

# THE BAPTIST.

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### A FORM OF SOUND WORDS.

1. The Old and New Testaments were written by men divinely inspired, and contain the full and final revelation of God's will to man. To seek through "spirits" to pry into the unexplained things in the night of God as the sign of rebellion and wilfulness. The New Testament is the perfect rule of faith and practice for Christians.

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

3. Man was created holy; but by willful disobedience, fell from that state; became morally defiled, and began to his children in his likeness; hence, by nature, there is in us no holiness; but we are all inclined to evil; and, all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual and eternal.

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

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

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

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

8. The ordinances of a Christian church are Baptism and the Lord's Supper. Baptism is the immersion of professed believers in Christ, not in order to the remission of sins, but to declare their death to and freedom from sin; and is a prerequisite to the preaching of the gospel, church membership and communion at the Lord's table. These ordinances belong to the church and should only be administered by her officers to those who desire to receive them.

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

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

11. At the coming of Christ he will judge and destroy the nations that have persecuted his people, take to himself all dominion and rule, and sit upon the throne of his Father, David, in Jerusalem as King and Priest, will rule with his saints over all nations for ever.

12. After this earth shall have been purified by fire, and the new heavens and new earth shall have been fashioned and prepared as a heavenly place for the final abode of the redeemed, Christ will descend out of heaven with his saints and his tabernacle will be with them. Then cometh the end when he shall have delivered up his scepter to the Father, and all things will be reconciled and harmonized into one sphere and entered into the world.

### OUR NEW YORK LETTER.

THE Mennonites are coming to this country very rapidly, and are moving to the Far West. Twenty families have already arrived at Mountain Lake, on the line of the St. Paul and Sioux City road, and purchased improved tracts of land, at prices ranging from \$500 to \$1500. These tracts are intended simply as the foundation for still more extensive farms, as the members are abundantly able to open large farms wherever they may happen to locate. At Yankton, Dakota Territory, there is already a colony of one hundred and eighty families of German Lutherans from the country bordering to the Black sea, who arrived at their destination before they had been informed in regard to the advantages of Minnesota as an agricultural and stock raising country. Large numbers of Lutheran and Mennonite colonists are already preparing for a departure for the United States in the spring, under the reports of the commissioners, whose movements in the Northwest were chronicled during the past summer. They have recommended three of the Northwestern States and Territories as offering unusual inducements for settlers, but the colonists who are to come hereafter will be largely governed in their movements by the further reports returned by the pioneers already on the ground. The Lutherans greatly outnumber the Mennonites, and so far as can be ascertained, they are well pleased with the climate, soil and productiveness of Minnesota. A clergyman of that sect has already been induced to settle at Mountain Lake, and is laboring faithfully among the advance guards of his people.

**THE TRAGEDY OF THE VILLE DU HAVRE.**

at sea in the loss of the magnificent French steamship *Ville du Havre*, is still the theme on every tongue. Among the lost were Rev. Antonio Carrasco, a native of Spain, thirty years of age, possessing great intellectual gifts and a fine presence. He studied for four years at Geneva under Professor Prosa, who was also lost, and Merle d'Aubigne, the theological historian. Mr. Carrasco was a delegate from Madrid to the Evangelical Alliance. He was pastor of a small Protestant congregation in the Spanish capital, and was at one time a Roman Catholic. Having denied this faith, he was sentenced by the government of Queen Isabella to nine years' imprisonment.

A very sad case is that of Rev. C. FAUBIAU, whom I met a few weeks since, and with whom I had some very pleasant conversation. He was born in 1823, and was consequently in his 50th year. He was a professor in the Free Theological Seminary of Geneva, of which the celebrated Merle d'Aubigne was President. Twenty years ago he spent two years at Oswego, on the Erie railway; but, to be near his family, returned to Switzerland. He then passed his examination, after which he married. He leaves several children behind him. He arrived here on the 23rd of August. He attended all the meetings of the Evangelical Alliance from the 2d to the 12th of October, and went with them to Washington. Before the meeting of the Alliance and after it, he visited a large number of the theological seminaries in the United States. The day before the *Ville du Havre* left he had a long conversation with Professor Elie Charrier, and seemed very sorrowful to leave his American friends and the land which he had learned to love. His face bore a resemblance to that of Chancellor Crosby of the New York University.

**ABOUT THE SAVED.**

were Rev. Emile Cooke, of Paris, France. He had attended the session of the Evangelical Alliance as a delegate from his native land, and had become during his sojourn in New York, well and favorably known to many of our most prominent citizens. Mr. Cooke was the pastor of a reformed congregation in Paris, and the opponents of his congregation had applied the ridiculous name of "Cookies" to the followers of this clergyman.

**REV. T. LOUQUIER**

was also rescued from a watery grave. He was a native of Paris, France, and attended the Evangelical Alliance in this city. This Protestant pastor was a delegate from his native land. He was Secretary of the Central Evangelical Society, of Paris. Miss Coppe, one of the lost, was French governess to the children of Mr. Daniel Goodwin, of Chicago, Illinois, and was a sister-in-law of pastor Louquier.

The *Ville du Havre* was the most magnificent steamship afloat, and was supposed to have been supplied with all the necessary appliances in case of danger. Such accidents may have the effect of making stupid Congressmen do their duty in the matter of compelling foreign steam lines to be governed by American laws relative to the equipment of passenger ships.

**NEW LITERATURE.**

Morris Harper & Brothers, of this city, issue two important works for the week. The one is "Memoir and Letters of Sara Coleridge," edited by her daughter. This, without any doubt, the most exhaustive and brilliant work of this exquisitely talented woman, and fills a place in literature that has been too long vacant. The Coleridges were among the most devoted to literature of any family that England has ever produced, their lives were bound up in a love

### for the beautiful, and their lives were as beautiful as the love.

I hesitate not to say that this volume will take its place in literature beside any of Addison's or Burke's volumes. Its style is pure and magnificently smooth, and will repay perusal and study. It contains two portraits of Sara Coleridge.

