

THE BAPTIST.

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

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ADVERTISING RATES.

TO ADVERTISERS.—This is the only Baptist paper published in the West. It is published weekly, except on Sundays and public holidays. It is published for the Proprietor, and is not responsible for the contents of advertisements. It is published for the Proprietor, and is not responsible for the contents of advertisements. It is published for the Proprietor, and is not responsible for the contents of advertisements.

SPACE.	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
1 Sq.	10	8	6	4	3	2	1	1	1	1	1	1
2 Sq.	18	14	10	6	4	2	1	1	1	1	1	1
3 Sq.	24	18	12	8	4	2	1	1	1	1	1	1
4 Sq.	30	22	14	10	5	2	1	1	1	1	1	1
5 Sq.	36	26	16	12	6	2	1	1	1	1	1	1
6 Sq.	42	30	18	14	7	2	1	1	1	1	1	1
7 Sq.	48	34	20	16	8	2	1	1	1	1	1	1
8 Sq.	54	38	22	18	9	2	1	1	1	1	1	1
9 Sq.	60	42	24	20	10	2	1	1	1	1	1	1
10 Sq.	66	46	26	22	11	2	1	1	1	1	1	1
11 Sq.	72	50	28	24	12	2	1	1	1	1	1	1
12 Sq.	78	54	30	26	13	2	1	1	1	1	1	1

Historical.

WHO ARE THE PRIMITIVE BAPTISTS?
THE MISSIONARY?

No. 20.
THE WALDENSES—THE CHURCH IN THE WILDERNESS.

IN this, and in several succeeding numbers, we shall briefly trace the history and principles of the true Church of Christ, through a part of what is called, by historians, the "Dark," or "Wilderness Period," during the whole of which time the doctrines of primitive Christianity were preserved in their ancient purity. The history of God's faithful ones during this period is big with interest, especially with those who would know more of the faithful fulfillment of prophecies of the Old and New Testaments respecting the final conquest of Prince Emmanuel. The interestingly interesting as we learn more of the usurpations of the Church of Rome, of the unflinching resistance of the pure and simple minded Christians of that period; of their final retirement into the valleys; of their subsequent sufferings; and of their final triumph over the beast with seven heads and ten horns—the whore of Babylon—the mother of harlots.

John, in Revelation, points out the period now to be considered in the following language: "And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (Rev. xii. 14) It is not claimed that during the whole of the dark period the true churches were called Waldenses, but that they were so called much of the time is easily shown, and is affirmed: "The people who began to be called Waldenses in the middle ages, had existed under different names and in different countries from an early day, and historians very frequently designate these various Christian communities by the name, Waldenses, during the whole of the sackcloth period of the "prophetic woman," or the reign of Antichrist.

Nearly all historians are agreed that the true church, under the symbol of a woman, was driven into the wilderness after the great apostasy, where she was "nourished for a time, and times, and half a time, from the face of the serpent," and it is understood that a time is one year, times two years, and half a time one-half of a year; so that the time, times, and half a time, are three and a half prophetic years; and as three and a half years, in the Scripture computation of time, make twelve hundred and sixty days—and in prophecy a day stands for a year—therefore, we have the period of twelve hundred and sixty years as the wilderness period of the church. And that we are not mistaken in the period is shown from the following: "And the woman fled into the wilderness, where she hath a place prepared of God, that she should feed her there a thousand two hundred and three score days." (Baptist Succession, p. 337)

Some have supposed that the obscure or wilderness period of the church was a time of great apostasy; that the flight of the woman into the wilderness was the rapid apostasy and corruption of the ancient churches, but the very opposite of this will appear when we consider that the woman fled into a "place prepared of God," "that they should feed her," etc. (see Rev. xii. 6), which could not have been said of her if she had passed into a state of pollution.

During the reign of Antichrist, without a doubt, the true church was purer than at any period since the apostolic age, for during that period she lived in obscurity—in the wilderness—and had fewer inducements to live in conformity to the world.

The flight of the woman into the wilderness is symbolical, and alludes to the time when the true witnesses of Christ were so grievously persecuted in an early day, mainly by the Catholic party, that they finally retired into the Alpine mountains, and other places of concealment, where they dwelt for ages in obscurity.

Historians are not all agreed, however, as to the beginning of the "wilderness period," or John's twelve hundred and sixty years. Some say it began as early as 270, and some say it even earlier than that; others think it began about the year 325, when Constantine put Christianity under the fostering care of the State; others, again, that the flight of the Novatians from Rome in 415, to avoid the cruelties of Theodosius, was the beginning of said period, while others say it began as late as A. D. 606, when Boniface III, the first Pope, was elected. We leave the question as to the exact time when the "dark period" began. It began, and that is all we wish here to decide. But that the flight of the prophetic woman, in Revelation, twelfth chapter, symbolizing the retirement of the true followers of the Lamb from public gaze and from the persecutions of the world, is now, we believe, a settled fact; and that the people called Waldenses during the middle ages, and the so-called heretics of earlier times, who entertained similar principles, constituted the true church, and are people symbolized by the woman, is now so equally settled.

On this subject, Rev. G. H. Orchard records the following facts: "In the fourth century, Councils were made to banish them (Novatians, who were baptizers),

as heretics, and these councils were supported by an edict in 413, issued by the Emperors Theodosius and Honorius, declaring that all persons so baptized, and the baptizers, should be both punished with death. Accordingly, Albanus, a zealous minister, with others, was punished with death for re-baptizing. The edict was probably obtained by the influence of Augustine, who could endure no rival, nor would he bear with any who questioned the virtue of his rites, or the sanctity of his brethren, or the soundness of the Catholic creed; and these points being disputed by the Novatians and Donatists, two powerful and extensive bodies of dissidents in Italy and Africa, they were consequently made to feel the weight of his influence. These scattered mother of oppression led the faithful to abandon the cities, and seek retreats in the country, which they did, peacefully in the valleys of Piedmont, the inhabitants of which began to be called Waldenses." (Orchard's Bapt. Hist., vol. 1, pp. 69, 71.) Whatever name they are called, they are emphatically the same people—the persecuted, but true servants of the one only living and true God, with whom and by whom the doctrines of the primitive churches were preserved during the entire reign of Antichrist.

These Waldenses of this long, dark period, by general consent, followed a rule of faith but the Bible; obeyed no ecclesiastical law but that of the New Testament; owned no head but Christ, and never submitted to the Church of Rome. The Rev. Jonathan Edwards, author of the "History of Redemption," gives the Waldenses a most important position as the preservers of a pure gospel during the dark period. He observes that, "Besides particular persons dispersed here and there, there was a certain people, called the Waldenses, who lived separate from all the rest of the world, who kept themselves pure, and constantly bore a testimony against the Church of Rome through all this dark time. The place where they dwelt was the Vaudois, or the five valleys of Piedmont, a very mountainous country, between Italy and France. The place where they lived was compassed about with those exceeding high mountains called the Alps, which were almost impassable. The passage over these mountainous desert countries was so difficult that the valleys where they dwelt were almost inaccessible. There, this people lived for many ages, as if separated from a state of separation from all the world, having very little to do with any other people, and there they served God in the ardent purity of his worship, and never submitted to the Church of Rome. This place, in this desert mountainous country, probably was the place especially alluded to in the twelfth chapter of Revelation (verse 6) as the place prepared of God for the woman, that they should feed her there during the reign of Antichrist." (History of Redemption, pp. 442, 443.)

We have now followed this subject as far as the design of these articles will allow. Our aim was simply to show that in an early age the reign of Antichrist, which is the dark period of the church, began; that during that time the true followers of Christ and the apostolic doctrines and institutions were all to be preserved; and that the people usually denominated, by historians, Waldenses, were Christ's true followers during that time, and that they adhered to the ancient order of things. Having shown these things, as we believe, fully, we close this article, intending in the next to produce some interesting historical items relating to the true origin of the Waldenses.

(To be continued.)

New Hartford, Mo., 1874. R. S. DUNCAN.

Two Things to Excite Wonder.

THE first is that at this time, near the close of the nineteenth century, there should be so many who are esteemed to be wise men, so earnestly engaged in establishing an evangelical alliance, the very thing that has excited ever since the first gospel church was constituted. What is a gospel church but a pure evangelical alliance? Every man of common sense knows that no organization based upon a mixture of Divine and human laws can possibly be a gospel church or evangelical alliance. If these wise men do really desire an evangelical alliance, they will be compelled to reverse their order of proceeding; they must meet together and try every organization that is called a church or a branch of the church by the plain teachings of Christ and his inspired apostles, and resolve to cast away everything in their systems which has no sanction in the revealed will of Christ. Without this, anything called an evangelical alliance will be misnamed, and result in confusion worse confounded, and these results will come speedily. We learn that already a new sect has grown out of the so-called evangelical alliance. But it will be said that there can be no hope of an agreement among the denominations to reject all in their system which has no sanction in the teachings of the great head of the church. This I readily admit, and this fact proves that in these organizations there is yet too much of a man-pleasing spirit, and they prove moreover that those workers know and feel that their efforts are not made to accomplish an evangelical or gospel alliance. What, then, is the real object? They say so blind as not to see that under a pleasing name the whole Pedobaptist world are

trying to influence the Baptists to separate from the fundamentals of truth and give their sanction to the teachings of the various Pedobaptist organizations? Could they effect this, they would then turn upon each other, and—~~we would begin in earnest to fall back into the embrace of the mother of harlots.~~ If our fathers wavered not, nor turned aside under the strong arm of persecution, and if we have hitherto breathed the mighty torrent of abuse which has been heaped upon us on account of our doctrines and practices, why should we fear what man can do to us? We have been wanting in faithfulness, we have not put forth half our strength, and yet our leader gives us encouragement in our aggressions upon a world lying in wickedness. What, then, would our success be when under God we put forth all our efforts? Then there will come indeed a holy alliance of all the true followers of Jesus. Let Baptists stand aside from the present movement, and make no opposition to this or any other movement for a so-called gospel alliance of our Pedobaptist friends; our Lord will overrule all in his own way, and will in his own time bring all his people to see eye to eye and speak the same thing.

The second wonder is, that while the Holy Spirit inspired men to speak and write of the kingdom which the Lord Jesus came to set up as the kingdom of heaven, and while from the very beginning of the gospel dispensation it was called by John the Baptist and Jesus himself the kingdom of heaven, an inspired translator, and author, and writer, and preacher do persist in calling it the kingdom of heaven, as if there were other kingdoms and other heavens not embraced in it, and from this has come the idea of an invisible kingdom, a thing never intimated in the word of God. We read of the kingdom of God, and yet we know that it is the same kingdom, for kingdom of the heavens and kingdom of God are both applied to the kingdom which Christ came to set up, and which was the kingdom of the whole heavens. The subjects of the kingdom die, and their names are erased from our church books, but they fall asleep in the arms of Jesus, their names are recorded in the Lamb's book of life, never to be erased, and while their bodies sleep in the dust their happy spirits are still in the kingdom of the heavens; and when the new heavens and the new earth shall take the place of the present, they will all be found not to have lost their citizenship in the kingdom of the heavens.

