





First Baptist Publication Society

OUR AGENT FOR 1874.

We engaged this column to secure agents for another year. We want to raise five thousand dollars by all our agents...

CONSTITUTION.

The name of this Society shall be the First Baptist Publication Society. The object of this Society shall be to evangelize religion by means of tracts, Bibles and Colportage.

The Board of Managers shall have the right to appoint its own officers, and to appoint its own Secretary, and to appoint its own Agents and Collectors.

OFFICERS.

- J. B. Graves, President. J. W. Griffin, Tenn. Secy. N. C. J. L. Reynolds, S. C. Secy. W. J. Parker, Ala. Secy. W. M. Lea, Ark. Secy. Gen. Jas. Harrison, Tex. Secy. W. B. Hart, Va. Secy. Thomas S. Stortz, Ky. Secy. J. W. Lipey, Miss. Secy.

BOARD OF MANAGERS.

- J. B. Graves, President. J. W. Griffin, Tenn. Secy. N. C. J. L. Reynolds, S. C. Secy. W. J. Parker, Ala. Secy. W. M. Lea, Ark. Secy. Gen. Jas. Harrison, Tex. Secy. W. B. Hart, Va. Secy. Thomas S. Stortz, Ky. Secy. J. W. Lipey, Miss. Secy.

PUBLICATIONS COMMITTEE.

- J. B. Graves, G. A. Lofton, Geo. W. Griffin, C. W. Hendrickson, W. B. Hart, W. D. Mayfield, W. W. Keep.

OFFICERS.

On January 1, 1875, and July 4, 1876, in equal installments, \$1000 to be paid to the order of J. B. GRAVES, President of the First Baptist Publication Society, by the following names...

First Doctrines, Principles and Facts.

IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv. 5. That an immersion in the profession of that one faith in the burial and resurrection of the one Lord. See Rom. vi: 4-6 Col. II: 12 I Cor. xv: 29; 1 Peter iii: 21.

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

3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of souls.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and seekers on probation,) associated by voluntary covenant to obey and execute all commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no law giver but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; I Cor. i: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such (that is, in church capacity), not as a test of Christian fellowship or personal feeling of one communion toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The member of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy, and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship or intimacy gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. ii: 15 and xxviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: 12; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

Burying in water of one dead to sin is the only action; since the burial of a dead man is the only likeness or representation of death in the world, for it is called the likeness of death.

7. The Bible, and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.

8. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.

9. To divide the positive requirements of Christ into essentials and non-essentials, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

10. Every positive law, ordinance, or practice in the church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. Those all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.

11. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, treason.

12. Principles can neither be conceded nor unprincipled.

IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—[Liddell and Scott, Carson, Anthon, &c.]

2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Stewart, Robinson, and Wau.]

3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership), and all the churches independent republics. All religious societies having legislative power, and clerical or sacerdotal governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.

5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the sanctuary, can justly be called a people church, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[The Testimony, p. 22.]

Arkansas Department.

The Christian should make every effort to be his neighbor, and allow religion to be his business.—J. L. James. "There is no middle ground between Catholicism and Baptism. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fate." (L. O. J. Journal)—Dr. Rev. J. T. Tazewell, Bp. of Strasburg. The Convention of 1873 laid the report with reference to a State organ upon the table. Some brethren thereby concluded that this reverses the former action, as expressed above, and others maintain that the former action remains unchanged. Be it understood by all that this page is still offered to all Arkansas Baptists—leaving out the question of "organ."

Light Breaking in!

WE have had so much that was unpleasant and grievous to chronicle touching the rapid increase of loose sentiments among our brethren in the North, that it exceedingly gladdens 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 "Fidelity." 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 con-vocation 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 pulpit 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 in-lorsing 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 sets 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 grossest form of open communion to be practiced among them for any reason that a specious and vicious charity can invent, not even the prospect of having a "good meeting," a "gracious revival" and a "great ingathering into the church." That the end sanctifies the means is a Jesuit maxim. When the Holy Spirit commands us to withdraw from the disorderly, and with a brother unsound in the faith to have no company, that he may be ashamed, He does not say "except upon revival and special great religious occasions." If principles are good for anything ever, they certainly are the most needed at these very times, and the brother who will cast them to the winds or trample them in the dust, is a traitor to them, that's all, and that's the fact, and it grieves us that some who profess in calms to be consistent, in these storms are like feathers and weather-cocks—they turn with the wind. The time has now come for churches to take this matter in hand, if they do not receive another accession in ten years. Stand to the truth and consistency, and discontinuance the act in open preachers, and if that will not do, discontinue them.

This may seem as stringent advice, but it is sound advice. If the Northern churches had promptly put away those open communion ministers, they never could have done the harm they have done, nor they must excise whole churches. They see it now when it is almost too late; to act now is to divide, read in twain the denomination! So it will be in the South if these affiliationists, who are to all intents and purposes open communionists, are paid to preach, inculcate and practice their open communion under the plea of courtesy and "Christian liberality." Our churches will be corrupted and the denomination will be rent asunder. Read the article.

No 5 is the great article of the number. It is the paper on the 'Interchange of Pulpits' (i. e. between ministers of different 'evangelical' sects) which Dr. Conrad de-livered before the Evangelical Alliance at New York. The gist of the whole is the following sentence: "By interchange of pulpits they transfer their differences to the sphere of non-fundamentals, and confess that their non-fundamentals does not destroy the Christian character of the members, 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 vindicated their conduct on the ground that they, by this act, did not admit the 'official standing' of Pedobaptists as ministers of the New Testament church, but only the fact of their being Christian men and Christian laborers involved in a certain amount of error; much

less have they supposed that they thus sanction Pedobaptist 'ordinances.' 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), over 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, even if we do. And it is now openly proclaimed by Dr. Conrad that in these exchanges we do acknowledge that our peculiar views are 'non-fundamental.' It is, of course, '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. Ordinances of unbaptized men by unbaptized men, we are held to acknowledge. Ordinance of 'sprinkling' in baptism, infant sprinkling in baptism, Pedobaptist churches are admitted to be right in spreading 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, shall we not be false to truth and to ourselves if we indulge in it? We do not affirm that Dr. Conrad's view is inevitably true, but we do more than suspect that this 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.