The other volume is entitled "Hints and Helps in Pastoral Theology" by William S. Plummer, D. D. LL. D. This eminent divine has here given in an enlarged form a complete system of pastoral theology. It is exhaustive and thorough, and will undoubtedly become a text book in all theological seminaries. The chapters on "A Minister's Studies," "Ministerial Education," "The Matter and Manner of Preaching," are very valuable. The "Sayings for Ministers" are also particularly well selected. In fact the entire work is a *condensé*, without which a minister certainly should not be a moment.

**Southern Baptist Publication Society.**

THE annual meeting of this Society occurred on Wednesday, January 7, 1874, in the "Waldran Block" Memphis, Tenn.

For the benefit of those who were not present, who feel an abiding and unabating and increasing interest of whom I am happy to know there are not a few, but many, I thought I would drop a few lines. Its numerous friends will be happy to learn (and such is the fact) that the out-of-door meetings, held throughout, having a night session and extending nearly through Thursday.

The reports of the officers and committees were not only satisfactory, but of the most gratifying character. The devotion manifested by the stockholders and managers was truly striking; each seemed to be impressed that this was the great denominational work of the age, in forwarding the Messiah's kingdom, in the South, if not throughout the world, by giving it a pure biblical literature; each also seemed thankful that it was his privilege to take part in so great a work.

The Agent having overgone or exceeded the amount first contemplated and stipulated as an endowment fund (one hundred thousand dollars in stock), by twenty thousand dollars, the question was raised, in view of the fact that numerous calls were being made from various sections, both North and South, upon the Agent to visit them in order to take stock in this great enterprise; it was resolved, that he should continue in the field with the view of raising the endowment to a quarter of a million dollars.

A grand centennial meeting of the Baptists was also contemplated, to meet in the city of Memphis, in the Publication Rooms of the Southern Baptist Publication Society, July 4, 1876, to celebrate our independence, and in giving thanks to our Heavenly Father for the large measure of success and prosperity which has attended us as a denomination, and the unparalleled success which has also attended this Society.

Eld. W. D. Mayfield, of Helena, Ark. was unanimously elected Business Manager and Treasurer. He possesses rare qualifications, both in literary and financial point of view, and has already entered upon his work. Engine, presses, machinery, type and all necessary appurtenances to print papers, books and job work, of every description, bought and paid for, and in working order. Parties desiring work done and wishing to aid this Society, can now be accommodated by addressing or consulting the Business Manager, Eld. W. D. Mayfield.

Committees were appointed looking to both business and publications. The presses are now at work. So

**THE SOUTHERN BAPTIST PUBLICATION SOCIETY** has become a "fixed fact" and an "institution" of the land. All it now needs is a comfortable (house) home, which it will soon have, if the stockholders are true to their pledges—to themselves—by paying up promptly; one which will be an honor to them, and of which the denomination at large will be justly proud. Brethren, will you not do it? in consideration of the fact that you may speak and preach through this medium to the generations yet unborn, long after you are dead—your children's children, who will rise up and call you blessed.

"LIFT UP THE STANDARD."

A most touching scene occurred at the close of the meeting. A proposition was made that the managers and stockholders present enter into a solemn covenant with each other, that they would be faithful to this trust and to each other, by giving the right hand, which was done, and a fervent prayer offered to Almighty God that he would assist us to its performance and bless the society, rising from their knees in tears. It is his work; he will bless and prosper it. I have never seen more interest, more determination evinced in any undertaking during my whole life. The story of the Society is now in the ascendant. Doubting friends, "doubt no more." The timid are made strong and confident. "To God be all the glory."

JOSEPH H. BOAZ.

Darhamville, Tenn., January, 1874.

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

### A German Trust Song.

Just as God leads me I will go;  
I would not ask to choose my way;  
Content with what he will bestow,  
Amidst his will not let me stray;  
So as he leads my path I make,  
And step by step I gladly take,  
A child in his hands.

Just as God leads I am content,  
I rest me safely in his hands;  
That which he has decreed and sent,  
That which he will for me command,  
I would that he should all fulfill,  
That I should do his gracious will  
In living or in dying.

Just as God leads I all resign;  
I trust me to my Father's will;  
When reason's rays do ebb and flow,  
His counsel would I yet fulfill;  
That I should do his love ordained as right,  
Before he brought me to the light,  
By all to him resigning.

Just as God leads me I abide,  
In faith, in hope, in suffering true;  
His strength is ever by my side—  
Can I hold on to him and not  
I rest me firm in patience, knowing  
That God my life is still bestowing—  
The best in kindness sending.

Just as God leads I onward go,  
I tread amid thorns and briars keen;  
God does not yet his guidance show;  
But in the end it shall be seen  
How, by a Father's loving will,  
Faithful and true, he leads me still;  
Thus anchored, I am still resting.

—Lampertus, 1725.

**Church Organisation.**

Bro. GRAVES.—On Saturday, December 13, 1873, Bro. J. W. Osborn, Jr., and myself organized a Baptist church of nineteen members, about nine miles from Albany, Oregon, called the Oak Creek Church, and as they made some changes in the articles of faith, as published in the "Encyclopedia of Religious Knowledge" (which nearly all our churches copy), I speak of the same, that brethren may see whether or no we are departing from the faith "once delivered to the saints."

In article ix, they put the word "accountability" in place of "free agency," so that it reads that election is "perfectly consistent with the accountability of man," etc.

In article xi, they changed the title to "of the Preservation of the Saints," instead of "of the Assurance of the Saints."

In article xiv, where it reads "baptism is the immersion in water of a believer," etc., they put "baptism is the immersion in water, by a gospel administrator, of a believer," etc.

They also added a new article, reading as follows:

"We believe that there is but one true church of Christ, to wit, the Baptist Church; and that all his ordinances, together with the administration thereof, were committed to this church, and to no other; and that this trust has never been changed nor taken away, and hence, that all administrations of the ordinances of Christ by other organizations, claiming to be churches of Christ, are invalid and void, and will not be recognized by us as such, nor their officers considered as officers of a gospel church."

Do you call this "sound doctrine?"

C. H. MERRIORS.

**Ministers' and Members' Institute of Concord Association.**

This body will hold its first meeting with the Concord Church, on the Nolensville Pike, beginning Friday before the fifth Sabbath in March.

Sermon from Rev. H. T. Lindsay.

