard & Clegg, 208 Main Street, MEMPHIS, 4 P. M., April 8, 1874.

CATARRH A positive cure with a receipt of 750. Satisfaction guaranteed or money refunded.

NEW ADVERTISEMENTS.

To Advertisers.—Eight Lines Nonparel, or two-thirds of an inch make one square. LARGE CUTS and HEAVY LETTERING, or next to local or reading matter column, DOUBLE PRICE. All changes other than quarterly will be charged at office rates.

HENRY'S CARBOLIC SALVE!

THE MOST POWERFUL HEALING AGENT EVER DISCOVERED. The wonderful efficacy with which this combination of Carbolic Acid with other Soothing and Curative Elements HEALS THE MOST VIRULENT SORES AND ULCERS.

Physicians give it the Highest Mead of Praise, and use it and prescribe it in their practice.

POINTS TO BE BORNE IN MIND: CARBOLIC SALVE positively cures the worst cases of CARBOLIC SALVE instantly cures the eruption of burns.

WOMAN TO THE RESCUE. A Story of the "New Crusade." T. S. ARTHUR'S latest and greatest work on the most remarkable uprising of modern times.

FLORENCE The Long-continued Suit of the FLORENCE SEWING MACHINE CO. and Grover & Baker Companies, involving over \$250,000.

SONGS OF GRACE and GLORY. The Very Best Sunday-School Song Book. BY W. F. SHERWIN AND S. J. VAIL.

SPLENDID HYMNS, CHOICE MUSIC, TINTED PAPER, SUPERIOR BINDING.

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Foreign and Domestic Dry Goods,

would especially call attention to their splendid stock of Fancy Goods, Hosiery, Embroideries, Laces and Hosiery; the best assortment of Mourning Goods in the city.

CHAS. SIMON & SONS, 61 NORTH HOWARD STREET, BALTIMORE, MD.

"Hebrew children," has come out of the furnace without the "smell of fire on their garments." The cause in Yazoo City was never in a better or brighter (or even in so promising) condition than now. Congregations good; prayer meetings well attended, and a deep and growing interest both in and out of the church.

Crystal Springs, March 25, 1874.

Sunday-School Institute.

PERHAPS some of the brethren who were not able to attend the last meeting of the Sunday-School Institute of the Chickasaw Association would like to hear something of the meeting.

The subjects presented to the body were ably discussed, and we hope that every one present was infused with the vast importance of having a Sunday-school in every church.

Alas! how many of our pastors are perfectly indifferent to this important subject. It is the Master's work, and he bids us go labor in it. Can you sit idle while souls are perishing all around you and here a means of rescuing them?

The next meeting of the Institute will be held with the Liberty Church the fifth Sabbath in May. Will not many of the brethren come, and give us their counsel as to the best means of carrying on this important work?

MARTIN L. BALL.

DICTIONARY.

To Our Readers.—We do not hold ourselves responsible for the views of correspondents, but we do print them. "Prove all things, hold fast only the true."

To Contributors.—Write only on one page, in a plain hand, and short articles and often. Make two or three numbers of your article—rather than write a long communication. Write us in care of our section.

J. A. BROWNING.—Your paper should go; it leaves here every week.

WM. M. LOCKHART, Va.—Send us the names and as much of the money as you can; it will be all right.

W. P. WORMATH, Riponville, Oregon.—The two papers you inquire about go from here every week. Money order for them received.

J. M. Wood, Barnesville, Ga.—Chromos will be sent soon; not yet come from publisher. Paper to John Miller goes from here. This week we start one to C. W. Brown.

J. L. SIMONS, Quilman, Texas.—Your letter of complaint received and attended to, so that all names shall start this week. If you will send your names and money direct to this office we will warrant prompt attention, but we cannot be responsible where remittances are made through second parties, was often made as many mistakes and delays as we.

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