Alabama News.

By your permission I write a few lines for publication in your valuable paper, believing that something from this part of the Lord's vineyard would be acceptable to the readers of THE BAPTIST. I had hoped our section would have been represented by an able pen than mine, but not seeing anything from North Alabama in the way of religious news, I have concluded, by your permission, to give the brethren of Alabama a short account of the progress of the church in the Tennessee River Valley. Since the suspension of our organ, the Christian Herald, we have had no paper, and cannot report with any degree of accuracy what has been going on outside our own pastorate. When we came to this work, September, 1870, there was only one church, Mount Pleasant, Jackson county, Ala. Since that time we have acted as missionary almost entirely on our own expenses, and have attended many revivals of religion, and have organized three new churches right in the midst of opposition from all sides. It is true these churches are weak, but I think with proper care and a better understanding of our peculiar tenets that much prejudice will be obviated, and the truth of Jesus will be established on a permanent basis. Pleasant Grove Church was organized September, 1870, with a few names; it now numbers twenty-five, and is supplied by Eld. A. J. Hardin, of Scottsboro, Ala.

Piney Grove, DeKalb county, was constituted about twelve months ago with nine members; it now numbers thirty, and truly it is a working little body; it is supplied at present by your correspondent.

New Prospect, Marshall county, was organized last May with seven members; it numbers at present thirty-five.

I commenced a meeting of days at this point, including the first Sunday in August, which resulted in three conversions and seven accessions to the church by experience and baptism. It was here that I baptized my last steward and an old lady who had been a Methodist for forty years. Probably some brother may think that I am building with wood, hay, stubble, etc. To this I would say that I think they are sound in the faith. The reason for this wholesale apostasy from Methodism is that the people never have heard the true and unperverted word preached, and preaching that corresponds with the letter of the Scripture is very apt to take with the sincere inquirer.

I would remark that out of the thirty now at New Prospect, twenty-three are converts from the Methodist society, and the work still goes on. The brethren are building a parsonage, and your correspondent will occupy it this year. All that is needed in this country is intelligent ministers and Baptist literature, and the conquest over error and the triumph of Baptist principles will be certain in a few years.

This is already long, I cannot close without saying you to come to our county by our hearts and parse for the Publication Society. We think our people love good books, and will aid in the permanent establishment of that institution. Come, if you can, to Huntsville, Scottsboro and Stone Mountain, and notify us through THE BAPTIST, and we will make the publication. If my communication is received as worthy of a space, I shall write again at some future day. A happy new year to all the readers of THE BAPTIST. G. W. WATSON.

Leopold, Ala., Jan. 4, 1874.

Leaf Fall.

Let us not let them fall around;
Let us not let the reddening ground;
Let us not let them fall away from life's bare trees
Into the cold eternity—
Let us not let them fall away, and be dead.

Though the sun is high,
And the light and blue the sky;
Yet every leafing wind its myriads sends,
Falling as false-hearted friends,
In our adversity.

Ye fall, ye fall, still
Ye fall, ye fall, still
A blue sky, a sun, an autumn sky,
Shine on me, as I feel thy love-lit eye
Dying in my being's thrall.

Why do these leaves above,
Their voice, like the dove,
Low murmur, as when the woods among,
Gaze on me, as I feel thy love-lit eye
Dying in my being's thrall.

So let them fall away,
Falling as false-hearted friends,
In our adversity,
Who cannot bear affliction's test
I know that I live in their breast
When they fall away.

Not even when
Ye fall, ye fall, still
Like dew, ye fall, still
We too, ye fall, still
Shall have grown perfect then.

—Tinsley's Magazine.

Baptist University.

At the meeting of the General Association of Middle Tennessee and North Alabama resolutions were passed in favor of establishing a central university for the Baptists of the Southwest. Similar resolutions were passed by the West Tennessee Baptist Convention at its recent meeting in Brownsville. A few days since the Board of Trustees of Union University adopted the following resolutions:

"Resolved, That we favor the unification of the Baptists of the Southwest in regard to their educational interests by the establishment of a grand central university, as proposed by the General Association of Middle Tennessee and North Alabama, and approved by the West Tennessee Baptist Convention."

"Resolved, That we invite the Trustees of Georgetown, Bethel and Mossy Creek College to consider the question of establishing such a university, and if it meets their approval, to unite with us in the consummation of the proposed undertaking."

The undersigned have been appointed by the above-named bodies to communicate their action to the Baptist Colleges of Tennessee and Kentucky, and unfold to them the plan of union, and also to present to the brotherhood throughout the country, by means of our denominational papers the general outlines of the plan of union, as well as the arguments in favor of establishing such a university.

The object contemplated by these resolutions, as a means of giving unity, energy and efficiency to the educational interests of the Baptists of the Southwestern States, is the establishment of a great central university with an endowment of not less than half a million dollars.

In order to accomplish this object, it is proposed to inaugurate the enterprise by the union of the Baptist Colleges of Tennessee and Kentucky into one University, of which these Colleges shall be subordinate departments, all united under one general organization, and all together constituting the Central Baptist University of the Southwest.

As an argument in favor of establishing such a university, we suggest that before the late war a college could succeed in some degree without a large endowment. It could charge high tuition fees and still receive a liberal patronage. Parents, being wealthy, were able to pay liberally for the education of their sons. No free schools of high character were then established within our bounds. Ability in the profession of teaching could, therefore, command and receive just compensation from those benefited by it. Hence a college could pay its professors an adequate salary by means of the income from tuition.

But since the war, these circumstances have all been changed. A large majority of our people are comparatively poor, and therefore unable to pay large tuition fees for the education of their sons. Now the tendency of the times is in favor of free tuition, not only in the lower branches of education, but in the higher departments as well.

In some localities the old State Universities, being well endowed, have opened their doors to the admission of all students free of charge, and in others agricultural colleges have been established by means of

donations of bonds from the General Government, where students can obtain the benefits of an education at a mere nominal charge for tuition. In many of our cities and larger towns public high schools have been established where the course of studies intrudes considerably on the lower departments of a regular college curriculum, in which students may obtain a good education without any charge whatever. Such are the changed circumstances in which we find ourselves.

That our educational enterprises may be successful, they must be adapted to these changed circumstances. We must organize our institutions of learning so as to make them homogeneous with the spirit of the times, and with the changed circumstances which surround us. Our colleges, established in ante-bellum times and on ante-bellum principles, must either change their policy, so as to come into harmony with the new order of things, or sooner or later suspend.

No college can successfully compete with our State Universities, Agricultural Colleges or Public Free Schools without being independent, in a great degree, of tuition fees, as a means of sustaining its tenacity, and no college can be independent of tuition fees without a large endowment. The day has forever passed in which a college can be maintained by raising a few thousand dollars for the erection of buildings and the purchase of apparatus, and then employing a faculty, leaving them dependent on tuition fees as a means of securing their salaries. The great educational lesson of the age is that no university can exist without a large endowment.

Our Baptist brethren in Virginia have learned this lesson. They have recently raised \$300,000 as an additional endowment to Richmond College. Our brethren of other denominations are learning this lesson here in the Southwest. The Methodists are now building, in the capital of Tennessee, Vanderbilt University, with an endowment, by its founder, of half a million dollars, which they propose to acquire by subscriptions from the people. The Presbyterians, at a recent session of the General Assembly of Kentucky, took preliminary steps toward the establishment of a similar university. Action looking to the same end has been lately taken by the Presbyterians of Tennessee and Mississippi in their synods and other ecclesiastical meetings. Let the Baptists of the Southwest learn from their brethren in Virginia, what other denominations are learning, that a university means money.

Our denomination must strengthen and concentrate their educational interests as a means of protection to themselves. While we have half a dozen colleges in as many States, all poorly endowed, poorly patronized and poorly provided with professors, libraries and cabinets, it is impossible to retain the patronage even of our own denomination. Our people will send their sons to larger, richer and more thoroughly furnished institutions of learning. Their denominational preferences are not strong enough to make them willing to sacrifice the interest of their sons by patronizing inferior schools. Unless we provide equal facilities for their education, we need not hope to receive their patronage. As a means of self-protection we must have a university for our people that shall be equal in all respects to other seats of learning.

We need such a university for the sake of denominational advancement. As Baptists we have a mission which requires us not only to maintain the ground we already occupy, but to widen and extend the field of our influence. This mission demands that we should be foremost among Christian denominations in all works that tend to the elevation, refinement and salvation of men. Hence, while others are laying broad and deep the foundations of their higher institutions of learning, the future progress of Baptist principles requires of us that we shall not allow ourselves to be surpassed. Our principles give us a vantage-ground in this generous contest, and we must avail ourselves of this vantage-ground for the promotion of our views which we believe are founded on the word of God. For the advancement of our denomination and the progress of Baptist principles we need a central university that shall equal in all respects other seats of learning by other denominations.

In regard to the means of accomplishing this result, we desire to make the following suggestions: Our denomination has no great ecclesiastical organization, endowed with legislative authority, which can, by its own action, establish such a university as the one proposed. The only way, therefore, by which we can attain the object is through our people in their individual capacity. Our Associations, Conventions, Boards of Trustees and Educational Meetings may recommend such a course, but they have no ecclesiastical authority over the churches or the individual members thereof. It is the ultimate appeal in this, as in all other things of general interest, is to the people themselves.

But for a numerous people, inhabiting an extended territory, to agree upon the place where the proposed university shall be located, they must lay aside local preferences and determine that the location shall be made in the place which, all things considered, shall be found to be the best.

It may be that some of the Baptist colleges now in operation within the bounds of the Southwestern States will not immediately consent to the removal of any large amount of their funds in order to contribute to the establishment and endowment of the proposed university, but if it were so organized as to comprehend these colleges as a part of itself, and to make them an integral department of its own organization, we believe that, seeing the advantages to be derived therefrom, they would come into the organization. Thus the ultimate result would be that we should have one central university, with one or more colleges in each of the States, which would be subordinate with respect to each other, but subordinate with respect to the university—all united under one general organization, so as to form one great university comprehending many colleges, which, in fact, is the true idea of a university, as we derive that term from the University of England and of Continental Europe.

In regard to the location of the institution, allow us to further suggest that the seat of the university must evidently be either in Tennessee or Kentucky. These two States are the only ones in the Southwest that combine all the advantages which are necessary in order to secure success to the undertaking.

Hence the Baptists of Tennessee and Kentucky should take the preliminary steps toward the location and endowment of the University, and they will be expected to do most of the work that is necessary to be done in order to establish it.

To consummate the union of the Baptists of the Southwest in the establishment of the Central University, the General Association of Middle Tennessee and North Alabama has indicated Murfreesboro as the place, and the tenth day of April next as the time of holding a Convention for the purpose of discussing and determining the question, and has appointed delegates to that Convention. West Tennessee Baptist Convention has also appointed a larger delegation. Bethel, Georgetown and Mossy Creek Colleges have been invited to send delegates. The undersigned would respectfully express their personal desire that large delegations may be sent to the proposed Convention, so that there may be a full expression of the views and feelings of the denomination in reference to an enterprise eminently worthy of their favorable consideration and regard. W. P. JONES.