The Golden Side. There is many a rest in the road of life: If we would only stop to take it: And many a tone from the better land, If the querulous heart would make it. To the soul that is full of hope, And whose beautiful trust ne'er falters, The grass is green and the flowers are bright, Though the winter's storm prevail it. Better hope, though the clouds hang low, And to keep the eyes still lifted; For the sweet blue sky will soon peep through, When the ominous clouds are rifted. There was never a night without a day, Or an evening without a morning: And the darkest hour, as the proverb goes, Is the hour before the dawning.

There is many a gem in the path of life, Which we pass in our idle pleasure, That is richer far than the jeweled crown, Or the misers' hoarded treasure. It may be the ore of a little child, Or a mother's prayer to heaven, Or only a beggar's grateful thanks, For a cup of water given. Better to weave in the web of life, A bright and golden filling, And to God's will with a cheerful heart, And hands that are ready and willing; Than to snap the delicate, minute thread Of our curious lives asunder, And then blame heaven for tangled ends, And sit and grieve and wonder. —Charles Mackay.

Another Answer to Eld. Lea's Query. ED. BAPTIST.—Though not of Arkansas, I offer the following as an answer to the query propounded by Eld. W. M. Lea, in THE BAPTIST of March 14th: Eld. Lea seems to find some difficulty in reconciling an apparent contradiction in John xviii: 23 and John xix: 7. In the former passage the wicked Jews say, "It is not lawful for us to put any man to death," and in the latter, "We have a law, and by our law he ought to die." These passages seem to conflict, but they are easily harmonized. Jesus had been charged with blasphemy by the Jews in calling himself the Son of God. The penalty attached to their law for this offense was death by stoning. But at this time the Jewish nation was subject to the Roman power, and had no right to execute a criminal without authority from the Roman civil power. Hence, although the Jewish Sanhedrim had condemned our blessed Savior, and pronounced him worthy of death by their law, yet they could not execute the sentence without afterward taking him before Pilate, the Roman Governor, to be condemned and executed according to the Roman law. By their own law he could put Jesus to death, but by the Roman law it was unlawful for them to do so. Jesus did not suffer the penalty of the Jewish law, like the martyr Stephen, but the penalty of the Roman law, the shameful yet glorious death of the cross.

Perhaps other brethren can give more light on this subject. St. Landry parish, La, March 25, 1874.

Ordination. AT the request of the pastor of Lonoke Church (Eld. A. M. Russell), I write the ordination of young Bro. J. D. Fletcher. The church called a presbytery to meet with her for that purpose on the first Sabbath evening of March, 1874. The same consisted of Elds. R. J. Coleman, A. M. Russell and J. P. Eagle. The examination was conducted by the writer, in which he endeavored to be thorough on all the prominent points of doctrine of the Christian church, viz: Total depravity, the way of salvation, the Godhead, call to the ministry, the ordinances of baptism and the Lord's supper, church organization, election, final preservation of the true believer in Christ, the final judgment, reward and punishment, close pulpits. The examination was fully satisfactory, and after a short sermon from 23 Timothy xi: 15, the ordaining prayer was offered by Bro. Russell, and the charge given by Bro. Eagle, extended by the presbytery and church. Bro. J. P. Eagle called a meeting of the Missionary Board of the Caroline Association next morning, in which Bro. Fletcher was chosen missionary for the southern part of said Association, at a salary of forty dollars per month. We bespeak for Bro. Fletcher a warm reception of the brethren in that section, and a hearty co-operation with him. He is a worthy brother, has a fair education, having attended school for several years at Clinton College, Mississippi, has a good standing in society, and is quite energetic. May the Lord abundantly bless him and his

laborers. Bro. Fletcher is poor in this world's goods, and in starting out in the missionary work he needs funds, of course, therefore I hope the brethren who made pledges for the missionary at our last meeting will remember him, and, as they can spare a little greenback, hand it to him, which of course will encourage him in his work, and don't fail to pray for him. R. J. COLEMAN. Austin, Ark., March 17, 1874.

Action of Centerville Baptist Church. WHEREAS, inquiry has been made through the Arkansas Department of THE BAPTIST relative to certain statements made by G. B. in the Western Methodist in reference to the debate held at Centerville, Dorsey county, Ark., between Elds. Griffith and Watson. Resolved, therefore, That we, in conference assembled, give a true statement of facts as they exist: 1st. The "near neighbor" who was a Baptist before but is now a Methodist in belief, we know nothing of. 2d. The "four of their members have joined the Methodist church" we know to be false, for we are certain that none of our members have joined the Methodist church either before or since the debate, but one of our first members joined our church at our first meeting after the debate. 3d. The "eight members of Baptist families have recently professed religion and joined the same" (Methodist), we also know to be false, for we are certain that none of the children of the members of our church have joined the Methodist Church before or since the debate. 4th. The "some dozen mothers were anxious to have Watson sprinkle their babies then and there" we can hear of but two, and they uncompromising Methodists.

Close Communion Dying the Death. It is an outgrowth of bigotry, of exclusiveness, of High Churchism, and ought to die. Many pious Baptists submit to it under protest. Now and then a member breaks over the iron rule and defies it. Ever and anon a Baptist preacher comes out from the "regiment" ranks and sets up for open communion with other members of Christ's mystical body. Hall and Spurgeon, two great Baptist lights, defended such communion and practiced it. Some Protestant Episcopalians have taken similar ground with "regular" Baptists. We have known this bigotry of theirs to relax, illogically but Christianly, at two points. First, they allow a Methodist or a Presbyterian layman to take communion at their altars. Second, their lay members do sometimes take the communion at our table. But they will not admit our ministers to communion as ministers with theirs; nor will their clergy come to the sacrament of the Lord's supper as offered at our hands.