First discussion—Nature and Limits of Pastoral Authorities. S. G. Soper, W. H. Wallace and Dr. S. H. Beard.

Second—Dangers and Advantages of Protracted Meetings. J. J. Martin, A. Sperry and A. B. Shankland.

**SATURDAY.**

Sermon—Gal. ii. 27. Rev. W. G. Inman.

First discussion—Nature of the Faith by which the Soul is brought into Saving Union with Christ. E. W. Halbach, E. Win.

Second—Scriptural Terms of Communion. A. D. Phillips, J. C. Jordan.

**SUNDAY.**

Sermons—Hebrews ix. 13, 14. G. Manly.

Matthew xi. 24, 24. M. V. Noffinger.

Ministers and brethren are cordially invited to be present and participate.

A. SRAAAY, Pastor.

**A Gracious Work.**

Eld. R. Wallace has been protracting a meeting of days in our settlement, which resulted in the burial of about thirty happy souls into the name of the Lord Jesus, making about two hundred baptised the past year by our evangelist, one M. E. society with their local preacher. The cause of Christ is growing in North Alabama. A year ago was the first Baptist preaching in our settlement since the war. Our missionary, who at that time was a stranger to us, called in our neighborhood, near Athens, Ala., where a pleasure-seeking party had not to spend the night in revelry. One of the party insisted that he should take part in the fun, when he told them that he had a message to deliver, and if they would be seated until he delivered it, and if they then requested, he would take part with them. His request granted by all, they were seated, when he began to sing—

### "God moves in a mysterious way,

His wonders to perform."  
And after prayer, used the words, "I came to meet thy God." Four happy conversions were witnessed that night. Since that time they, with many of our neighbors and children, have put on Christ by baptism, and have, far, walked a new life. We thank the great Redeemer for missionaries. D. K. H.

**Revivals.**

Bro. GRAVES.—I arrived here last night from a good meeting at Union Grove Church, Hamlin county, Tenn. Bro. T. Gilbert is the pastor of the church, and at his request I went and aided him in the meeting. It was continued twelve days, and the Lord abundantly blessed our labors; it was good to be there; thirty made the good profession; twenty-seven were baptised. Several of them needs of families and some far advanced in life. We baptised three times during the meeting, and I never saw the administration of baptism have greater effect on the people in attendance. One very influential lady witnessed baptism there the first time in her life, and before the meeting closed she and her husband marched into the water together and were baptised. Several of those baptised were Methodists. The church there was quite weak before the meeting, and had been so brow-beat by Pedobaptists that they were very much discouraged, but at the close of the meeting all seemed to feel that the Baptist cause will henceforth be a power in that neighborhood. We tried to preach the whole truth, hence we spoke of baptism and communion just the same as other features of the gospel. Bro. Gilbert is doing a good work in his field, has had wonderful success during the fall and winter. He is an unflinching advocate of the truth, and I think his people will appreciate his labors and sustain him; he has some bitter enemies who are doing all in their power to crush him; this you know is not uncommon when ministers "contend earnestly for the faith once delivered to the saints." Gilbert is spreading himself for the Baptist; he is trying to get all his people to subscribe for it.

Among the converts of our meeting is a young brother from the Methodists; he has strong impressions to preach the gospel; he had been raised a Methodist. I urged him to take the Baptist, and he very readily consented. I think he will make his mark ere long.

I have held three very successful meetings on my field during the fall and winter. One at Hodge's School House, baptised ten; one at Johnston City, and baptised nine; others are received for baptism; one at Carter's Depot, where Baptists had never operated, baptised sixteen, and several more are to be baptised at my next meeting. We will organize a new church at that point probably in next month. My people in my new field are acting very prompt in supporting me, and God is abundantly blessing them. Yours in Christ.

A. ROUTZ.

Union Depot, Tenn., Jan. 18, 1874.

DEAR BRO. GRAVES.—I will send a little revival now. I held a meeting at Big Spring Church, had four additions by baptism. I held another at Oak Hill; had three conversions and four additions—one baptised; and one at Plum Grove, five conversions and two additions. These churches were much revived, strengthened and built up.

JOSEPH FLORA.

Bro. GRAVES.—We expect to have a general meeting of all the Sunday-school workers in this (Yazoo) Association in Durant, commencing Friday before the fifth Sunday in March, and continuing until Sunday; and I know that I express the sentiments of an overwhelming majority when I say we would be rejoiced to have you with us on that occasion. I write you at this early day and hope you will be sure to come. I know every one would be rejoiced to have you preach at 11 o'clock Sunday on the "Necessity and importance of Sunday-schools." Do try to come, and let me know as soon as you can, and I promise you the largest crowd that you ever preached to on the Central railroad, and I am sure you will do well for the Publication Society. Yours, fraternally,

J. H. COCHRAN.

Durant, Miss., January 9, 1874.

REBUTAZ.—If possible, we will be with you, and hope all the brethren within reach will meet us, and we will show them how intimately connected the cause of a pure Bible literature is with the success of the Sunday-school enterprise. Let us have one big gathering at Durant.

DEAR BRO. GRAVES.—The action of Bethpage Baptist Church in conference, Jan. 3, 1874:

WHEREAS, our beloved Bro. Benjamin Cornlins moved to the State of Texas, for the purpose of giving himself wholly to the ministry; therefore,

Resolved, That we cheerfully recommend Bro. Cornlins to the churches and community wherever, in the providence of God, his lot may be cast, as a good teacher, sound in doctrine, and an able minister of the gospel. Done by order of the church.

JOHN HARRIS, Moderator.

WM. J. COOK, Clerk.

WM. B. GRAY, } Con.  
J. B. COOK, } Con.

Tenn. Baptist Herald please copy.

Tenn., Franklin county, 1874.

### Eld. W. L. Fields Hints to Explain.

Bro. GRAVES.—As I have learned my name was brought up in the Association and heard with preaching from you, I wish to give my views in as short a manner as I can. I have never preached anything of this kind, and never do I expect to do so. I believe the Church of Christ is a body of immersed believers in water, by a regular ordained minister of such. I recognize none but such as members of the church, and cannot nor will not ask any but those who have been baptized by such preachers, and who are in every respect qualified to partake of this emblem. I hold that this belongs only to the church, as Christ gave it only to the church, and that was with him on the night of his betrayal, nor shall I ever ask another of the same faith and order to participate with us unless the church voice speak an order.