Nashville, Tenn., January, 1874.

REMARKS.—We understood that the plan favored by the West Tennessee Convention is to unite, if it is possible, Georgetown, Union University, and also Mossy Creek, upon Bethel College, as the handsome endowment of this college cannot be moved from the town of Russellville, rather than the attempt to raise \$500,000 for a central university, to be located at some point to be selected. By the aggregation of the funds of these institutions the Southwestern University could go immediately into operation with an endowment of one quarter of a million, and receive an ample patronage from the hundred and seventy-five thousand Baptists in the States of Tennessee and Kentucky, with what would be attached to it from the Gulf States. This scheme is practicable and possible. But to endow Mossy Creek as a college in East Tennessee, and another at Murfreesboro, Georgetown and Bethel retaining their funds—and they would not yield one dollar of them—would require seven or eight hundred thousand dollars, which is simply impossible. There should be good preparatory schools in each division of the States, and two or three in Kentucky, but let the university be one school like that of Virginia and Mississippi.—Ed. BAPTIST.

In New England Baptists and Congregationalists divide almost the whole orthodox community between them. Methodism is very weak and Presbyterianism is hardly known. In the Middle States Baptists are next in strength to the Methodists. Congregationalists are very few. In the Western States Baptists are an aggressive body, acquiring great strength, while all other denominations, except the Methodists, seem not greatly to prosper. In the Southern States Baptists are unrivaled in their numbers and success. Thus it is seen that Baptists flourish over the whole country, which can be said of no other Christian body.

MASS MEETING.—An immense mass meeting was held in Cooper Institute, New York, last week, protesting against the action of the late British Convention in St. Louis, upon the school question. It was in every respect equal to the one held in that city under the auspices of the National Protestant Alliance upon the same subject. The American people have been as giant asleep upon this subject. But the giant has awoken.

The Clerk will go through the list of the first and drop your name if you want to be out. We do not wish to part with you. Will you renew at once and receive a beautiful chromo? If you have not got the money, but will loan me it, will you not write me and we will wait a little longer?

A Baptist feel welcome to every new subscriber this month show this to your brother and your neighbor.

It may be that some of the Baptist colleges now in operation within the bounds of the Southwestern States will not immediately consent to the removal of any large amount of their funds in order to contribute to the establishment and endowment of the proposed university, but if it were so organized as to comprehend these colleges as a part of itself, and to make them an integral department of its own organization, we believe that, seeing the advantages to be derived therefrom, they would come into the organization. Thus the ultimate result would be that we should have one central university, with one or more colleges in each of the States, which would be subordinate with respect to each other, but subordinate with respect to the university—all united under one general organization, so as to form one great university comprehending many colleges, which, in fact, is the true idea of a university, as we derive that term from the University of England and of Continental Europe.

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MASS MEETING.—An immense mass meeting was held in Cooper Institute, New York, last week, protesting against the action of the late British Convention in St. Louis, upon the school question. It was in every respect equal to the one held in that city under the auspices of the National Protestant Alliance upon the same subject. The American people have been as giant asleep upon this subject. But the giant has awoken.

The Clerk will go through the list of the first and drop your name if you want to be out. We do not wish to part with you. Will you renew at once and receive a beautiful chromo? If you have not got the money, but will loan me it, will you not write me and we will wait a little longer?

A Baptist feel welcome to every new subscriber this month show this to your brother and your neighbor.

BAPTIST COLLEGIATES.

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

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

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

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

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

Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and Associations of churches, and Conventions, should withdraw their fellowship from her until she repents and restores her order, or they become the partakers of her sins.

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

When any church departs from the faith, or violates the order of the gospel, in the judgment of the Association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is an instantaneous act with her internal regulation.

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

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

AXIOMS. 1. The unimpaired bodies of Christians are of churches, nor are any privileged companies of them the church; hence all Pedobaptist assemblies are only religious societies. 2. That baptism and an official relation to a church are prerequisites to a regular gospel ministry; hence all ordinances administered by an unbaptized and unordained, although immersed minister, are null and void.

Louisiana Department.

Resolved, That we at present write The Banner as our main organ on the following conditions: 1. A reasonable portion of the paper shall be allowed to represent our local interests.

To the Baptists of Louisiana and Arkansas. DEAR BRETHREN:—Combination of efforts and means is, I firmly believe, our only hope for an institution of learning of the highest grade for these three States.

DEAR BRETHREN:—Combination of efforts and means is, I firmly believe, our only hope for an institution of learning of the highest grade for these three States. "United we stand, divided we fall." Were I not thoroughly convinced of this, I would not urge it upon your consideration for a single moment.

But can we afford to experiment? Is there any necessity for experimenting? Is it wise to risk an uncertainty for a certainty? The control of the higher education of the young men of Arkansas, Louisiana and Mississippi is within the grasp of the Baptists of these States, if they are wise enough to see it.

Here, at Clinton, you have the college already in successful operation; a college with a noble history, an assured prestige, and means small, indeed, but increasing, and sufficient to guarantee its continued existence and prosperity.

Who does not say that this would be better, if it could be realized, than three colleges? If we, as a denomination, had ample means in hand to-day, I believe it would be a foolish and wicked waste of money to attempt to build up more than one college in these States.

There would not be patronage enough to sustain them. It is not college that we need, but high schools and academies, that will place education within reach of the masses of the people. We need Shiloh and Shreveport and twenty or thirty more like them. But we do not need three colleges. One is enough to accommodate all who are prepared to enjoy the advantages of a collegiate course.

I am sure that all my brethren would look at this subject as I see it if they could only get rid of this feeling called State pride, and I am quite sure that this feeling has not influenced me in my conclusions. To convince you of this, I have only to state that some four years ago, before our present plan of co-operation was thought of, so far as I know, I published a communication in The Banner and the Christian Index, in which I proposed that Mississippi, Alabama and Georgia unite in building up a common institution of learning, say in Alabama.

I was willing to sacrifice my Mississippi pride, provided these three States would unite on some middle ground in establishing a first-class college. I am still ready to do so still. We have agreed to unite upon Mississippi College, because here we have the remains of twenty or thirty years' labor and sacrifice ready to our hand. How do you suppose

are already laid and well laid; and the place is accessible to all concerned. If Arkansas had a college and Mississippi none, I would most certainly oppose establishing one here under the circumstances. Any man, it seems to me, who will lay aside sectional feeling, can see that one college is enough for these States. I would as soon have the college in Arkansas as Mississippi, if the same advantages could be offered there. In this I do not think I prove that I love Mississippi less, but the cause of Christian education more. I would ignore State lines in everything connected with the advancement of the kingdom of Christ.

The wisdom of our co-operation is justified by the history of Baptist Colleges in Tennessee. Thousands, and hundreds of thousands of dollars have been expended upon colleges in that State, and yet to-day the Baptists are without one. Is it surprising that after such an experience Tennessee Baptists should be willing to unite with Kentucky Baptists in the support of Bethel College at Russellville? The experience of Kentucky Baptists is teaching them the same lesson also.

May we not learn a lesson even from New England? The population of New England is nearly twice the population of our three States, and in wealth they doubtless have one hundred dollars where we have one, and yet in the six New England States the Baptists have but two colleges, but they are colleges in fact as well as in name; they could afford to make them what they ought to be, because they did not attempt more than they were able, and these colleges they admit to be amply sufficient to meet all their wants.

The influence of New England is felt over the whole land, and why? Because her people are generally well educated. And why are they well educated? Because they believe that a few good schools are better than many inferior ones. There are some things I would not care to import from New England, but the wisdom of her educational plans commends itself to every intelligent people.

EDUCATION is certainly of considerable assistance to the young minister who feels himself called of God for the important work. But is theological education absolutely necessary? It has occurred to the writer frequently of late that a good academic or collegiate training is all that is necessary to prepare the young minister for his work; training purely of a literary character, and even that is not necessary in every instance.

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poring over the writings of living and dead theologians. Again, in a recent issue of The Banner, several Northern churches and ministers were alluded to as having fallen into the great error of loose communion; and some Baptist preachers have participated in the ordaining councils of Pedobaptist bodies.

At the late Ohio Conference, Bishop Ames said: "We speak too loud, because we don't study our sermons. Like teamsters on a hill, we dare not stop with our load lest we be not able to start again."

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An old lady has been found in Alfred, Maine, who was born July 1, 1776, and who, if living and well then, is to be congratulated in a drawing-room at Philadelphia in 1874. Her name is Miss Langdon Nowell, and at eighty-four years she was a marvelous knitter of stockings and weaver of cloth.

THE immense door plates worn by the ladies on their belts might be utilized by engraving thereon the wearer's name, age, residence, fortune or expectations, and stating whether heart free or engaged. It would save some gentlemen the trouble of making inquiries.

THE introductory sermon was preached by Eld. H. H. Sturgis, which was ably dispensed and highly appreciated by the brethren as appropriate and instructive. After the letters were read and delegates enrolled, the election of Moderator and Clerk occurred, which resulted in the election of Elds. A. R. Scarborough and J. H. Hendon respectively.

Monday morning the order of the day was taken up and business rapidly dispatched. The Association adopted a set of resolutions which divides the labor of our working brethren into departments embracing home missions, foreign missions, education, orphan's Home, Sunday-schools and colportage and publications.

That night, after the close of the session of the Association, the church invited Elds. J. R. Hamberlin, H. H. Sturgis, A. R. Scarborough, A. T. Farrar and the writer, to act as a presbytery in the ordination of Bro. F. A. Freeman. At the appointed hour a large congregation assembled, and, according to arrangement of the presbytery, Eld. J. R. Hamberlin preached a sermon appropriate to the occasion, in which the office and work of the ministry was elaborately discussed, much to the edification of all.

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Southern Baptist Publication Society.

We have engaged this evening to print for us another year. We want to raise seventy-five thousand dollars for our agencies this year. We cannot do this without your aid, and we offer you this opportunity to enroll your name among the friends of this Society, that your children may have a voice in its direction after you are no more.

The Society was into operation, doing job work, August 10, 1873. All stockholders who paid up in full their stock before that date will be entitled to ten per cent. in their money in the publications of the Society from the first day of the quarter after their money came into our hands. Since August 10th they will be entitled to the dividend declared on the first day of January, 1874.

CONSTITUTION. Art. 1. The name of this Society shall be the "SOUTHERN BAPTIST PUBLICATION SOCIETY." Art. 2. The object of this Society shall be to promote evangelistic religion by means of the Printing Press and Colportage.

Art. 3. The sum of \$500, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate in which shall be set forth, seasonally or by proxy, in the opinion of all the officers of the Society. It is specially provided that no one shall be allowed to represent by ballot more than \$1000, or to hold more than \$2500, except by special permission of the Board of Managers. It is also provided that each stockholder shall be promptly paid the dividend upon his stock declared at the annual meeting of the Society, and that his stock shall be transferable upon the books of the Society, as the stock in any other company.