The above I clipped from the Western Methodist of January 31st, 1874. The editor seems to be greatly exercised on the subject of "close communion," as he calls it. He says "it is an outgrowth of bigotry, of exclusiveness, of High Churchism, and ought to die." Again he says, "the heaviest blow which this exclusiveness has received occurred at the Evangelical Alliance in New York." His reference was to the fact that the Dean of Canterbury, with many other distinguished clergymen, embracing Episcopalians, Moravians and Methodists, communed with a Presbyterian congregation. Baptists may learn from this the design of Pedobaptists with respect to the Evangelical Alliance. It is to stab Baptist principles in the vitals, or hold them up to ridicule in the presence of the populace. Even our beloved Bro. Curry, of Virginia, was coaxed down by a Methodist presiding officer at this same Alliance, while he was exposing the unholy union of Church and State. Will Baptists continue to attend these Alliances while they are so shamefully treated and their principles made the subject of ridicule? If they will keep company with Tiger, he need not complain if he is cruelly beaten.

But with respect to the "blow" our editor's eyes are very much eclipsed, or he could see that that communion service at Dr. Adam's church does not touch Baptists at all. When the Dean of Canterbury returned to England there was a meeting held at Exeter Hall, London, where the Dean explained the grounds of his conversation at the Alliance in New York. Among other things, he said of Dr. Adams, at whose church he communed: "He is a man of great theological attainments, and has lately been appointed President of the chief college of New York. He is the minister of a splendid Presbyterian church on Madison Square. He is one of the best Christians I ever met with." He said "he might remark it was just as much an act of love on the part of Dr. Stoughton [a Presbyterian] to take the holy communion with him as it was an act of love on his part to take it with Dr. Stoughton. They were making the same concession." The Dean is exactly correct. Those different denominations which commune together "make the same concession." Is it a great concession for a mother to sup with her daughter? "All Pedobaptists are" in the language of Rev. J. T. Trevern, Bishop of Strasburg, "branches or offshoots of the Catholic Olive tree, and they are with it partakers of its root and fullness;" and since they recognize each other's baptism, they may consistently commune together, and if they can commune together they can consistently unite in every other part of church work, and if they can do this they can consistently unite in one organization, and thus blot from the roll of ecclesiasticism the legion names of conflicting Pedobaptist denominations. And for them to commune together and then refuse to unite is to prove them what they really are: the worst kind of sectarians. On the other hand, Baptists are perfectly consistent in refusing to commune with Pedobaptists, because, however pious they may believe them to be, they regard them unbap-

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 and can in no sense be considered an act of obedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism. Infant baptism then is not only destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in 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, or to be administered to their children? 2. Is Christian baptism the personal duty of a parent believer? If a parental duty, like circumcision, it can never be the duty of the child, though its parents were delinquent in theirs—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a parent believer, then it is not a parental duty.

SIMILAR CRIBS. CATHERINE. If any man shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only are our sins remitted, but also the punishment of sins is gradually pardoned of God. Baptism opens to every one of us the gate of heaven, which leads, through sin, was shut."—Cous. of Trent, highest authority. ERISOPAL.—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."—Prayer Book Catechism. MEMORUM.—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, then they are proper subjects of baptism; and as the ordinary way they cannot be saved unless this is washed away by baptism."—Doctrinal Treatise, pp. 246, 247, 248, 249, 250, 251. PARENTS.—See Confessions of Faith, p. 398.—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." Of Baptism—p. 144.—Baptism is a sacrament of the New Testament, ordained by Jesus Christ; not only for the solemn admission of the party baptized into the visible church, but also to unite him, a sign and seal of the covenant of grace; by his ingrafting into Christ; or regeneration; or remission of sins. "When sacrament is, by Christ's own appointment, to be continued until the end of time; as the efficacy of baptism, (p. 149) is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred by the Holy Ghost; to such (whether of age or infant) as that grace be longed unto, according to the counsel of God's own will, in his appointed time."

The Visible Church, which is also Catholic, consists of all those that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ; the house and family of God, out of which there is no ordinary possibility of salvation!" CAMPBELLITES.—The belief of one fact, (i. e., that Jesus is the Messiah), is all that is requisite, as far as faith goes, to salvation. The belief of this one fact, and submission to the institutions (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 and regenerated in the fullest sense of the word, the moment he has believed in the gospel, and has submitted to the above mentioned institution.—"A. Alex. Campbell.

If Baptist Churches are not churches of Christ, then all Campbellite ministers are unapostolic and without authority to baptize. Now, Campbellite ministers deny that Baptist churches are the true churches of Christ visible, and that the design of their baptism is Scriptural. They are, therefore, all unbaptized and un-saved. 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 incur a vital error. Baptismal Selection societies, holding and teaching such a doctrine, cannot be considered gospel or Christian churches. The late distinguished Dr. A. M. Peindexter, of Virginia, declared with reference to all such: "Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordinance can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a Scriptural church, of course its ordination cannot confer Scriptural authority.

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

ITEMS. Mrs. Lookhart is P. M. at Van Buren. Camden potatoes are fifty cents a bushel. Dardanelle butter is quoted at 20c per lb, and eggs 12c per dozen. High taxes are a barrier to prosperity in the State, both religious and secular. Capt. Tom Clegg, of Fine Bluff, has a cream pitcher 100 years old. The handle is missing. Fred Lankford, a nephew of Davy Crockett, died at Hot Springs, March 14th, aged 44. A mail route is wanted from Deval's Bluff via Des Arc to Kensett, on the Cairo and Fulton railroad. Portions of the Arkansas Central are said to be four feet under the water between Helena and Barton. Jack Wild, a check agent of Little Rock, was killed at Malvern on the 17th, by some unknown person. Colonel J. M. Bradley, ex-drunkard, is lecturing on the prodigal son and temperance in South Arkansas. Cuing Kow, of China, died in Little Rock on the 15th, and was buried according to the rites of the Christian church. Irby & Perry, of Pochontas, are anxious to know the whereabouts of one Meadows, who hired a horse from them and never returned it. The Camden Journal says: "Outside of the panic, the greatest drawback to South Arkansas is that the whole population are not web-footed." A colored man was found dead in Arkansas county last week, with three dead wolves lying near him, one of which he still had a death grip on.