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 sect of Christian fellowship, but belonging alone to that body—the church—and at the disposal of the church. No one has a right to participate but members of that body or church. To make a long story short, if you wish to know my views in regard to communion, I will refer you to Gardner's work on Communion. He gives my views better than I can myself. I indorse every word of it.

I have charge of three churches on the Mississippi river—one at Halls, Paigot, one at Ashport, and one in Arkansas (Mississippi county). I refer you to them for my preaching. I take your paper as well as want to do all I can for it. Would not be without it for five times its cost. I will send a subscription in a short time. I deny the charge of ever preaching free communion, as it is called. Your brother, in Christ,

Halls Point, Tenn. W. L. FIELDS.

**An Explanation Wanted.**

Bro. GRAVES.—I have just received the minutes of the West Tennessee Baptist Convention, held at Brownsville. There are two items in the Treasurer's report that need explanation. First the report shows that Bro. Fulgham had received \$337, when the fact is, Bro. Fulgham had not received exceeding one-third of that amount from the association fund. Second, the report shows that Bro. Bell received \$975. On what account was that amount paid to him? If for his services, who had the right to say what was due him but the Executive Committee of the Association—amazing him?

Please allow the above a place in your columns, that the Treasurer of the Convention may explain. Respectfully,

S. C. HEARN.

Henry Station, Tenn., January 19, 1874.

**Pretty Good.**

In a village near by Mrs. S., an Episcopal minister was making a little tour in order to gather up what he was pleased to call a church; among others he attacked a pious old Methodist, telling him that all the family connection in the village except himself had joined his church, and that they (the Methodists) had some years past left the old mother, and that it was time for the children to return to live with her again. To all of which the good Methodist brother replied, that he thought the old lady was getting so old and infirm that she ought to break up housekeeping and come and live with some of the children, where she could be better taken care of. The good minister soon disappeared.

B. B. Y.

**The State Convention.**

It is hoped that the brethren of Tennessee will keep the fact before their minds that the State Convention meets here, at Murfreesboro, on the 10th of April, and that they will let nothing prevent them from being present.

There will be a Ministers' Meeting on Thursday, the 9th, just before the opening of the Convention, and it is especially desirable that as many of the ministry be present as possible. In this meeting various topics of ministerial efficiency and success will be discussed. Brethren who design being present at the Convention, will please send me their names beforehand, that arrangements may be made for their accommodation and comfort while at the Convention.

Z. T. LEAVELL.

Murfreesboro, Tenn.

**The Southern Baptist Convention.**

We learn from Bro. H. A. Tupper, Corresponding Secretary of the Foreign Mission Board, that the Maryland Association and the North Carolina Convention have expressed the desire that the next meeting should not be held in Texas, fearing that the contemplated railroads will not be completed by next year. What say "our friends" Mississippi brethren, and Texas especially? We think the removal ill advised, unless Texas is indifferent about it. Texas could and should send three hundred delegates to that Convention.

Bro. JAMES, the Jewish rabbi, who professed conversion to Christ, in Mobile, about two years ago, is a student at the Southern Baptist Theological Seminary. It is said of him that he is regarded as both learned and pious.

An Oil Chrome to every one who subscribes (this month).

BAPTIST ASSOCIATION.

There is a common but a very erroneous impression that the Baptists have been characterized by a duty to the world... The Baptists are not Protestants. Since they never had any ecclesiastical connection with the Pope...

Louisiana Department.

Did Judas partake of the Lord's Supper? The question is asked, "Did Judas partake of the Lord's supper?" And the further question is asked, "Can you tell me where Judas was present at the institution of the supper?"...

On a Restless Night in Illness. My Savior! what bright beam is shed around my dark and suffering bed... When the sad fear of future ill, My trembling heart with sorrow fills...

Letter from Bro. McCandless. Ed. BAPTIST.—I propose in this communication to give an account of my labors since I came to Louisiana. About two months ago in answer to the Mace-donian cry of Bayou Macon Association...

ITEMS. The weather in Oregon is represented to be intensely cold, and has frozen the rivers over so that navigation is stopped for a time. The baptism of the Holy Spirit was for a sign to the unbelieving of the divine origin of the religion of Jesus...

Southern Baptist Publication Society. We have engaged this volume... OFFICERS. J. R. Graves, President. E. M. Campbell, Sec'y. J. W. Griffin, Treas'r.

Arkansas Department

The Christian should make every effort to be a member of a church...

Letter from Dr. Webb. Rev. W. D. Matfield, Helena, Ark. Dear Bro. — A few days since Bro. Venable informed me that he feared that he and the other brethren from your State would be obliged to leave College from want of funds to pay their board.

Dear Bro. — A few days since Bro. Venable informed me that he feared that he and the other brethren from your State would be obliged to leave College from want of funds to pay their board.

Clinton, Miss, January 5, 1874. Although a private letter, I take the liberty to publish what Bro. Webb says. I have left the State of Arkansas; but I feel as much interest in its prosperity as I ever did.

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.

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been reared up under the genial and healthy influences of the Baptist Church. No; never. Just crush or even cripple the influence of our denominational paper (The Baptist), and what will be the sad result? Brethren may boast of our strength which we have now; but how have we gained it? Have we acquired that strength through or by the sacrifices and influence of State papers, or by the untiring devotion of the Baptist in the substantial and landmark principles of our faith? Let us have the Baptist in Arkansas.

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The Baptist.

TERMS, \$2.50 per annum, in advance.

A Word with Our Patrons.

We needed, on resuming publication after the yellow fever, the amount realized from receipts during the two months of suspension, in order to meet our paper bills and rents that matured during these 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 continue all to do this, as well as to show our appreciation of their help, we have made arrangements so that we can send a valuable and beautiful oil chromo or steel engraving to every new or renewing subscriber who forwards us on her money where they dare. The chromo sent to each one taking THE BAPTIST with Demorest's Monthly (\$6.35 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 in February 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 in February beautiful oil chromo or Gold & Lincoln's superb steel engraving of a Bible Baptism.