Art. 4. The officers of this Society shall be a President, 14 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected annually by ballot, and who together shall constitute a Board of Managers. They shall have power to appoint its own meetings; elect its own Chairman and Secretary; appoint an Editor of its papers and publications; Standing and Special Committees; also, its Agents and Colportagers; fill any vacancy which may occur in its own body, or in the office of Corresponding Secretary or Treasurer; make its own By-Laws; (provided always that they conform to this Constitution); assign the duties of the Corresponding Secretary; superintend all publications of the Society; establish Depositories; and in general to watch over the interests and transact the business of the Society. Seven members shall constitute a quorum, who shall receive a liberal compensation for the time given to the Society's business.

Art. 5. The Treasurer shall give bonds to such an amount as the Board may appoint; shall be under the direction of the Board; and shall make an Annual Report to the Society. Art. 6. The Society shall meet annually, at such time and place as the Board of Managers may appoint. Special meetings of the Society may be called by the President or Corresponding Secretary, upon application of the Board of Managers.

Art. 7. No Officer, Manager, Agent or Colporteur of the Society shall be eligible to office, or to a vote in the election of the Board of Managers, except he be a member in good standing in some regular Baptist Church, unless such a privilege be specially granted, and annually by a two-thirds vote of the Board of Managers. Art. 8. Alterations of this Constitution proposed at a previous Annual Meeting, or recommended by two-thirds of the Board of Managers, may be made at the Annual Meeting by a vote of two-thirds of the members present.

OFFICERS. J. R. GRAVES, President. Vice-Presidents: E. M. Campbell, Mo.; G. W. Griffin, Tenn.; R. J. Montague, N. C.; J. L. Reynolds, S. C.; M. P. Lowrey, Miss.; W. J. Parker, Ala.; S. W. Blakewood, La.; W. M. Lee, Ark.; J. M. Wood, Ga.; Geo. J. Harris, Tex.; W. B. Cooper, Fla.; Wm. Lohbart, Va.; Thomas S. Sturtz, Ky. Business Manager and Treasurer—W. D. Mayfield. Recording Secretary—W. W. Keep.

Let every one of us have a share in the success of this Society. We want to raise seventy-five thousand dollars for our agencies this year. We cannot do this without your aid, and we offer you this opportunity to enroll your name among the friends of this Society, that your children may have a voice in its direction after you are no more.

Baptist Doctrine, Principles and Facts.

1. One Lord, one Faith, one Immersion, Eph. 4:5. The immersion is the profession of the new birth. See Rom. vi: 4-6 Col. II: 12 I Cor. x: 2; 1 Peter III: 21.

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

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

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. II: 19 and xxviii: 17; Mark xvi: 16; John III: 2, 8; Acts viii: 12; Rom. vi: 4, 5; Col. II: 12; Gall. 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.

IMPORTANT PRINCIPLES.

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

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

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

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

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

6. Principles can neither be covered nor compromised.

IMPORTANT FACTS.

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

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

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 most 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 church was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies having legislative powers, and clerical or ministerial governments, (that is, in the hands of the clergy or a few as a sect,) are anti-scriptural and non-republican tyrannies which no Christian can lawfully countenance, or 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 church, having different subjects, ordinances, officers in the ministry, can justly be called a gospel 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 Christian, p. 25.]

Arkansas Department.

The Christian should make every effort to be true to his religion, and allow religion to be a blessing to his life. There is no middle ground between Catholicism and Baptism. All the sects, without exception, are branches or offshoots of the Catholic system. (See the Conviction of 1873 and the report with reference to a State organ upon the table. Some brethren thereby conclude 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 paper is still devoted to all Arkansas Baptists, leaving out the question of "organ.")

Practical Christianity.

It is a fact that there never has been a time, perhaps, when there were so many professors of Christianity as now. And it is not a fact also that there never was a time when the standard of Christian piety and enjoyment were so low as at the present? What is wanting to correct this evil? I answer most emphatically, practical Christianity. We need to practice what we profess and preach. A man need not think he is charitable who is always scheming great plans for the relief of the poor and wretched and at the same time permits the unfed beggar or lonely orphan to stagger from his door unrelieved. We need not think we are missionaries because we talk eloquently of "preaching the gospel to every creature," of "teaching all nations," and at the same time never go and preach to them ourselves nor help support those who do. We must, reform and despond, and all for what? For want of practical Christianity. The scriptural test of Christians is by "their fruit," but, alas! how many bring forth "corrupt fruit," or are mere idle "cumberers of the ground." Reader, what have you done for Christ? What fruit do you bear of being a Christian? If you have the budding of good resolutions, are they not blasted by the frosts of idleness before they mature into fruit? What did you do last year for the cause of Christ? What are you doing now? What will you try to do this year? Why stand ye here all the day idle, when the Master says go into my vineyard and work to-day?

The following from a sermon furnished by Spurgeon, for the Christian Repository, I heartily commend: "If you would just tuck up your sleeves for work and go and tell the gospel to dying men, you would find your spiritual health mightily restored; for very much of the sickness of Christians comes through their having nothing to do. All feeding and no working makes men spiritual dyspeptics. Be idle, careless, with nothing to live for, nothing to care for, no sinner to pray for, no backslider to lead back to the cross, no trembler to encourage, no little child to tell of a Savior, no gray-headed man to enlighten in the things of God, no object in fact to live for, and who wonders if you begin to groan and to murmur and to look within until you are ready to die of despair? But if the Master shall come to you and put his hand upon you and say, 'I have rent you just as my Father sent me, now go and do my will,' you will find that in keeping his commandments there is great reward; you would find meat to eat that you know nothing of now. Let us have practical Christianity, my brethren. Let us never neglect doctrinal Christianity nor experimental Christianity; but if we do not have the practice of it in being to others what Christ was to us, we shall soon find the doctrine to be without savor and the experience to be favored with bitterness."

Reader, be encouraged to go to work now. Do something for the poor around you; do something for your pastor. Send me a contribution for home or foreign missions or ministerial education. "Work while it is day; the night cometh when no man can work." J. B. STARCK.

Judson Association.

The Judson Baptist Association held its nineteenth annual session with the church at Chambersville, Calhoun county, Ark., on the 26th, 27th and 29th of September, 1873. The writer was elected Moderator, and F. W. Earle, Clerk. The Association, after some discussion, adopted THE BAPTIST as its organ, provided it has an Arkansas editor. The Association has an African mission in its bounds that has done some service during the past year, which we trust will continue with increased interest and profit; also in one district of the Association we have had a white missionary, Bro. B. S. Taylor, a part of the year, who has been doing good service in the cause of the Master. Thank God, we have a number of young ministers in the Association, two of whom have been approved as beneficiaries to Clinton College, and there were means raised by the body to pay the way of one of them. Let us give thanks to God and take courage. A. Y.

Notes from the Field.

[This should have appeared some weeks ago, but was overlooked.—Ed.] Leaving Magnolia at 2 o'clock p. m. of September 11th in company with Bro. J. D. Jameson, a drive of seventeen miles brought me to

SALEM CHURCH.

where I preached that night. This church has been blessed with ministerial gifts. She has licensed three since the surrender; two are in our school at Clinton. The 13th I reached the

LIBERTY ASSOCIATION.

The introductory sermon was preached by Dr. G. Norworthy. Subject: "The Setting up of the Temple." His discourse was full of point and power, though he has only been preaching a short time, yet he justly ranks among the ablest ministers of his Association. The Association was organized with Eld. J. P. Everett, Moderator, and Bro. B. W. Warren, Clerk, was, after the organization, were both re-elected by acclamation. This body, though small, is efficient and laborious. Eight churches reported no rivals; one church reported over sixty accessions during the past year; there were one hundred and twenty-five baptisms reported; the total membership of the Association is one thousand and seventy-five

They raised \$150 to pay Bro. R. A. Venable for missionary labor during his vacation. We raised on Sabbath for ministerial education, \$103, cash \$25.35, and for

CAMDEB CHURCH.

\$50. These brethren have got into their new brick house—I should have said old brick house—at last. The house presents a nice appearance outside, and if it was well seated and plastered it would be both beautiful and valuable. I had the pleasure of preaching in this house on the night of the 15th. The next night I preached at

Several bowed for prayers. Next day I reached home. J. B. STARCK.

Arguments in Favor of Open Communion.

No. 2. "If we cannot all commune together here, I should like to know how we shall commune together in heaven?"

While we know that this sophistical cant does not really rise to the dignity of an argument, yet it, like one noticed in a previous number, must be answered.

1. It assumes that the Lord's supper is to be carried over into the future state. This idea is comparable to the benighted Jews in keeping up sacrifices which were designed to point forward to the coming of Christ—"when first he came." The elements we now use to commemorate the Lord's death are, like the sacrifices before noticed, prophetic—prophetic of his second coming "without sin unto salvation." They are the shadows, of which Christ will be the substance. Who would turn away from the grandest scenery of nature, the great Niagara falls, for instance, to see only a painting—a picture of the same splendid scenery? No more will the saints, who shall be "forever with the Lord," turn away from their precious Savior to the weak element through which they now behold him.

2. Those who hold this view, in effect pervert the ordinance in its design. Instead of showing the Lord's death till he come, they show their love one to another. While 'tis true that fellowship is incidentally set forth, yet 'tis true that fellowship is not mentioned by its author as any part of its design. Those who thus teach aburn the ordinance to bear false testimony—tear it from its place in the Christian firmament and bring confusion into the ranks of Christianity. Let such consider well the logic of their arguments and the tendency of their practice. A. M. RUSSELL.

Lonoke, Arkansas.

REMARKS.—This came during the epidemic, and was, with Bro. Yates' favor, laid away and overlooked. We hope Bro. Russell will excuse the oversight.—Ed.

Doings of Council.

Ed. BAPTIST.—Pursuant to the call of the Baptist Church of DeWitt, Ark., an ecclesiastical council convened at their house of worship, December 28th, 1873, for the purpose of examining, and if thought best, ordaining to the work of the gospel ministry Bro. Henry Halliburton.

The council was called to order by Rev. A. M. Russell. Rev. F. M. Freeman was chosen Moderator, and Rev. W. W. Chaney, Clerk. The examination was entirely satisfactory, and the council with entire unanimity proceeded with the services of ordination in the following manner: The sermon was preached by Rev. Thomas J. Siegfried, late of Rose, N. Y.; the ordaining prayer was offered by Rev. A. M. Russell, of Lonoke, Ark., with the laying on of hands by the presbytery; charge to the candidate by Rev. F. M. Freeman, of Brownsville, Tenn.; address to the church by Rev. W. W. Chaney, of DeWitt, Ark.; hand of fellowship by each member of the council.