The public schools, owing to a decision of the State Supreme Court, relative to State scrip, and which is seriously affecting State finances, are being closed. All points on Back river subject to overflow have been inundated, and considerable damage has been done on Spring river and Eleven points, to fences especially. The Helena World of the 15th says: "Bottom planters are suffering much in consequence of the enlarged condition of the father of waters and the very heavy rains."

The Pochontas Observer pays a compliment to Colonel DuPre, of Memphis, and asks the newspaper fraternity of Arkansas to assist him in preparing his work on the Antiquities of the West and South. The Fort Smith Independent, of the 19th, remarks: "Morgan, the negro who robbed Mrs. Smelser's drugstore, and broke jail at Greenwood, stole a horse in Scott county, was pursued and killed in Polk county."

The forests of Arkansas, which for many long years have been an obstacle to the prosperity of the State on account of the labor required to be "cleared" land for cultivation, are about to be turned to good account, peculiarly, by being converted into lumber, at least in some sections. The Helena World pays its respects to United States Judge Story, who held court there two days lately, and then adjourned it, very much to the discomfort of sundry persons who had come hundreds of miles to be in attendance, and by the action of the Judge will have to do it all over again, some six months hence.

Little Rock Gazette, March 10: "A very interesting revival of religion has been going on at the colored Baptist Church during the past two weeks, and on Sunday eighty-four persons were baptized by Rev. R. R. White, in the bayou back of the penitentiary. Mr. White is pastor of the church and our present State Senator."

"Brother Beecher," says the venerable Dr. Bacon, laying his hand on the great preacher's shoulder, "Brother Beecher, I fear the devil whispered in your ear just now, that this was a very fine lecture." "O, no," replied Mr. Beecher, "he left that for you to do."

The Baptist.

"THE TRUTH IS LOVE."

Terms, \$4.00 per annum, in advance.

To Our Subscribers.

WE have been compelled to part this month with many a patron, and those we esteemed 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. Nor one of them stopped 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 begin his retrenchment with his religious expenses. Whatever is lopped off, the pastor's salary should not be, nor should the religious paper be stopped. It argues badly. It will work disaster to the church and to the religious press.

Now, brethren, "will ye also go away?" The time of nearly 1000 more expires on the first 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 dropped 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.

Round Lick Church, Wilson Co., April 18th. New Hope Church, Wilson Co., April 19th, third 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 appoint week day meetings.

Winchester, Tenn., Tuesday, April 21st, at 11 A. M.

Tallahoa, Tenn., Wednesday, April 22d, at 11 A. M.

Murfreesboro, Tenn., Thursday, April 23d. Columbia, Tenn., fourth Sabbath.

At this appointment we hope to meet a large number of the Baptists of Maury county. Come, or, 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.

WAY-MARKS IN MISSISSIPPI.

(Continued from last week.)

WE reached Brookhaven early on the morning of the 11th, and found Bro. Eager, the pastor, had been waiting for us since 3 o'clock, the hour the train was due. But, owing to the heavy rains in Tennessee, which we described in previous notes, the railroad had suffered no little damage, and the Central was compelled to send its passengers to New Orleans via Memphis, and our train was telegraphed to wait at Grenada five hours for the local train. Bro. Chrisman, one of the first lawyers of Southern Mississippi, and, withal, a devoted Baptist, received us into his house and made us feel at home. Here a little band, first under Bro. Farris and now under Bro. Eager, "the aged," is faithfully laboring to build up a witnessing church for Jesus. The organization is small and quite weak, and yet unaided they have built a neat, comfortable house next to the court-house, at a cost of \$2000, over three-fourths of which has been contributed by Bro. Chrisman, and he contributes about the same proportion of the pastor's salary. We know not what more he could do, unless he should give himself, as a lawyer named Saul of Tarsus did, to the advocacy of the gospel. We can but pray God to cause him to feel that it is but his "reasonable service." South Mississippi needs such a man.

The Methodists kindly tendered their house for the occasion, which the Baptists accepted, as a large audience was expected, the court having resolved to adjourn, and it was expected by the Baptists that Dr. Johnson would bring in the young ladies of the college, it being his wont when Methodist preachers from abroad preached in the town. He and his teachers were present, but not his scholars, which sufficiently determines the close sectarian character of the school that Baptists will do well to avoid. We had, however, a good crowd, and very marked attention, and from this little band—still heavily in debt for their house—we received \$200 for the Society: Mrs. J. B. Chrisman, \$50; K. R. Webb, \$50; E. P. Douglas, \$50; C. Hobbs, \$50. This is one of the most important points on the line of the road from Jackson to New Orleans, and it should be helped by the State Board until it is strong enough to support itself. The Catholics have well nigh possessed it, are to day the strongest denomination in the place, and we learned, think of locating a school here, as they bought up the whole of Chatawa, twenty-five miles below, to make it the seat of one of their largest schools in the Southwest! Cheap Catholic schools beguile simple and credulous Baptists, and they fill them with their daughters, and the result is, if we may believe Catholics themselves, nine out of every ten of them become Catholics. We have heard of several Mississippi girls, the daughters of Baptists and Protestants, who have recently taken the veil, to be evermore the devoted subjects of priestly lust, if we may believe the testimony of couverted Catholic priests and nuns. What strange infatuation has possessed American Esp-

riots! They seem to have forgotten who these Catholics are—forgotten, else are utterly ignorant of what their ancestors suffered at their hands! Protestants ought to unite with Baptists on Bible grounds and save Brookhaven ere it is too late. Mississippi Baptists have not the faintest conception of the rapid growth of the Catholics in their State. At the present rate they will control it in ten years from the freedmen. They will beat the Radicals at their own game, and oust them out of every office ere long. Pray for Bro. Eager, at Brookhaven, and help him, and help the church to support him.