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 renewing subscribers we will send a chromo for his or her trouble.

To One Sister Who Loves Flowers.—We will send half a dozen papers of Craig's freshly 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 30 days more and see what will be the result. Your editor will be relieved 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 the month of February with a will. J. R. GAUVES.

Paradise.—No. 2.

LAST week we noticed the faith of Bro. Eston, viz: that the thief went directly to heaven—the right hand of God—from the cross, founded on the promise of the Savior, "To-day shalt thou be with me in paradise." Paradise is never used to denote the highest heaven, the right hand of God, for that heaven is the only place Bro. Eston understands to be heaven. While we regard this reason as an all-sufficient refutation, we could add one more:

The Scriptures clearly teach us that no person that ever lived on this earth has yet ascended into heaven—the right hand of God—save he who came down from heaven.

"No one hath ascended up into heaven but he who came down from heaven." (John 1:13.) This is the express, unqualified declaration of Christ, which no sophistry or human ingenuity or unbelief can set aside. We believe it implicitly, and, thank God, have no theory in conflict with it, and prefer Christ's unvarnished statements to the speculations of commentators, ancient or modern. The reason why no mortal has yet ascended from earth to the right hand of God, is elsewhere and may given in the Scriptures. Nothing imperfect, unredeemed or unglorified can enter the presence of the Infinite and Holy God. But no one ever born of woman, save Christ, has yet been fully redeemed, perfected or glorified, and no one ever will be until after the resurrection of the just. Therefore, no one born of woman, save Christ, has yet ascended into heaven. David, one of the foremost saints in the Old Testament record, has not yet ascended into heaven.

"For David hath not ascended into heaven." (Peter, Acts ii.)

If David had not ascended when Peter speaks this, he has not yet, will not until all the redeemed from earth ascend, as the redeemed, prepared bride, with the Bridegroom, to be presented before the King. If David or Abraham went to heaven when they died, we cannot believe the thief

did. It may be a weakness in us, but so the word reads to us. Abraham, Isaac and Jacob only in paradise 1870 years ago, and to paradise the Savior promised that the thief should accompany him; and as certainly as Abraham would be remembered when Christ comes into his kingdom, so certainly will the thief be remembered. Once more, for there is very much to be said upon this generally misunderstood and misapprehended subject. Paul declares very explicitly (Eph. vi. 9) that none of all the Old Testament saints have yet entered upon the enjoyment of the good things promised to them, and cannot until they are perfected; and that they cannot be perfected without us, i. e., they cannot ascend to the right hand of God until perfected by the redemption and glorification of their bodies. And this cannot happen to those before it does to every saint that has been or ever will be saved. This fact ought to be understood by every Christian.

It was revealed to John (vii. 9-13) on the Isle of Patmos, that up to that moment, of all the holy martyrs, all who had ever testified or suffered for the witness of Jesus up to that time, and among those was Paul himself, not one had ascended to the right hand of God, but were with Abraham and David and the thief, in the paradise of *hades*, or the spirit state. We are explicitly told where the saints—disembodied spirits of the holiest and best men who ever lived on this earth—are not in "the most holy place"—but "under the altar." Bro. Eston certainly knows where the altar was in the old tabernacle, to which allusion is made in this passage. Paul tells us that that old tabernacle in the wilderness, was a "pattern, a figure of things in the heavens," and he tells us that the "holy of holies" corresponded to the right hand of God, when Christ our Great High Priest has gone to appear in the presence of God for us—for those he died to save. They are not there with him, no one of them, any more than the ancient Israelites entered the most holy place with Aaron. The altar of sacrifice was not even in the "holy place," but in the court of the tabernacle—and this court was but a figure of *hades*, as certainly as the most holy place was of heaven itself.

These martyrs were dissatisfied, they were waiting the consummation of their redemption with impatient longing. They were still "the prisoners of hope," and the fruition of their hopes reaches forward to, and rested upon, the second advent of Christ, who at his coming would raise and glorify them, and exalt them to seats on thrones with himself to witness their blood avenged upon the persecuting goat nations (See Matthew, xxv.)

This, then, we learn from the Scriptures: First, that the souls—disembodied spirits—of all good and bad men, at death go to *hades*—the unseen—the spirit state; the righteous to the paradise of *hades*, a place of rest, of delight, of conscious companionship with all the holy and the good who have died or who may die before the resurrection, and where the presence of Christ is more directly enjoyed; and the wicked are far separated from the saints in the "tartarus" of *hades*, where they are held in chains of darkness, and tormented by the scorpion-stings of memory, awaiting their fearful forebodings the judgment of the great day. (See Clark, Gill, et al. in loc.)

This view harmonizes the teachings of all passages referring to the middle life, while the commonly received opinion utterly fails to do so, but confuses, e. g., Rev. xx. 12, 15. It is evident to all that all who are raised at the second resurrection are assigned to the second death; they are the dead—the twice dead—spiritually and naturally dead; they—the dead—alone are raised and judged here. Death and hell gave up their dead, and death and hell were cast into the lake of fire, which is hell. So hell was cast into hell according to popular theology and pulp teaching!

Now, by a proper figure, the thing that contains may be put for the thing that is contained, e. g., "the land mourns" for the inhabitants of the land. "Jerusalem and all Judah" went out to John, i. e., the people of those places. So here all under the power of death—all the spirits left in *hades* will be brought forth to judgment—but all these are the wicked—the spirits of the just having been brought out to receive their raised bodies, at the first resurrection.

Christ declares that he holds the keys of death and of *hell*—but *hades*, as a Pagan monarch has those of his paradise, and no one can enter or leave without his permission.

The questions and difficulties of Bro. Eston can all be scripturally solved to the understanding of the reader:

(1) Does he not in "hell"—*gehennas* of fire, the place of final punishment, but simply in *hades*, and suffering the torments of scorpion memories, as a burning flame, and the fearful forebodings of the coming day of wrath, and the revelation of the righteous judgment of God—a day of God's unmixt wrath, at thought of which the very devils tremble with fear.