Bro. Halliburton has been engaged for some years past in the practice of law, but having been, by the grace of God, converted, "old things are passed away and all things are become new," and he leaves the law for the gospel. We give him a hearty welcome to the ranks of the gospel ministry, and cordially recommend him to the consideration of all Christians wherever, in the providence of God, he may be called to labor. T. J. SUGRIVEN.

Revival News.

Ed. BAPTIST.—I am not a newspaper writer, but if you think this worthy a place in THE BAPTIST, well, if not you can consign it to the waste basket. As it is always cheering to the friends of truth to learn of the advancement of the kingdom of Christ, I will give them the following items:

I held a protracted meeting with Corinth Church in September, aided by Breth. Malbert, Morton and Bennett. It resulted in twenty-two accessions to the church—sixteen by baptism. This church at the close of the war numbered about twenty, now it numbers one hundred and five. I returned home to my church (Big Creek) and commenced a meeting of days, aided by Breth. Morton, Rushing, Wilkinson and Malbert. It lasted five days, and resulted in twenty-two additions to the church—twenty by baptism. Three were from the Methodists and one from the Presbyterians, a young lawyer, who bids fair to make his mark in the cause of Christ. To God be all the glory. What is the matter with the old "Dotter"? I do not see any dots now-a-days? U. J. NEWELL.

Eld. J. B. STARCK has received a call from the church at Arkadelphia, Ark., and gave us a call in passing through the city. Bro. Starck is a young minister of promise and of fine education, and we commend him most cordially to our brethren in Arkansas, who are constantly being strengthened by accessions from this side of the river. But we all belong to one family, and the loss of strength in one locality is but the gain of another.

THERE is some excitement in San Francisco over the report that a Roman Catholic priest, the Rev. Father Dugan, is to publicly abjure his old faith and embrace Protestantism. [A slight modification of it

Intercommunion.

THE following is the report of the committee appointed to write upon the subject of intercommunion, and which was read before the New Hope Church, Dallas county, Ark., and is forwarded to us by Eld. A. Yates. It has been deferred for want of room, and we now give it in numbers.—Ed. J. B. STARCK.

(Continued from last week.)

Mr. John Wesley, in his own translation of the New Testament, in note on Romans vi. 4, says: "We are buried with him—alluding to the ancient manner of baptizing—by immersion."

And Mr. Whitehead in his "Lives of the Wesleys," says on page 95: "Mr. Charles Wesley, as well as his brother John, was so fully convinced at this time that immersion was the ancient mode of baptizing, that he determined to adhere strictly to the rubric (or law) of the Church of England in relation to it, and not to baptize any child by sprinkling unless it was sickly or weak."

Corybore and Houson in "Life and Epistles of Paul," note 2, on Romans vi. 4, says: "This passage cannot be understood unless it be borne in mind that the primitive mode of baptism was by immersion."

And again, on page 384 of same work: "It is useless to add that baptism was—unless in exceptional cases—administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discountenance of this original form of baptism has rendered obscure to popular comprehension some very important passages of Scripture."

And so we might go on piling up proof from Pedobaptist authors in defense of the justice of our position in regard to the mode of baptism, till the sun would go down in the reading; but if the quotations we have already introduced from our opponents will not satisfy any candid man, any lover of truth and justice, then it would be a hopeless task to convince them of the justice of our position or honesty of purpose. The men whose opinions we have given were respected in their day, and are now, for ripe scholarship, and their memories honored and revered wherever the English language is spoken or letters cultivated, as pious Christians and amiable gentlemen, and as standard bearers for the Almighty. But from the opinions of these fallible "worms of the dust," learned though they were, we turn to the infallible teachings of the great I Am. First, Matthew iii. 6: "And were baptized of him in Jordan, confessing their sins." (Referring to John's baptism.) And in our Lord's baptism (Matt. thew iii. 16): "And Jesus, when he was baptized, went up straightway out of the water." Mark i. 1: "The beginning of the gospel of Jesus Christ, the Son of God." And in the 4th and 5th verses: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." And in the 9th verse: "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Acts viii. 38: "And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him." Romans vi. 4: "There fore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Galatians iii. 26, 27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." Colossians ii. 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." And to the church of Ephesus he says: "One Lord, one faith, one baptism."

Having now given the testimony of some of the wisest, best and most candid of our opponents, and having seen that their opinions are correct by the word of God, we only have to say "that if baptism is sprinkling, or pouring a little water on the face or head, it is unaccountable that no word descriptive of such an operation occurs in the Bible, and that no allusions to such a practice are hinted at. There is but one conclusion: That neither sprinkling or pouring is Christian baptism, as is certain as it is that holy men of old, speaking as they were moved by the Holy Spirit, called things by their right names."

Having reached the end of this part of our subject, we are prepared to enter upon the subject of communion. And we wish it distinctly understood that we do so with the distinct avowal that immersion, and nothing else, is Christian baptism, and that by a qualified administrator, and no fit subjects but believers, and penitent believers at that. We have clearly proven both propositions from the word of God, and we cannot, dare not, give one inch from Bible principles; nor are we disposed to abate one whit from Baptist teachings for eighteen hundred years. We know we have often, seemingly, been said to have had our rise from the "Mad men of Münster," but no man who has any reputation at stake, or any respect for truth or candor, will make such a declaration. (To be continued.)

Married.

KITTRELL.—MRS.—On the 11th of December, 1873, at the residence of S. E. W. Meek, Long View, Asaier county, Ark., by Rev. J. D. Esberry, Mr. William E. Kittrell and Miss Nannie H. Meek, all of Ashley county, Arkansas.

ITEMS.

Or the 133,000 Baptists in Virginia, 71,000 are colored.

A wonderful mineral spring has been discovered two miles from Tuscaloosa.

J. R. SIMMONS, a negro lawyer, was admitted to the bar of Antauga, a few days ago.

SAMUEL W. ALLEY, of Texas, is said to own 225,000 head of cattle. He has one rancho eighty miles long and forty miles wide.

The Rev. John Maddon, formerly a Roman Catholic priest, recently publicly renounced the errors of Romanism at a special service in the Metropolitan Hall, Dublin.

The Rev. J. F. Walker, rector of Calvary Episcopal Church at Chicago, was obliged to suspend the services last Sunday on account of starvation. His parishioners feel sore over the exposure.

A CHARITABLE Cincinnati man keeps a pair of dogs chained at his front door, so that the poor people who "stop to get a bite" can be accommodated without taking the trouble to go into the house.

BISHOP CURRIE, of Kentucky, made a speech in Philadelphia lately, in which he said that in Racine College, in Wisconsin, an Episcopal college, confession to a priest was made obligatory upon the students.

A METHODIST clergyman gives, as a part of his experience, that sinners striving after sinless perfection are easily managed, but that those of his flock who attain to it become thenceforward exceedingly crooked and contrary sticks.

A ROMAN CATHOLIC priest, Father Paolo Grass, incumbent of the splendid basilica of St. Maria Maggiore, has abandoned the old church, and received baptism at the hands of an English Baptist minister. The affair has created a profound sensation in Rome.

The immense door-plates worn by the ladies on their belts might be utilized by engraving thereon the wearer's name, age, residence, fortune or expectations, and stating whether heart-free or engaged. It would save some gentlemen the trouble of making inquiries.

According to a California paper, a young lady of the city, in telling a gentleman about her Yosemite trip, said the scenery was gorgeous, perfectly ravishing, but she didn't like their style of locomotion down there.

"How's that?" said her friend, "how did you locomote?" "Why, don't you think," she replied, "I had to ride a la clothespin!"

THE Journal and Messenger reports that a member of the French Presbyterian Church, under the noted Father Chiniquy, was accused of a Jesuit of being led, as the Jesuit and Catholics generally are, by the nose by the priests, etc. "And you," retorted the Jesuit, "are led by the nose by Chiniquy, for if you were led and governed by the Bible, as you profess to be, you would no longer be a Presbyterian; you would be a Baptist, for the Bible would make you a Baptist."

Relegation.

Ed. BAPTIST.—The following resolutions were adopted by the Baptist Church at Mt. Olivet, at December Conference, 1873, and are requested publication in THE BAPTIST:

Resolved, That in accepting his resignation we do so with great reluctance; that we shall thus unexpectedly lose his valuable services, especially at a time when his place cannot well be supplied.

Resolved, That the relations existing between us have been very agreeable, and that we separate with him with feelings of regret.

Resolved, That we, as a church, have reason to be grateful for the satisfaction he has given as a devoted pastor and exalted ministerial ability, and we fully and sincerely commend him for his gentlemanly and Christian deportment.

Resolved, That our sincere desires and supplications attend him wherever his duties may call him, and that we congratulate the church and vicinity that may secure his inestimable services.

Resolved, That these resolutions be spread upon the minutes of the church, and the clerk furnish a copy to THE BAPTIST for publication. R. T. DAVIS, J. W. CLEMENS, J. F. DAVIS, Committee.

Done by order of church in conference. R. T. DAVIS, Clerk.

Church Organization.

Ed. BAPTIST.—On the fifth Sabbath in November, Eld. J. B. Canada and myself assisted in the organization of a Baptist Church, consisting of nineteen members, at Collier-ville, Tenn. Eld. Manning, of Mississippi, will preach for this little band once a month. If the church will use energy, liberality and faithfulness, a house of worship can be built and their number more than doubled in one year. Any help from any good friend desiring to aid the cause of truth will be thankfully received.

December 10, 1873. W. J. F. ALLEN.

DEAR Bro. GRAVES.—We lately had the session of the Association with our church in this place. The pastor and deacons of the church were the Committee on Religious Exercises. Being one of the deacons, I served on that committee. We made such arrangements as we thought would do most good to the community and to the Association. One brother whom we did not ask to preach is deeply offended, and has had a good deal to say about the "ring" that "run" the last meeting of the Association, and the "stupidity" of many things that were done. Now will you or some of your correspondents tell us what we can do to relieve the brother's feelings?

ONE WHO WANTS TO DO RIGHT. December 6, 1873.

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 "to God" 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 would not be known by them; nor can it be considered a religious act, because it is not 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 inability 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 penitent believer?

If a parental duty, like circumcision, it can never be the duty of the child, though its parents were delinquent in their—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 CASES.

CATHOLIC.—"If any man shall say that baptism is not essential to salvation, let him be anathema. In baptism, not only are our sins gradually pardoned of God, but baptism opens to every one of us the gate of heaven, which before, through sin, was shut."—Catech. of Trent, highest authority.

EPISCOPAL.—Every person confirmed is required to answer these questions: Q. "What is your name?" A. "J. 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.

METHODIST.—What are the benefits we receive by baptism? "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, 'tis 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; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—Doctrinal Treatise, pp. 246, 247, 248, 249, 250, 251.

PRESBYTERIAN.—See Confessions of Faith, p. 293.—"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."

Dr. HARRIS.—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 be unto him, a sign and seal of the covenant of grace; of his imparting unto Christ; of regeneration; of remission of sins."

"Which sacrament is, by Christ's own appointment, to be continued until the end of time."