We took the freight at 7.30, and reached Hazlehurst by 10 o'clock, and found the Bishop of Hazlehurst, Alex. Lomax, a man of generous hospitality, and he gave us "good cheer." It was agreed before we slept that the preaching should be in town on the morrow, and that the Damascus Church, one mile above, be invited to dis-miss its Saturday meeting, and come down. Here we met a nice congregation of earnest hearers, and a liberal response, considering the age of the church, and a debt still remaining on their new house. It is indeed a fine one, by far the finest from Hazlehurst to New Orleans, and is a credit to the brethren. A noble proof, of not their pride, we hope, but of their gratitude and appreciation of religious privileges. Bro. Lomax has but recently entered upon this pastorate, and he is full of hope and encouragement, and he the brethren—a noble band. Stock taken: Bud Higdon, \$50; Mrs. P. A. Higdon, \$50; J. T. White, \$50; Allen Sumrall, \$50; G. W. Rogers, \$50; T. A. Henry, \$50; J. C. Pitts, \$50; Mrs. Ella Goodwin, \$50; C. E. Oatis, \$50; L. L. Brittain, \$50; John M. Falkner, \$50; L. F. Birdsong, \$50; A. E. Bishop, \$50. Total—\$650.

We were met by Bro. Hackett, pastor at Crystal Springs, and with him went up to Crystal Springs on the 10 o'clock freight after violating our rule by preaching again at night. So urgent was the pastor after the morning service for another at night, that the promise of several other shares overcame us, and we consented. One sermon of the length we generally preach is enough per diem, and five quite enough during the week, for weeks together, with the rough travel, and sometimes long stages between places we have to make. Sabbath morning came all too soon, with two sermons more to congregations educated to the best of good preaching by a pastor who has few, if any equals in the State, either on the floor or in the pulpit, as an elegant and forcible speaker. His self-distrust has, to our knowledge, caused him to decline the best position in the Southwest; and he knows just how to make his brethren at home in his house.

HIS CONVERSION.

In course of an evening's conversation Bro. Hackett remarked, "Perhaps you are not aware that I owe my conversion to Baptist sentiments to yourself?" "Indeed, we are not; you surprise and delight us. Relate how it happened." "On this wise: I was a member of the Methodist society, and, of course, had been taught by my parents and preachers to believe that the sprinkling they gave me, after my conversion was the baptism which the Scriptures required, though I had never examined them for myself. I was one day at the house of a relative in Indiana, who was a Baptist, and a patron of your paper. It was about the time of the debate you had with Mr. Fly, a Methodist minister. Casually picking up the paper, my eye fell upon the offer you made him, and any one else of \$1000 cash. I think the money was made up or secured, for one plain command for or example of infant baptism in the New Testament. It struck me with surprise, and excited an interest in me. I spoke to my relative about it, and he said that it was without doubt a good thing for any one who had time to find it, and the money would certainly be paid. It struck me that I would secure that little sum. Why not? And in all earnestness and honesty of purpose I commenced the search, beginning at the first chapter of Matthew, reading slowly and closely scrutinizing every passage that had the least allusion to baptism, and I read the Testament through the second time with the same result, and was confirmed in the fact that not a coramand for or an example of infant baptism, or of sprinkling either, could be found in the Testament. This led me to repudiate Pedobaptism, and to unite with those whose faith and practice were in accordance with the word of God."

We record this here for the gratification of the only living survivor of the four Baptists who signed that bond at our request, our aged Bro. Walker, now of Trezevant, Texas. We wished to catch that Fly, bring him to the point, force him to produce one passage containing a command or example, and we hit upon this plan. Bro. Hurt, Walker, Shaw and one other signed the bond, and were known by all to be able to raise the money before sundown. It will be gratifying to Bro. Walker to know that that act was blessed to the conversion of such a man as Bro. Hackett. Who knows how many others have been led out of error by it! The church at Crystal Springs is some hundred and fifty strong on the roll, and sustains preaching every Sabbath. Its house

of worship is located too near the railroad, and perhaps during another year will build a new and elegant one. It will not be long before there will be a commodious house and self-supporting church at every depot town from Cairo to New Orleans, over five hundred miles, and on the Mobile and Ohio from Mobile to Columbus, Ky. The response to the Society was liberal, and more than we asked, distancing her sister at Hazlehurst by only one share: Eld. J. A. Hackett, \$50; J. C. Smith, \$50; W. W. Turnipseed, \$50; Eld. J. R. Farris, \$50; W. Z. Fugler, \$50; N. W. Slay, \$50; W. M. Kethley, \$50; J. T. Parker, \$50; Wm. Sumrall, \$50; J. W. Pierce, \$50. Total—\$700.

No two pastors in the State of Mississippi are more fully interested in and committed to the Publication enterprise than are Bro. Hackett and Hackett. Their fervent prayers leading their congregations have cheered and strengthened us, and we shall long remember our pleasant and profitable visit to them and their families, and we must say God bless their noble wives. Bro. Green came in on Monday to carry us to his house to rest the night, and then to Hopewell Church, in all ten miles from Crystal Springs. He has a nice home and farm all paid for, an interesting family, and is the pastor of four good churches as perhaps are represented in Strong River Association, of which he is the Moderator, and one of its prominent preachers. We were made happy by the evident pleasure our visit to his people gave him.

(To be continued.)

THE DESTINY OF ISRAEL.

NO. XVIII. The Glorified Church.

WE have shown that the Church of Christ will be removed from the earth, and will be glorified with her Divine Husband at the beginning of the millennial judgment day.

In further confirmation of this view we refer briefly to the fact that "the marriage of the Lamb" follows closely the utter destruction of "Babylon the Great," the symbol of the adulterous union of Church and State. This destruction is going forward now with tremendous energy.