(2) In the paradise of *hades*, the saints do enjoy the so oft repeated visitations of Christ, as those favored with an irradiation to enjoy a Pagan paradise do the visitations of the royal presence and companionship, that Paul was justified in saying, "absent from the body and present with the Lord." But if we will receive the last revelation of Christ, we do know that Paul nor Stephen is yet in the third heaven, at the right hand of God, but walking with the martyrs of Jesus, under the altar of sacrifice.

(3) We answer emphatically that Stephen is not in heaven, no more than Abraham or David, or any other saint or martyr. Finally, we had occasion in the course with Dr. Watson to show how much of the modern loose preaching and teaching prepared the unthinking multitude for the absurdities and infidelities of spiritism. The

multitudes are taught from the pulpit and the press to believe these things, and who once lived on the earth can return and communicate with mortals; can reveal not only future events about to transpire, but matters of faith and doctrine teaching heaven and hell.

These, as Mr. Watson did, confidently claim, the spirit that appeared to the witch in the seance hall had with her, to have been that of Samuel, though it faltered; and that the angel that conversed with John was a departed saint, as Bro. Eston has without proper examination been led to do. We quote his position in full.

Let me make my article too long, I will say, but one more time. In Revelation xii. 5, 9, we read: "And I John saw these things, and heard them. And when I had heard, 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?

We affirmed against Mr. Watson as we do now, that this fellow servant who conversed with John was not a departed saint, and no man is warranted to believe he was, for—

(1) He is called an angel. Christ calls him an angel, and John himself recognized him and tells us he was an angel. Now no angel in heaven was ever a departed saint, and no devil in hell ever a departed sinner, Spiritist and Swedenborgianism to the contrary. The angels were created before man, and are a different and higher order of beings to man. They were not created for the same purpose, nor for the same destiny. Man was created intellectually, a little lower than the angels, but by virtue of his recreation in Christ Jesus he is destined to be exalted far above the angels. Angels, indeed, now are only the servants of the ohidren of God, ministering spirits to the heirs of salvation; what will they be to him when on the throne with Christ! When Christ tells us this personage is an "angel," we know—we are bound to believe that he is not a departed saint. Neither is there anything in the language calculated to justify the thought that this was "a departed saint."

The angels are but God's servants; they "do his commandments," and wait for his word, are the ministers, servants of his, that do his pleasure, and this delightful service is performed by saints on this earth. So that angels are our fellow servants, as well as the fellow servants of God's prophets, who are our brethren, and the fellow servants of all those who obey God. The original text justifies this sense and will warrant no other.

Dodderidge thus paraphrases the passage: "For I am a fellow servant with thee; I am subject to the same Lord, and share in the same duty and service of thy brethren the prophets, and of those who keep the words of this book, which thou art now commanded to write, worship God alone, and divide not thy religious homage between him and any creature, how excellent and holy soever."

We should be pleased to receive from our paper world at once a copy of our little book entitled the Bible Doctrine of the Middle Life, in which we have given our views at length upon the most interesting and important topics discussed in this article. The Southern Baptist Publication Society is preparing to print it for us, and all who forward now will aid in getting it out and will secure the earliest copies. There is far more clearly revealed concerning the middle life than is generally supposed, and it is generally opposed to what is generally believed. Read the book.

THE DESTINY OF ISRAEL.

THE restoration of Israel to their own land will be followed by most important religious and political consequences. Leaving the political results to future papers, we devote the present to the consideration of the Christianization of the Jews. That the Jews, as a people, will yet receive their long rejected Messiah, is the cherished faith of the most intelligent portion of christendom. The declarations of the apostle Paul are so emphatic on this matter that there is no room for doubt. The great and unparalleled sin of the Jews did not exclude them from Divine forgiveness and place them beyond the pale of redemption. Even in the hour of desperate madness, when the people in the persons of their rulers, crucified the Son of God and mocked his dying agonies, the mangled victims prayed for their murderers, saying, "Father, forgive them; for they know not what they do." (Luke xxiii. 34)

After his resurrection, when he was giving his last instructions to his apostles, he said, "Repentance and remission of sins shall be preached among all nations, beginning at Jerusalem." (Luke xxiv. 47.) Or as John Bunyan puts it, Jerusalem sinners, the very chief of sinners, shall have the first offer of mercy, the very cream of the gospel! On the day of Pentecost these "Jerusalem sinners," whose hands were red with the blood of the Messiah, did have the proffer of forgiveness, and thousands accepted the heavenly boon, and were baptized in the name of Jesus. Multitudes of Jews gladly received the word of life, and were added to the church. The rejection and murder of the Messiah, though the blackest of crimes, was not an unpardonable sin. "Where sin abounded grace did much more abound." God's mercy is greater than human sinfulness. His compassion reaches further than man's woe. And though the hardened and unbelieving portion of the Jews have suffered the most terrible and heart-rending judgments for many ages, they may yet find mercy. Says Paul, "God hath not cast away his people which he foreknew." He would not have you ignorant of this mystery, that blindness in part has happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion

the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their iniquity." (Rom. xi. 25-27.)

This blindness of Israel is not to be permanent; it is for a limited period—"until the fullness of the Gentiles be come in." Then Jerusalem shall no longer be trodden down; then "the great tribulation" shall cease; then the hearts of Gentile nations shall be turned to scattered Israel; then will the Lord "return and build again the tabernacle of David which is fallen down;" then shall Israel say, "Blessed be he that cometh in the name of the Lord."

The conversion of Israel is the subject of many prophecies, but our space will not allow us to refer to more than two or three. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart will I give you and a new spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." (Eze. xxxvi. 24-28) Here is a prediction of a great moral re-creation—a radical change of heart and spirit of the people of Israel, to take place after they are "gathered out of all countries, and brought into their own land."

Another prophet is equally explicit: "I will pour out upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they pierced, and they shall mourn as one that is in bitterness for his first born. In that day there shall be a great mourning in Jerusalem. Every family of the tribes shall mourn apart." (Zech. xii. 10, 11.)