"The efficacy of baptism, (p. 145) 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 infants,) as that grace beareth unto, according to the will 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 an ordinary possibility of salvation."

CAMBRIDGE.—The belief of one sect, it is said, 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 one 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 fallen state of the world, the sinner 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 in baptizing."

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 unscriptural. But suppose they grant that Baptist churches are the true churches of Christ; Campbellites then manifestly are schismatics, being thus unscriptural as schismatics.

All can see if Baptists should receive the unscriptural of the above societies, they would incur a vital error. *Baptist's Selection*, societies, holding and teaching such a doctrine, cannot be considered gospel or Christian churches. The late distinguished Dr. A. M. Poindexter, 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 churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not withdraw their fellowship from a Baptist church, or a Baptist minister, who is not a Scriptural church, or a Pedobaptist minister as a Scriptural church, or a Pedobaptist minister as a Scriptural church, or a Pedobaptist minister as a Scriptural church. A. M. POINDEXTER.

The Baptist.

THE TRUTH IN LOVE.

A Word with Our Patrons.

After the yellow fever, the amounts that should, and doubtless would, have been realized from receipts during the two months of suspension, in order to meet our paper bills and rents that matured during those months, and hence our earnest, our very earnest appeals to our friends, in debt, among our many thousand subscribers. Up to this date we have barely received enough to meet current weekly expenses, leaving those heavy bills still severely pressing upon us. We are in honor bound to meet them, and, therefore, we are under the painful necessity of repeating our very earnest request to all our friends to renew this month and to procure a new subscriber also, if possible, to "help on."

To encourage all to do this, as well as to show our appreciation of their help, we have made arrangements to that we can send a valuable and beautiful oil chromo or steel engraving to every new or renewing subscriber who forwards his or her money within thirty days. The chromo sent to each one taking The Baptist with Democrat's Monthly (\$5.35 for both) sold in New York city by retail for \$15, and is richly worth it, and one equal to it would cost it in this city. It is a thing of rare beauty. The two papers cost \$5.50, so that the clubber gets the picture and fifteen cents gratis! But we need 3000 or 4000 renewals this month to make our list what it was before we struck off some time since, and to influence these we offer to each old subscriber renewing this month a beautiful oil chromo or Gould & Lincoln's superb steel engraving of a Bible Baptist.

We wish several thousand new subscribers to commence the year with, and we offer a beautiful chromo as a free gift to each new subscriber that shall be worth in any market the full value of the paper at least.

To any one sending a club of five new or renewed subscribers we will send a chromo for his or her trouble.

To OUR SISTERS WHO LOVE FLOWERS.—We will send half a dozen papers of Craig's fresh ly imported assorted flower seeds to every sister who will renew this month, or who will procure a new subscriber, and the new subscriber shall also receive half a dozen packages of assorted seed, or, if preferred, a floral chromo instead.

Let all go to work for thirty days and see what will be the result. Your editor will be relieved if it is hoped, the paper improved and thousands blessed.

Let all those who work for the above premiums say so; those who prefer former ones will say so; but all work one month with a will. J. R. GRAVES.

Paradise—Intermediate State.

It is often said that the thief on the cross did not go to heaven, but simply to the place of departed spirits. I am satisfied the thief went to heaven directly from the cross. What a transition! I cannot believe the Savior would mock the prayer of a dying penitent, who asked to be remembered when he came into his kingdom, by telling him what the poor thief already knew, "To-day thou shalt be with me in the place of departed spirits," which is the same as saying, "To-day we will both be dead." Of course they would. They were hanging there crucified and would be dead before the morning, and were to be broken at evening and buried till then. If it be said why did Jesus say to Mary, "Touch me not, for I have not yet ascended to my Father," I say, that reference could not have been had to his final ascension from Olivet, because he says to Thomas, "Reach hither thy hand and thrust it into my side." And again, to the eleven, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." (L.) There is the case of Dives, who in hell lifted up his eyes, being in torment, and saw Lazarus in Abraham's bosom, and this was before the day of judgment, for Dives' brethren were yet alive. Paul speaks of being absent from the body and present with the Lord; is not the Lord in heaven? Again he says, "I am in a strait between two, having a desire to depart and be with Christ, which is far better." Is not Christ in heaven, and is not the soul there that is with him? Stephen said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God;" and saying he exclaimed, "Lord, Jesus receive my spirit." Is not Stephen in heaven? Certainly, for he is with Christ, who is at the right hand of God. "At the opening of the fifth seal, John (Rev. vi. 9-11) says, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And while robes were given unto every one of them; and it was said unto them, that they should rest, yet for a little season, until their fellow servants also and their brethren, that should be killed

as they were, should be fulfilled." This, then, was before the resurrection, for their blood must be avenged on those who dwell upon the earth, and their fellow servants and brethren were not yet dead. Let me make my article too long, I will take but one more case. In Revelation xxii. 3, 9, we read: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." He was John's fellow servant, and of his brethren the prophets, of course he was a departed saint. Was he in the intermediate state, the place of departed spirits? There are two and only two places for departed spirits—heaven and hell. The Bible knows nothing of any other, call it purgatory, or what you will. It is sometimes objected to the view I have given, that it is absurd to think of a sinner's entering on his punishment before the judgment day; it would be like sending a man to the penitentiary before his trial. The objection is worthless, and is made by those who do not stop to consider the essential difference between our earthly trials and the judgment of the last great day. Here men are tried to find out whether they are guilty of the crimes laid against them, and it would be unjust to punish a prisoner before his sentence was pronounced, because it might afterward appear that he was innocent. Not so with God; he can make no such mistake. The judgment will not be to find out who is guilty and who innocent; God knows that already; but for what theologians call the "declarative glory" of God. So the objection is entirely without weight. When a Christian dies he goes direct to heaven, as straight as angels can carry him. T. T. R. Chattanooga, Tenn., 1874.

REMARKS ON THE ABOVE.

Bro. Eaton never wrote an article to which we more generally dissented than the one above. There is not one sentence of it that we can approve or that we think sustained by the word of God, and, therefore, we cannot permit it to go forth without such correction as we think the cause of sound scriptural interpretation, and a correct faith among our brethren demand. We are satisfied that Bro. Eaton has never given the positions he inducts in the above article his unprejudiced examination. He has adopted, without personal investigation from original sources, the popular, superficial views of the modern pulpit and theology. We therefore appeal from Bro. Eaton unstudied, to Bro. E. when he shall have more thoroughly studied the subject.

We propose briefly as possible to notice his untenable positions, and the reader will refer and re-read the paragraph we have designated with a figure.

(1) We are satisfied that the thief did not go to heaven that day. (1) because the Savior did not promise him that he should, but only to paradise; and (2) because "paradise" is not heaven, i. e., the "third heaven," the "right hand of God;" and (3) the Bible does not warrant us in believing that any one who has lived on this earth will go to heaven when they die—not until the salvation of the last sinner and the resurrection of the last saint that dies, and the glorification of the perfected bride of Christ, which is the aggregate of all redeemed from earth, washed and made white by his blood.

If space permitted we should justify our positions at length,* but we can little more than give our readers a clew to our line of argument. Paradise is never in the Bible used to denote "heaven," i. e., "the right hand of God;" and, therefore, we have no right to use it. It is a term borrowed by the Greeks from the Persians. A Persian paradise was never in the imperial city—was not the place where the kingly court was held, but always a place remote from the kingly residence and used as a place of rest and relaxation from court affairs. It was walled about—a *phylake* (Gr. *phylax*—"custodian") (Lat.)—place of safety—from all without. None entered but by the king's especial invitation, and they, while there, enjoyed the king's more especial presence as well as the companionship of each other.

The place of departed spirits is indicated in the New Testament by the Greek term *hadai*, the "unseen." The spirits of good and bad persons equally enter this place after death, the righteous to remain until the first resurrection, and the evil to the second, a thousand years after the first.

In *hadai*—the spirit state, the "unseen"—the spirits of the righteous are far separated from those of the wicked, so that there is no association between them. No ministry of any sort on the part of the saints to the wicked, and the righteous are so guarded from the egress of the spirits of the wicked, as well as of the angels of Satan that pervade the air, that it can well be said that there "the wicked cease from troubling and the weary are at rest," that they "rest from their labors and their works do follow them." This resting place of the righteous dead is denominated "paradise." All those who are conveyed into paradise will be raised at the first resurrection and allowed to share in the kingdom and glory of the Redeemer, as heirs of God and joint heirs with Christ. Therefore, when Christ answered the thief, "to-day shalt thou be with me in paradise," he did virtually say to him, thou wilt be graciously remembered by me when I come into my kingdom. We are satisfied in the belief of what Jesus declares, that the thief did not go directly or indirectly to heaven from the cross, but entered "hadai," and the paradise of "hadai," with Christ, that day, and has not yet ascended into heaven. Wherever Christ's disembodied soul or "spirit" went that day, thither went the soul of the thief—all human speculations and beliefs to the contrary notwithstanding. Christ, though dead, as to his flesh, but alive as to his spirit, did go to *hadai* (Greek) "Sheol" (Hebrew), the "unseen state"—the "unknown world"—for he himself declares it—"To-day thou shalt be with me in paradise." So

*Those who wish to see what we have said at length upon every position of his article will do well to secure a copy of the Bible Doctrines of the Future Life, now unobtainable and soon to appear. Price, by mail, 70 cents; by down, 75c.

David, in darkness, referring to Christ, declares, Thou wilt not leave my soul in "Sheol," improperly translated "hell." So Peter, in spirit, he went and preached "in Sheol"—in safe keeping—paradise, improperly translated here in its odious sense "prison," as though they were convicts. Now three days after his declaration to the thief, having risen from the dead, Christ declared to Mary that he had not as yet ascended into the heavens, to the right hand of God. The assumption that he made several ascensions before the final one from Mt. Olivet is not admitted, for it has not been proven. (See Bro. Griffin's criticism in this number.) The other passage in which the term paradise is used is Cor. xii. 4, in which Paul makes a clear distinction between paradise and the third or supreme heaven. He says he had visions, more than one. He was at one time caught away into paradise, and at another into the third heaven, but was not allowed to reveal what he saw in either vision.

The third and last passage in which the term is found is in Rev. ii. 7, in which the regenerated and re-imparadised earth is referred to as "the paradise of God," not the seat of his empire—the third heaven—but the place of his delight and constant visitation, and the eternal inheritance of his redeemed saints, as the first paradise or garden of Eden was the appointed habitation of our first parents in their innocency. Paradise is to be regained by Christ for his saints, and not an insignificant part of it; but the entire earth is to be made the "paradise of God."

We must defer a further review until another issue.

THE DESTINY OF ISRAEL.

NO. VII.

THERE is a "Land of Israel," set apart from all other lands, that can never be alienated, given or sold to any other people. No other land has such a remarkable distinction, nor such a history, nor such a destiny. "The land shall not be sold forever, for the land is mine," saith the Lord. (Leviticus xxv. 23.)