"Alleluia; salvation and glory, and honor, and power, unto the Lord our God; because true and righteous are his judgments: because he judged the great harlot, who corrupted the earth with her fornication, and avenged the blood of her servants at her hand. And a second time they said, Alleluia. And her smoke goes up forever and ever." (Rev. xix. 1, 2, 3)

After this destruction, John says, I heard the voice of a great multitude, as the sound of many waters, and as the sound of mighty thunders, saying, Alleluia; because the Lord God Almighty reigns. Let us rejoice and exult and give him the glory: because the marriage of the Lamb is come, and his wife (his church) has made herself ready. (Rev. xix. 6, 7)

And the history of eighteen hundred years is in exact conformity with the inspired predictions of the fortunes of the church. She has been humbled, hated, despised, obscured and almost driven out of the world. To-day the real Church of Christ, the New Testament church, the baptized church, the church governed by the word of Christ, is hardly known to the great mass of professed Christians: or, if known, is generally looked upon with indifference or outspoken contempt.

That is a wild and wayward imagination that conceives of the possibility of the union of all the various sects and denominations of christianity, as a fulfillment of the desire of our Lord for the oneness of his disciples. That the prayer of our Lord has been answered, and is being answered, we have not the slightest doubt. His true disciples are one. "There is one body, one spirit, one Lord, one faith, one baptism, one God and Father of all." (Eph. iv. 4-6) This is very different from the union of diverse sects and denominations, who lay claim to the Christian name, but which, as organizations, have nothing that entitles them to be called Christian. They may have good creeds, and good pious, sincere members, but as organizations they are not scriptural, not evangelical, not Christian. The union of all such was not the union that Jesus desired. He prayed for the union of his disciples, not for those who refuse to learn of him.

(To be continued.)

EDITORIAL BRIEVITIES.

THE MANLY COURSE.—REV. J. B. SHARP, of Wisconsin, dissatisfied with the strict communion of Baptists, has gone over to the Congregationalists. What other line of action could he adopt with honor? A true sense of right forbade him to retain his membership in the Baptist denomination, and demand "liberty" virtually to repudiate and effectually to subvert its distinctive principles by the practice of loose communion. Only a perverted conscience could allow him to remain among our people, while striking deadly blows at the very life of their organization.

Tux Watchman and Reflector, in an article on Baptist growth says: "During the time that the three Northern New England States have been decreasing over 5000, Georgia has increased over 101,000—equal to the whole present membership in the State of New York, and nearly equal to the aggregate membership of all New England."

And why this decrease of Baptists in the North, and the increase of open communion sentiment, which no one now presumes to deny? It is because Baptist ministers have long since ceased to preach Baptist principles or adhere to Baptist practices. They have suffered themselves to be drifted into the exchange of pulpits and union meetings and alliances of all sorts, until they have ceased to be Baptists or to know what distinguishes Baptists from others.

Ironed Uron.—A sister in Arkansas, whose name we will not give, returns us the engraving of "Bible Baptism" in a ruined condition, and advises us to sell it and apply the proceeds to charity, and return her money. She informs us that she sent us \$5.35 for THE BAPTIST and Democrat with the expectation of receiving the \$10 oil chromo which we promised, and lo and behold, she has only received THE BAPTIST and this engraving! Now had this dear sister waited until the order for Democrat and the chromo could have reached New York and they have returned to her, she would still have been of the opinion that we were "too honorable to deceive any one," and that the "Bible Baptism" was an extra premium for renewing in advance for THE BAPTIST. We send all March orders for Democrat so that the subscribers can commence with the April number, unless otherwise ordered. This sister will feel different toward us, if she does not already, and regret her hasty judgment.

ANY one who has not received Democrat and the chromo, whose money was sent in January or February, and will inform us by postal card or letter, we will look it up. Mistakes between this and the New York office may occur, but will be rectified.

"BIBLE BAPTISM" is not only a beautiful engraving, but there are fifty two passages of Scripture referring to baptism surrounding it, with which the children and family will soon become familiar. It will not fail to attract and to instruct, and is more valuable to any chromo.

"COME EASY GO EASY."—The Central Baptist estimates that not less than two thousand five hundred souls have professed to find faith in Christ since the commencement of the great revival in that city.

Within ten months three-fourths of these will give abundant evidence that they are unfit to belong to a Christian church, and it will be much harder work to get them out than it was to get them in, and the churches that were burdened with them will have been injured by the relation; and the cause of Christianity in St. Louis will have received sore damage. There is no more a royal road to regeneration than to mathematics, and infidelity has not hurt Christianity one half so seriously as "modern revivals." Professional revivalists, and especially those who are advertised as "celebrated" and "distinguished," are to be avoided. It is noteworthy that they close the meetings in Pedobaptist churches, even though they do not commence in them. They gravitate toward open communionism as the waters to the sea.

INCREASE OF CATHOLICS.—There are some of the quietest papers that insist that there is no possible danger from Romanism in this country. We submit the figures of the last census, which do not lie. It will be seen that they have increased sixteen and a half per cent above the aggregate of the Baptists, Methodists and Presbyterians in churches. They will also soon have more church property than these three denominations.

Increase and ratio of increase in churches from 1860 to 1870. Methodist, 7.41 per cent; Baptist, 14.91; Presbyterian, 19.25; Roman Catholic, 49.25.

SEPARATION.—We are again asked if a man can separate from his wife, and we have not the time and space this week to discuss it. If a husband and wife find that it is impossible for them to live together in the discharge of the mutual duties of the marriage relation, we think the sin of living apart may, in most cases, be less than that of living together. They may, and after have lived under the same roof, and few have known the fact. If the parties are church members the church would be bound to take notice of it, and reconcile them, or exclude the incorrigible party, unless a compromise as above suggested. There are instances, not a few, where, from weakness or other causes, the wife is not able and should not be required to fulfill marital obligations, but this gives the husband no cause to procure a divorce. If parties belonging to the church fall out, and for any cause, save that of fornication, marry again, they must be promptly excluded, that is, the party marrying. No confession can be accepted. We hope this will satisfy Bro. Spurgeon, and all others.