This prophecy is of the highest significance. It reveals the fact that, after the Jews are restored to their own land, and are dwelling in peace and safety, they shall be favored with a visible manifestation of their rejected Messiah; "they shall look upon me whom they pierced." And as the result of this manifestation "there shall be a great mourning in Jerusalem." It will be a nation in tears; penitent, believing, trusting, forgiven and saved. "The Deliverer shall turn away ungodliness from Jacob." This manifestation seems to be referred to by our Lord in his pathetic lamentation over Jerusalem. "Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time come when ye shall say, blessed is he that cometh in the name of the Lord." (Luke xiii. 35.)

That same Lord who manifested himself to Saul of Tarsus in his madness of passion and blindness of unbelief, may not deem it unworthy of his greatness nor an abuse of his mercy, to reveal himself in the last days to the remnant of Israel. Such a revelation is not impossible, and when it is made a matter of promise there is no ground for doubt. Let us rather exclaim, with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33)

The moral effect of Israel's restoration and conversion will be very great. It will furnish overwhelming evidence of the truth of the Scriptures, and will give fresh illustration of God's ever watchful providence. Paul looks forward to this event with cheerful hope and exultant joy. "If the fall of the Jews be the riches of the world, how much more their fullness! If the casting away of them be the reconciling of the Gentile world, what shall the receiving of them be but life from the dead?" Great good came to the Gentiles in consequence of the casting away, for a time, of unbelieving Israel, but an infinitely greater good will accrue to the Gentiles in consequence of Israel's restoration and conversion. It will be as life from the dead, a resurrection miracle to convince the unbelieving nations, and will prepare the way for the nations, as snob, to submit to the sovereign rule of Christ.

Fashionable Christianity in London is growing to be amusing. People are now invited to prayer meetings precisely as they are invited to a social soiree or an evening party. The Newcastle Chronicle prints the following transcript of a card which has received: "Mr. and Miss propose (D. V.) to hold a Bible reading on evening at 7:30 o'clock when the company of friends is requested. Subject, Rev. J. Reading from 7:30 to 9:30. Morning dress." A writer in the Broad Churchman states that he got a card of invitation which, as far as the body of it was concerned, might have applied to a dance or a party; but in the corner were the characters "T. and P." After awhile he discovered that the castles sign stood for tea and prayers. He went, and when he found them handing Bibles round on a tray he left disgusted.

This is away off in London. But what of fashionable Christianity nearer home? How does the matter stand in New York and other large cities of the "best country the world ever saw?" How about it in our beautiful "sunny South?"

While we put ourselves in the attitude of critics are we not obnoxious to criticisms? There, possibly, may be a tendency to fashionable religion nearer our doors than New York and London, especially in our cities where the lower classes, so called, can hardly show their heads without a feeling of humiliation. Evidently the age tends to display and ritualistic performances. Forms and ceremonies often compete successfully with the direct and simple heart worship of true believers.

It has come to pass in these latter days, even among many Baptists, that money for building church houses, etc., is mostly raised by means of church fairs, rallies and "fund-dances" generally. In this way we are educating the people to claim; by church sanction, feignly pleasure equivalent to the amount of money which they part with for church purposes. For such purposes may the Lord deliver us.

EDITORIAL BREVITIES.

REV. Z. T. LEAVELL is now pastor at Murfreesboro.

AN OBIT CHRONIC to every one who renews this month.

ED. G. W. GARRIS has accepted the care of the church at Brownsville, and removed his family to that place.

A BEAUTIFUL CHRONIC to every new subscriber this month! Show this to your brother and neighbor.

TEXAS are three Baptist churches in this city, and the pastor of each is a Georgia minister; but so long as they do not attempt to Georgiaize their churches—as some Virginia ministers think it is their duty to Georgiaize their people—we say give us more good, sound Georgia ministers.

REV. W. D. MATFIELD, Business Manager of the Southern Baptist Publication Society, preached in the Central Church of this city on Sunday night, with great interest and profit to the congregation. So says the pastor. He is regarded as a valuable acquisition to the Baptist ministry of the city.

GRATEFUL.—The Sunday-school of the First Church of this city was the recipient of \$8.70, contributed to the relief of the orphan members by the First Baptist Sunday-school, Bristol, R. I. The impression made by this gift on all our hearts was pleasant, and we all unite in returning thanks to the Bristol school.

THE CONVENTION AT MURFREESBORO.—The interest in the Educational Convention to meet at Murfreesboro, next April, seems to be increasing in and out of the State. We hope there will be a good representation from all sections of the Commonwealth and that West Tennessee, especially will send up a full representation.

COALS AND COAL.—Of all the books issued by the National Publishing Company, that have been placed upon our table, this work has pleased us most. It is a stirring history of the long line of illustrious martyrs who suffered for conscience and the truth a sake during the middle ages. We cordially commend it to the reading public.

ED. CALLOWAY, recently of Georgia, who has been serving the Chelsea Church in this city, preached for the First Church on Sabbath evening to a large and attentive audience. He was listened to with delight and profit. His sermon gave so much satisfaction that we have solicited it for publication. Our readers will be delighted with it.

THE MASQUERADE.—The Pastors' Association in this city have earnestly requested the members of their congregations to refrain from wearing masks altho on the streets or in social gatherings. For the last two years the carnival in this city has been followed by much sickness, and many deaths traceable to the exposure in this climate. Much moral evil also is known to have been acted under the protection of the mask. Perhaps some of our readers do not know what the Bible says in reference to some of the practices of the great Roman carnival which is so celebrated in this city on the 17th of February. In the book of Deuteronomy, xxii. 5, we read: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are an abomination unto the Lord thy God."

A New York editor recently wrote, "Who ever heard a city preacher take for his text 'Thou shalt not lie, and preach it faithfully to men's business and booms?' We can answer that we had that pleasure not long since at Dr. Landrum's church, in this city. It is his custom to preach occasionally sermons to the young—children of the Sunday-school—and this was one of those days. He not only preached to the children and pointed out to them the sin and the injury and dire consequences of lying to themselves and others, but he preached to parents, to merchants and to politicians, and he showed its influence in the family, in commercial circles, in the halls of legislation and upon our commonwealth. It was indeed a practical sermon. We were struck with another thing that should be practiced. Bro. Landrum used appropriate Sunday-school songs throughout the service, and several of the pieces produced a fine effect. Why not use one at least of these in every service and relieve the often oppressive heaviness and monotony of our Sunday singing? Those churches that will this winter supply themselves with the Southern Hymn and Tune Book can do this.