After occupying this land many centuries as a highly civilized, religious and prosperous nation, Israel was to become degenerate, broken and powerless, and finally rooted out of the land, and scattered to the ends of the earth. "The Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land as it is this day." (Deut. xxix. 28.)

"I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos ix. 9.)

Our Lord says, "There shall be great distress in the land, and wrath upon the people. And they shall fall by the edge of the sword, and shall be led away captives into all nations, and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 23, 24.)

How literally these predictions have been fulfilled we have already seen. And the Jews of to-day, dwelling in all lands under the sun, are the living witnesses and unanswerable proofs of the truthfulness of this divine word.

But these scattered people are to be gathered from their most distant migrations and shall be returned to their own land. The predictions of this return are very numerous, very emphatic, very literal, and cannot be explained away without doing violence to the laws of language. The first prediction was given about three thousand four hundred years ago.

"If any of thy people be driven out unto the utmost parts of heaven, from thence will the Lord God gather thee; and the Lord thy God will bring thee into the land, which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." (Deut. iii. 4, 5.) This is a general promise, and some may think that it is not applicable to the present dispersion of Israel. We will not press the application of this passage; we have enough without it.

Isaiah says, "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people. * * * He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah xi. 11, 12.) The context shows that this prediction relates to the days of the Messianic reign, and can, by no means, be applied to the restoration from the Babylonian captivity, as some would have us believe. This second recovery of the remnant of the people belongs to the future, not to the past. It will be a deliverance as signal as that when "Israel came up out of the land of Egypt." (Verse 15.)

Jeremiah says, "Thus saith the Lord, I will bring again the captivity of my people Israel and Judah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jeremiah xxx. 3.)

"Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and be at rest, and be quiet, and none shall make him afraid. For I am with thee to save thee; though I make a full end of all nations whether I have scattered thee, yet will I net make a full end of thee." (Jer. xxx. 10, 11.)

The context shows that this restoration belongs to a period after the great tribulation spoken of by our Lord and the prophets. "Alas! for that day is great, so there is none like it; it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. xxx. 7.)

"I will bring again the captivity of my people Israel. * * * And they shall plant upon their own land, and they shall no more be pulled up out of their land

which I have given them, saith the Lord thy God." (Amos ix. 14, 15.) The times of this prophecy show that it has no reference to the restoration from Babylon. And the use which the apostle James makes of this passage shows that it belongs to the gospel age, and not to the Mosaic. (Acts xv. 17.) Among the many predictions of Israel's restoration, we have room only for one or two more. The 37th chapter of Ezekiel is a very remarkable one. Here we have a graphic description of a wonderful resurrection of dry bones. This resurrection represents the restoration of Israel to their own land after a long period of hopeless captivity and dispersion. We have also a vision of two sticks in the prophet's hand, one called the stick of Israel and the other the stick of Judah. This symbol is explained as denoting the union of Israel and Judah, when restored to their own land. "Behold, I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt, and their children forever; and my servant David (the beloved) shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and set my sanctuary in the midst of them; yea, I will be their God, and they shall be my people." This splendid prophecy has never been fulfilled; it belongs to the future, immediately preceding the invasion of the land of Israel by Gog, the prince of Meshech and Tubal. Such is prophecy, and who dare say it cannot be?

Why are the Jewish people, after centuries of oppression and woe, still distinct, and the ruined walls of Jerusalem as dear to their hearts as ever? Why have they always refused to hold lands anywhere but in Palestine? and why has Jerusalem always refused to give permanent habitation to any other people? Meet a Jew where you will, he is a mere sojourner, ready to move at the shortest warning. Scattered over all lands, he has never taken root in any. And of all that have tried to fix themselves in the Holy Land—Persians and Romans, Saracens and Turks, Egyptian Caliphs, and Latin and Greek Christians—none have been able to get a permanent foothold. Why all this? Men of political science may try their skill at explanation, but after all the problem will reduce itself to this: God has his own settled purpose with reference to this people and this land, holding the one in reserve for the other, until each shall be satisfied with its own. Here history is prophecy. If all the prophets were silent, the very stones would cry out for Israel's restoration. Jehovah says, "The land is mine; it shall not be sold." He keeps it as Israel's inheritance. (To be continued.) C. R. H.

EXEGETICAL.—No. 2.

"Touch me not."—John xx. 17.

DR. FORD proposes to prove by this passage that there were two ascensions, and assumes that Mary was not permitted to touch Jesus for the reason that he had not yet ascended to the Father.

The Doctor renders the passage thus: "Touch me not, I have not yet ascended," and adds, "The perfect in the Greek is rendered present in our version, 'I am not ascended.' The reason for the prohibition is that he had not ascended. 'He told her' (Mary) *anabaino*, I ascend. Present, I am in the act of ascending, or just about to ascend. 'Such,' says he, 'is the true rendering.' Thus, according to Dr. Ford, Jesus said to Mary, touch me not, because I have not yet ascended, but I am now in the act of doing so. Now, if this be the true meaning of the passage, Jesus had ascended and returned to the earth before the women (in Matt. xxviii. 9) laid hold of, or clasped his feet. To assume that he did, in our judgment, is without proof.

The angel said to the women, "Go quickly and tell his disciples that he is risen from the dead. And, behold, he goeth before you into Galilee, there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, 'All hail,' and they came and held him by the feet, and worshipped him. Then said Jesus unto them, 'Be not afraid; go tell my brethren that they go into Galilee, and there they shall see me.'" The proof that he had ascended before this is certainly, not contained in this passage. Thus, as it is not found in this passage, it must, if found at all, be found in John xx. 17, and not there unless the grammar of the original language demands Dr. Ford's rendering, which, we are persuaded, it does not.

We shall find, by consulting the grammar, that the Greeks in many perfects contemplated less the peculiar act of completion, than its result as exhibited at the present moment. (See Kuhner, p. 339.) Bloomfield says, in a note on this passage: "Anabaino is regarded by the best commentators as a kind of preterite present, *q. d.*, I am not now ascending, i. e., going to ascend. The words of the message, *anabaino pros anan*, would inform them that he should stay a short time longer with them upon earth, and then ascend."

With respect to the present, it is often employed to denote what one is intending to effect, and what he has already made the necessary preparation to do. (See John xiii. 6, 27.) We are also warranted in saying, that actions or events wholly future are sometimes indicated as present when in view of the speaker the action or event yet future is vividly apprehended; or when he

is so fully convinced of its occurrence that it appears as already present. (See Kuhner, p. 338.) We are now prepared to see that Dr. Ford's rendering is not demanded by the grammar of the language, and therefore the proof does not yet appear. The Doctor, however, seems to rely somewhat upon the significance, *haptai*. We shall then consider whether the proof is contained in the word rendered touch.

Dr. Ford says, "We affirmed (in the discussion at Brewnsville) that the form of the word used in the passage (John xx. 17) was never used to mean 'cling to,' but always 'touch.'" That he is mistaken, we shall see if we consult 2 Corinthians vi. 17; here, *haptai*, means more than simple contact. In Colossians ii. 21 it is used in reference to forbidden food—*touch food, e. g., to eat*. (It is sometimes used to signify touch in order to harm.) Dr. Macknight says the word, *haptai*, (*e. o. i.*, subj. mid of *haptō*) is rightly translated, *eat*. It is evident that, in Colossians ii. 21, it means more than simple contact than *thignaino*. *Thignano* means touch, in a special sense, to touch a person, to do him harm or violence. *Haptai*, according to Donnegan, means to touch food, to eat, to touch, make use of, to fasten, as a nose to a beam. We now see that the word *haptai*, both in its classic and scriptural use, signifies more than mere contact, therefore the Doctor fails to find proof in the use of the word rendered touch.

We feel assured that Dr. Ford's rendering and interpretation of the passage are equally unwarranted.

It appears to us that the passage means that the Savior would divert Mary from her expectations of social intercourse. She would now express her great joy by affectionate embraces of him; this he forbids at this time. Therefore he said touch me not in this manner, for I am to ascend to my Father and your Father, etc. He however bids Thozias, a few days after, to touch him for a confirmation of his faith. The women are allowed to take hold of his feet and worship him. (Matt. xxviii. 9.) But Mary, supposing that as he had returned to life to live with his disciples, as heretofore, was about to take hold of him with the usual freedom of friendship. This mistake must be corrected, hence Christ forbids her to touch him thus. Her affections must be placed higher; her joy must not now be found in his bodily presence, but in his spiritual presence and communion which she was to have with him after he ascended to his Father and to her Father, to his God and to her God.

"Touch me not," stay no longer to express your joy, for I am not yet ascended—that is, I shall not at once depart; but go to my disciples and tell them they shall see me in Galilee. Mary must not stay to talk with Jesus, but must carry his message. This was a day of joy, and she must not have it all to herself, but must carry it to others. "Go to my brethren." Notwithstanding they all had forsaken him, he now expresses himself more tenderly than before; he had called them friends, but never did he call them brethren till now, and Mary must lose no time, but carry this, his tender message, at once.

EDITORIAL BREVITIES.

ELD. J. R. PATCH has removed from Raleigh to Pocahontas, Tenn.

A GOOD DISTRICT.—We advise all who wish good work done, at fair prices, to call upon Dr. Turner, 287 Main street, up stairs. He does our work.

DR. J. F. B. MAY has received about thirty accessions to the Knoxville (Tenn.) church since he took charge of it." This is a good increase.

The church at Liberty, Miss., is without a pastor, and a good man is needed, for it is an important point—a church of the best Baptists we know anywhere.

APPOINTMENTS.—In Hazlehurst, Miss., Saturday, 24th inst., 11 o'clock; Crystal Springs, Sabbath, 25th inst., 11 o'clock; Coldwater Church, first Sabbath in February and Saturday before.

ELD. W. W. KONE, of Pocahontas, Tenn., passed over the river this week to assist his son, W. F. Kone, in a meeting of days at Forest City, Ark., commencing to-morrow. Let all the Baptists in the vicinity attend.

OWEN & McNEELY.—This firm has been cotton factors in this city for years, and their business integrity is thoroughly established. No pressure or panic ever forced them to suspend. We commend them to our patrons.

ELD. W. H. BARKEDLES and family united with the Central Church last Sabbath. His headquarters are in this city, while he preaches to churches on the railroads within reach, and does earnest and successful work.

"We wish the Society well, and hope it may be a grander success than anything with which Bro. Graves has ever been connected."—Western Baptist. [We are glad to hear you say so, if you feel what you say, but the allusions you have been pleased to make to us and to the Society have not encouraged us to think so.

COTTON FACTORS.—No firm stands higher "on change" as cotton sellers than the firm of Dillard & Coffin. They weigh your cotton honestly, and see that it is fairly handled every way. Their daily receipts are a satisfactory evidence of the confidence justly reposed in them. We have engaged them to report this market weekly. See their card.