FUNNY VERY.—The Examiner and Chronicle of New York, advertises as follows: "Baptist Episcopal Church, Fifth and between Broadway and Eighth avenue. Immersion for infants or adults." That is certainly something new under the sun.

By the way, this is only the fifth new church that has been invented and set on foot in New York within the last few years. Dr. Deems set up one, Dr. Hepworth and Mr. Pentecost another. Bishop Cummings another, and Mr. Cune or McCune another, in Cincinnati! But why are they not as sacred and evangelical as Calvin's Presbyterian society, Luther's German affair, Henry's Episcopal, Mr. Wesley's Methodist, or Mr. Campbell's Disciples? Must we call, and treat all these as evangelical, that is scriptural churches, to be considered liberal?

A DECREASE IN THE PHILADELPHIA ASSOCIATION.—We have before us the statistics of the one hundred and sixty-sixth anniversary of the Philadelphia Association, the oldest Association in America. It embraces the fifty churches in and around the city, and feels the full influence of the Baptist talent of that city, but also of the Publication Society, the National Baptist and Crozer Theological Seminary. We submit the figures and remarks made by the editor of the National Baptist himself:

The statistics, in brief, are as follows: Number baptized, 1037; received by experience, 111; by letter, 537; by restoration, 62. Number who have died, 231; dismissed by letter, 245; ex-acted, 419; excluded, 278. Total membership, 17,964. The total membership last year was 19,565. It will thus be seen that there is a loss of 1601. In part this can be accounted for by the fact that several of the churches have revised their list of membership. But still the bare, naked fact confronts us, there is a sad diminution! In the North Philadelphia Association, which met a week earlier, there was a net increase of only two on a total of 4781. "Figures cannot lie," and surely these startling facts ought to bring every member of these eighty-four churches in humility upon his knees with the inquiry, "Lord, what wilt thou have me to do?"

Now compare these figures with those of the Big Hatchie Association (West Tennessee), that embraces the churches of this city and county, with Haywood county—fifty-two churches. Baptized, —. Net increase, —. Who is the scribe that can satisfactorily account for this loss in this Association, the two gain in the other, the standstill on the part of the entire denomination North, and the heavy annual gains over the whole South? Can Bro. Henderson, who has spent some time here?

This Baptist Historical Society and the editor of the Year Book find insuperable difficulty in assorting annual minutes, because not half of them tell what State they are in. Will the clerks please see to this?

We almost daily receive letters either unsigned, or without State or postoffice, or both.

Unsoundness Revealed in Tennessee.

WE clip the little letter below from the Watchman and Reflector, Boston, which discovers that there is somewhere in Tennessee an aged pastor who has become a little shaky on the communion question, and applies to Bro. Olmstead, editor of the above paper, for light.

We state for the benefit of Eld. Olmstead and all, that we have never stated that he ever advocated the practice of open communion in his paper, but that he did participate in an open communion service when in England, which he does not deny. If he speaks louder than words, then he has spoken into the ear of the world louder than his printed words can speak. Mr. Olmstead can no longer advocate or defend these principles and practices which distinguish Baptists from all other denominations:

The following extract, from a letter received by us from an aged Tennessee pastor, shows the kind of harm done by those papers which have misrepresented the Watchman and Reflector, on the communion question. This particular brother we are able, of course, to correct. Not a few, however, of course, read our own utterances, will carry with them the honest belief that the oldest organ of the denomination now "advocates open communion sentiments," and receive an impulse therefrom in the same direction: "Dear Brother, I read in the Baptist (J. K. Graves) paper that you now advocate open communion sentiments, and as this is a subject that seems to be moving upon the hearts of Baptists everywhere, I have concluded it would be well for us to examine into that doctrine for ourselves, and would like to see and read your paper and thereby see and learn your arguments. I have been a Baptist for the last forty-three years and have ever advocated the doctrine of restricted communion, yet, for the last two or three years, I must confess, I have had some misgivings on the subject. I desire to do right, and to come to the standard of truth if it is to be reached in this our day."

The New Lent.

Our readers know that we have strictly opposed any participation on the part of Baptists in this city and elsewhere in the "Week of Prayer" Alliance. We copy its remarks of Chancellor Crosby, from the Independent, and commend them to these pastors and readers who thought it their solemn duty to observe the lent:

The "Week of Prayer" has become a prevalent. It is fastened upon the churches as a holy time. Its founders, with pure motives, would shrink from making it like the abused feasts and fasts of which we have spoken; but its adherents in course of time will care what its founders intended. Human nature will have its own way. It is a made scheme set in the midst of the church and must have the unfortunate results which all man-made schemes when established a perpetuum have been known to effect.

There can be no objection to the appointment by Christians of special seasons of devotion and prayer, according to occasion; but when these seasons are stereotyped—put into the ecclesiastical year—then the evil comes in. The occasion is a significant token from God; but the stereotyping runs beyond the occasion, and is entirely human. But is not the new year a very appropriate time for a special service? Did the Lord Jesus or his apostles think so? If they did, why did they not say so? Who made the new year? Why does it begin in January, rather than in March or September? I think we shall find it a trick of the enemy to make one part of the year more important than the rest, which is really to make the rest less important than the one part. God centered his Sabbaths through the year to prevent this.

One other thought. Are we not making a new doctrine of this matter of contemplative prayer? There is no such notion in Scripture. We find there united prayer, the prayer of Christians gathered together in the place; but this idea of having Christians in many places praying at the same moment seems to me to be mere sentimentalism or else false doctrine. We bungle, moreover, in carrying out the idea; for we forget that there is twelve hours difference between New York and China, for instance, in the record of time. Let us beware of these fancies, which are not scriptural.

Southern Baptist Publication Society.

Plan for Establishing Depositories.

We want a depository of Bibles and Baptist books in every town. This is the plan: Let the church and friends of the cause raise a fund for this purpose, to be controlled by the pastor and deacons. Let the church resolve to keep this amount raised invested in books. Say the church raises \$50 in cash. We will furnish \$100 worth of our books at catalogue prices for the \$50. In other words, we will donate to the church raising such a fund \$40 worth of books. By this plan the Society will give nearly one-half the amount. Some good Baptist can always be found in every town who will give the store-room, and who will take charge of the business. The profits may be used to pay the pastor's salary or any other expense of the church, and as it is a church matter, the ladies and pastor may not only do a great deal of good in selling Baptist books, but raise a considerable amount to defray current expenses. This will also enable the people to buy their books at home at just what they would cost them here. We have used sixty dollars as an illustration, but we will give the same advantages on any larger amount. For \$360 we will give \$60 worth of books. But you must not forget that these books are to be our own publications. On Sunday-school literature and hymn-books we could only give one-half as much as a church might raise; that is, a church raised \$50, we would give them \$25 worth of this class of books. We will make this last offer also on the books of any other publisher. Our design is to get our books before the people—to get the people interested in our work. We are already assured that our plan will succeed. And to secure our depositories against dead capital, we will exchange any book which does not sell, if returned free of expense, and in good condition. We will also furnish our depository agents a price-list of job work, and pay them ten per cent on all cash orders. What church will have the honor of establishing the first depository?

W. D. MATFIELD, Business Manager, S. B. P. S.

Mississippi D.

ELDER M. P. LOV

All communications should be addressed to the Editors, 107 N. 3rd St., Memphis, Tenn. All money for the paper must be paid in advance.

Revival at Cl...

At last accounts the was progressing encourage Massey preaching was seemed to be blessed. M. faith in Christ, and other interested. Christians were

General Association of East Lou

We hope the meeting week will be one of deep the Lord's blessing will we deeply regret that we pleasure of attending, we from Bro. Mayfield that V. The Publication Society a representative that client Business Manager. field's name was present holders' Meeting for the user and Business Manager several earnest letters himself to be elected, the position, and we have that our letters had some matter. Those who know some who have known his say that he is evidently "the right place." He has and the energy necessary and the securing of his dawning of a bright day. We know that he will be by the noble hand of Mississippi and East Lou sure that this General Association and zeal, will give the Publication Society their and co-operation. The is unquestionably the most prize now in the hands of Southwest. The brethren more and more. We have requested Bro. to any business connected with may come in his way which we are confident he

Prayer for a R

The prophet Habakkuk revive thy work." Dav that not revive us... These prayers imply that of religion is the work were a matter in the he would inspired men have to revive his work? Christ may lose the joy of God's it necessary to pray earnestly. Whatever may be a church may befall ever a whole church may lose their first love. As Habak prayed to God for a rest every individual Christian own heart a decision. He who is cold in religion for it is in a bad condition to examine ourselves why faith. The condition of anxious and earnest comes matter should not be passed over with indifference. I thought on my ways, unto thy testimonies. I lay not to keep thy Every Christian should pray and earnest thought will prayer. An earnest prayer is the world's great need of darkness are in arms! The strongholds of Satan well manned. No lifeless before them, much less them. The Lord's army, and this holy enthroned from God. Hence the need "the hill from whence God's army is only powerful it so. Christians have met them, for "if God be for against us," and "they that the Lord is smiling now at his people in many parts of may not every Christian pray. "Tas' me not, O Gentiles!"

Hear my humble While on others thou Do not pass me by Many churches have be May not every church ask the blessing? "Ask and

Self-Evident Truths on th

troversy?

WHAT! cries a reader against! When will be the strife? I answer: when be universally recognized obeyed—the truth receive the truth's sake—then will end; not before.

I cannot say that I am admirer of controversy; admire Spurgeon's method controversial subjects: the crooked, simply draw a side of it, and there leave it. It is not proposed in with the subject controversy principle of facts—self-evident truth is none; its in Mathematics we illustrate demonstrate a problem. Our purpose to deal with 1. It is a self-evident baptismal controversy there. Somebody is wrong. This t





NURSERIES.

Nurseries, NOLA, MISS.

Best and largest nursery of the continent. None but the best fruit trees, berry vines, etc. are sent out. No fruit tree but what can be raised up in the soil and be in good order. The Peach is a specialty and is raised each year.

INSTITUTION OF BAPTIST CHURCHES.

The church of Christ is this kingdom; its constitution is divine, sacred in its authority, eternal and perfect in its plan. To alter is to ignore 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 left undone.

PUBLICATIONS.

ARTHUR'S Illustrated Home Magazine.

Bright, cheerful, earnest and progressive, the "Home" takes rank with the best periodicals of the day. It is the cheapest first-class Magazine in the country, and more thoroughly original than any other in its social and domestic life than any other.

PUBLICATIONS.

SOUTHERN BAPTIST PUBLICATION SOCIETY AT WORK!

THE BOOKS NOW PRINTING ARE I. The Hymn and Tune Book. This book, prepared by the Editor of the old Southern Psalmist, is designed to take the place of it altogether.

PUBLICATIONS.

SONGS OF GRACE and GLORY.

The Very Best Sunday-School Song Book. BY W. F. SHERWIN AND S. J. VAIL, 100 Pages. SPLENDID HYMNS, CHOICE MUSIC, TINTED PAPER, SUPERIOR BINDING.

MEDICAL.

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 Emollients...

MISCELLANEOUS.

Southern Life Insurance Co.

Assets, \$1,534,433.97. Annual Income, \$1,000,000. The Leading Life Company of the South. BOARD OF DIRECTORS, MEMPHIS, TENN.

WANTED!!! HOME.

Agents in every town in the United States to circulate our new book...

WANTED!!! HOME.

Agents in every town in the United States to circulate our new book...

WANTED!!! HOME.

Agents in every town in the United States to circulate our new book...

WANTED!!! HOME.

Agents in every town in the United States to circulate our new book...

WANTED!!! HOME.

Agents in every town in the United States to circulate our new book...

WANTED!!! HOME.

Agents in every town in the United States to circulate our new book...

WANTED!!! HOME.

Agents in every town in the United States to circulate our new book...