Southern Baptist Publication Society

Statement of Present Condition. Your General Agent has secured during the past year: In new bonds, payable in 1874 and '75, \$89,960 Has collected in pre-payments on these bonds..... 5,150 Has collected upon bonds previously taken..... 9,220 Total amount of stock taken in bonds..... 120,360 Total amount due on bonds January, 1874..... 51,500 Total amount collected from all sources..... 24,000 ASSETS AT CASH VALUE. Machinery, engine, presses, type, bindery, and fixtures..... \$25,574 19 Note secured with interest to date..... 1,540 00 Cash in bank..... 1,000 48 Total..... \$29,214 67 No debt.

J. R. GRAVES, President. W. D. MAYFIELD, Business Manager and Treasurer.

The following resolution, reported by an special committee and passed by the Board and Society, was omitted from my report last week. It is due to the General Agent that it should appear. The sixth article of the report of the committee on future operations of the Society, which was adopted by the Board and Society, is as follows:

"We deem it proper to say that, under the unfavorable circumstances that have attended our efforts, our prospects are very encouraging, and the unparalleled success of the General Agent is most satisfactory. For all of which we should be profoundly gratified to him and Almighty God."

Signed, M. P. LOWERY, G. A. LORFAY, J. H. BOYD, W. M. LEA, J. W. LIPKAY, Com. W. W. KERR, Recording Secretary.

GRAVEYING.—We had the pleasure to day to issue certificate of paid up stock to Gen. S. D. Lee, so well known and loved by thousands of the Confederate boys. He was recently elected deacon by the Baptist Church at Columbus, Miss. May he prove as good a soldier in the army of the Lord as he did in the service of his country.

It was no less a pleasure that we issued certificate to Gen. M. P. Lowery, of Ripley, Miss, the Havelock of his corps, who, doubtless, preached more sermons and baptised more soldiers than any chaplain of his command. He was considered one of the coolest and bravest Generals under fire, and was so successful in a fight that he was almost ever selected to bring on the battle. He is at the head of the Mississippi corps in the great Publication army.

To President Hillman, of Mississippi Female College, was issued certificate; also to his accomplished lady.

ELD. C. B. YOUNG, of Mississippi, writes: I was prevented coming up to the meeting of the Board on account of inclement weather and ill health. I am well pleased with the selection of officers, except C. B. The walls must go up despite of all opposition. I verily believe the cause of Christ demands it, and God will prosper it. My hundred dollars will be forthcoming before the last of February; put that down as cash. Continue to press collections. If it is not too much trouble publish again all unpaid due notes—it stirs us up."

After sixty days, if we do not hear from the parties, we shall conclude that they did not receive a circular, having moved off, and will publish, in hope of reaching them. Payments so far are encouraging; far better than last year. We have faith that all who possibly can will pay this call, and those who possibly cannot, will write and indicate the probable time.

Thus will show what a sister can do: if the only has a will, and Sister G. is the second sister who has earned her money with her needle:

BRO. GRAVES.—Inclosed you will find \$25, as first payment on one share in the Southern Baptist Publication Society. This money I made with my sewing machine, and don't think I could spend with more real profit than in the cause of our Maker. Praying the success of our Society and a new zeal to all the stockholders, I sign,

BETTIE GARRETT. Pocahontas, Tenn., January 7, 1874.

M. G. HUDSON, Mobile, Ala., has deserved and is still deserving the thanks of the Society for his voluntary services in collecting for the Society in Mobile. Let every stockholder apply to him and get their notes.

We like the tone of Bro. Webster. If all would do as he has done the Society could go at once into successful operation, and will not all who can do it?

ELD. J. R. GRAVES.—Inclosed find \$50 for the payment of my note to the Southern Baptist Publication Society, which will finish my payment, though not due until January, 1874, but I can pay now and am anxious for the Society to be in full operation. Yours, in Christian affection, H. WEBSTER. Wilkersonville, Ala., January 14, 1874.

Churches.

Several churches have paid up in full, and others in part their stock in the Southern Baptist Publication Society. Why will not every one do the same? It would be an easy matter for a church of seventy-five or one hundred members to raise the small sum of \$50, and when paid up for all time to come the dividends, when the Society is well under way, will furnish a Sunday-school library, etc., yearly, or literature, such as would materially aid in the upbuilding of the cause.

Receipts Since January 15.

J. W. BURRESS, Miss., \$25; E. H. JAMES, Tenn., 25; J. M. BROWNLEE, Miss., 25; F. E. WHITFIELD, Miss., 25; C. C. HALL, Tenn., 25; J. J. WHITTEN, Miss., 25; R. E. WHITTON, Miss., 25; J. E. ROGERS, Miss., 25; J. E. BUCHANAN, Miss., 25; J. F. GIBSON, Miss., 25; J. D. BILLS, Miss., 25; A. P. BUSH, Ala., 25; J. C. BUSH, Ala., 25; THOS. C. CARTER, Ala., 25; MARCOLEUS G. HUNTER, Ala., 25; JASPER S. KNIGHT, Ala., 25; E. B. FOSTER, Ala., 50; J. W. MILLER, Ala., 25; E. S. FERRISS, Ala., 25; GEO. A. FERRIS, Ala., 25; J. B. COLLIER, Tex., 50; J. O. SPURGEON, Tex., 25; J. B. DANIEL, Tex., 25; Mrs. H. PATTON, Tex., 25; J. B. PATCH, Tenn., 25; Eld. J. C. CRAIG, Ark., 50; H. WEBSTER, Ala., 50; IRVIN McCLELLAND, Miss., 50; Mrs. M. E. BOND, Tenn., 25; Mrs. MORAN, Ark., 25; J. P. BARTLOW, Tenn., 25; J. G. GUYTON, Miss., 25.

Mississippi Department.

ELDER M. P. LOWREY, Editor.

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

The Clerk will go through the list on the first and drop your name if your dues are out. We do not wish to part with you.

Items Concerning the Orphan's Home.

FOURTEEN Masonic Lodges in Mississippi have recently contributed through their Grand Secretary \$198.25 to the Orphan's Home, and no lodge contributed more than \$25.

A young lady presented the claims of the Orphan's Home in a town in this State, and only two persons refused to contribute; one of them was a Methodist and the other a Baptist.

ELD. W. H. TUCKER, formerly pastor of the churches at Crawfordville and Sharon, has taken charge of the little church at the Orphan's Home, and become editor of Orphan's Home Banner.

The Communion Question, "The Church of the People," etc.

THE time of investigation and of a general sifting of the creeds is at hand. The Church of the People, recently organized in New York, is the legitimate result of the general cry of liberalism that has so pleased the world.

The world likes a liberal religion; the fewer the restrictions the more acceptable it is, and it has heard these liberal declarations until they are stereotyped upon it, and it now demands a liberal religion—a truly liberal church.

THE Scriptures speak of becoming as little children, of accepting the kingdom of God as a little child; and men speak much of childish simplicity, of implicit faith as a little child, etc., but I think I have had childish simplicity illustrated to me.

A little sunny-faced child came to my room one day and began, in her childish innocence and sweetness, to rattle away so rapidly that her little mouth could scarcely articulate clearly.

When we came to the "Betrayal," I told her of the treacherous Judas and the "bad men" who were going to kill Jesus. There was a sorrow in her little heart and a silence upon her lips.

Now, my reader, here was an example of childish simplicity. She loved Jesus because he was good, and because he did good; and because he loved little children she believed he loved her.

Reader, do you love Jesus because he does good in this world of ours? Look around you, how much good he has done. Who can enumerate it? Do you love your Christian neighbor because he loves Jesus?

Who Will Go? "HERE AM I, SEND ME." WHEN a work is undertaken requiring great physical labor, many men are employed. The number of the men depends on the magnitude of the work.

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Reader, do you love Jesus because he does good in this world of ours? Look around you, how much good he has done. Who can enumerate it? Do you love your Christian neighbor because he loves Jesus?

Should these lines meet the eye of an unregenerate person, let me ask him to learn a lesson from little Jennie. I told her Jesus loved little children, and then asked her if she did not wish him to love her, when she replied, "He loves me now."

Argument for the Existence of Deity. FIRST, UNIVERSAL CONSENT. NO wars have arisen about a Supreme Being. Men of all ages and nations have acknowledged this truth.

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Grand Lodge of Mississippi. Never was a more timely than that rendered by the Masons of our State to the Orphan's Home.

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Obituary. SLOAN—Departed this life, at his residence in Brazos county, Texas, on December 17th, 1873, Bro. William Thomas Sloan, in the 24th year of his age.

Sunday-School Organization—Revival. BRO. J. R. GRAVES—In April last, a portion of the members of the Baptist Church at Alderbranch, Sevier county, East Tennessee, met at Powder Spring Meeting-house, Sevier county, East Tennessee, and organized a Baptist Sunday school numbering about one hundred scholars.

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LITTLE SERAPH.

THE EDITOR OF KIND WORDS, who sees all the...

INDEX OF FIRST LINES. Alas, and did my Savior bleed. All hail the power of Jesus' name.

But in doing so they differ from all other churches...

IV. Baptist churches maintain that Christ requires holy activity in every member.

But this voluntary membership is opposed to the compulsion used by many national establishments.

Y. Baptist churches believe it to be Christ's will, that what is spent in his service should be given with ready will.

VI. Baptist churches regard it as Christ's will that all his churches should be separate and distinct from the world and errands.

BUCKEYE BELL FOUNDRY. Established in 1827. Superior Bells of Copper and Tin.

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HOME LIFE. By DANIEL MARCE, D.D. This treatise has been lived in Bible times and how to live in all times.

Dr. S. VAN MEIER & CO.'S MEDICAL INFIRMARY, Charleston, S.C. It is still open to the afflicted of every form.

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MISCELLANEOUS.

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NEW STOCK. LATEST STYLES. BRACELETS, YIPPE SCISSORS and RAZORS, OPERA CHAINS, SUPERIOR POCKET KNIVES, LOCKETS, &c.

Southern Life Insurance Co. 239 MAIN STREET, MEMPHIS, TENN. Assets, \$1,534,483.97. Annual Income, \$1,000,000.

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ATLANTA DEPARTMENT, ATLANTA, GA. Gen. JOHN R. GORDON, President. A. R. COOKLITT, Vice.

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Clothing and Furnishing Goods. ALSO, Trunks, Valises, Traveling Bags, India Rubber Goods, Shawls, Hats, Umbrellas, etc.

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MEDICAL.

DOCTOR JANUARY. Formerly of Tennessee, and removed to St. Louis, Mo. on account of his greatly increased patronage.

Cancer can be Cured! That the vegetable kingdom furnishes safe and palatable specifics for the curable cure of this dread disease.

EXTERNAL APPLICATIONS. In conjunction with my INTERNAL REMEDIES, eradicate every vestige of the cancerous nature from the system.

LADIES, LOOK! Modern society is made up of such a heterogeneous collection of follies that it is utterly impossible to escape the peevish attendant upon a violation of natural laws.

COLUMBIA CANCER CURE. A NEW and certain cure for Cancer and malignant sores. Circulars sent to all who call for them.

DR. T. P. TURNER, DENTIST, No. 287 Main Street, (Up Stairs), MEMPHIS, TENN.

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