ED. W. H. BOSWELL.—We are in receipt of information from an excellent brother in Texas, that Mr. Robert, the General Agent of the Sunday-School Board of Texas, is addicted to assailing our personal character, misrepresenting our private interests and neutralizing the good influence we may have created for the Southern Baptist Publication Society in Texas. Once for all; and to tell our brethren in the Empire State, be it known that Ed. Robert has for the last few years been given to this unseemly work, and he has a most singular weakness for tracing us, and he has made statements concerning us, that he has seen fit to take back, before responsible witnesses. Their names will be given when requested. We advise all Baptists and others to give very little weight to any reports Ed. R. may see fit to put in circulation to our detriment. It is his besetting sin to talk against some brethren who have not approved of his past course. If he deems it necessary to the success of his work in Texas to oppose the Southern Baptist Publication Society, from our acquaintance with Texas Baptists, we believe they will credit the statement of its Board of Managers, its Treasurer, and Business Manager rather than Ed. R.'s. We regret to be compelled, in justice to ourselves and our work, to write thus. We did hope that when Ed. R. returned from his tour in Texas, he would stop during the course of his journey his influence in other fields of labor.

Receipts Since January 21, 1874. Jacob Hill, Bolivar, Tenn., \$35; R. B. Hanks, Colville, La., 25; A. D. Waldron, Jr., Collingsburg, La., 25; J. B. Thompson, Kenton, Tenn., 25; Dr. M. L. Henry, Pontotoc, Miss., 25; H. B. Gossard, Tusculum, Mo., 25; Mrs. B. E. Gandy, Starkville, Miss., 25; J. W. Clark, Ferris, Ga., 50; Geo. Jennings, Preston, Ga., 25; J. M. Wood, Liberty Hill, Texas, 25; D. W. Steele, Pennington, Texas, 25; A. J. Lester, Americus, Ga., 25; Henry Long, Rutherford, Tenn., 25; Thomas J. Deupree, Brooksville, Miss., 25; E. Deupree, Brooksville, Miss., 25; J. W. Esker, Anderson, S. C., 20; Redder Smith, Thomasville, Fla., 25; W. A. Nichols, Jefferson, Texas, 25; Wm. White, Douglas, La., 25; John W. White, Douglas, La., 25; Susan Chaires, Como, Ark., 25; G. L. Man, Eagle Farmery, Tenn., 25; Thomas H. S. Sulphur Springs, Texas, 100; Dr. J. L. Maly, Senatobia, Miss., 50.

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, \$30,000. Has collected in pre-pagments on these bonds, \$1,150. Has collected upon bonds previously taken, \$9,230. Total amount of stock taken in bonds up to date, 139,360. Total amount due on bonds January, 1874, 51,600. Total amount collected from all sources 24,000. ASSETS AT CLOSE BALANCE. Machinery, engines, presses, type, bindery, and fixtures, \$26,674.19. Notes secured with interest to date, 1,540.00. Cash in bank, 1,000.48.

Total, \$29,214.67. No debt. J. B. GAUVES, President. W. D. MATFIELD, Business Manager and Treasurer.

ED. M. Y. MOORE, President of Arkansas State Convention, has paid up one share, and in sending the first installment on the second writes:

"The Southern Baptist Publication Society must not be a failure; the Baptists of the South cannot afford to let it fail; we must have it in operation soon. I know that money matters are very stringent, but I do think the brethren should make some sacrifice for this cause, and pay up their dues. We must have that battery open in Memphis this year. [And it will be opened this year.] Labor on in faith and hope, THE SPIRIT WILL TAKE US THROUGH. THE LORD WILL BLESS THE LABORS OF OUR HANDS!"

N. T. BRASS, VICTORIA, BRITISH COLUMBIA.—This indefatigable brother, though well in years, has again camped upon the frontiers within hearing of the war-whoop of the untamable Camanche and gone to work for the Master. He sends us a new stockholder—\$50—paid up, and several notes. He has organized a little church at the Peak, and there is one other small one in the county.

A. C. HAY, Georgia, sends his check for \$50, and adds: "I desire to have more in the Society, but my dependence for a support is in my family, and I have not been able to work for a year nor see that it was done. There is only one-half due now, but we need the work now to battle against error, for I see our enemy is arranging for a strong battle and it is no time to be idle."

DR. F. M. O'DONNELL, of Rutherford Station, an earnest, working Baptist, stands up his last installment with these words: "If I were to act according to the hardness of, or stringency of money matters with myself, I would delay a long time, for I tedly need for other purposes the money I now send you. But hoping that the Southern Baptist Publication Society may do something to retard the progressing tide of open communion and alien immersion doctrine, that threatens us from the North and East, and believing that it is our duty to repel as much as possible these (as we believe) fatal errors, I send it cheerfully. May God bless it (the Society) to the advancement of his cause, and ever incline the heart of the great Baptist family in the South, at all hazards, to keep in their original purity the ordinances of his church, and contend earnestly for the whole truth as it was delivered to the saints!"

THE following from W. P. Marks, Superintendent public schools, and for so many years the Financial and Business Manager of the old Southern Publishing House, Graves, Marks & Co., Nashville, Tenn., will we read with interest, and he will excuse the publicity we give it: To the President of the Southern Baptist Publication Society:

DANA SIM AND BROTHERS.—I deeply regret that my school duties will not permit me to attend your Board meeting on Wednesday. I would like much to be present and hear the brethren discuss the important questions that are to control their actions in the management of the great and growing work of the Baptist denomination in the great Southwest. I hope the brethren will realize the importance of starting right, although to do so they should be compelled to start late. A proper outfit is indispensable in every important enterprise. An injudicious move now would embarrass the Board for years, and, perhaps, permanently. The weal or woe of our denomination hangs upon this move. If this proposition be true, it is really important that every dollar expended and every move made should be in the right direction. Should you rent some 7 x 9 corner and commence by paying your first installment some five or six years ago, you would soon disgust every Baptist who is worthy of the name, and the concern would soon be forgotten, except by a few stockholders, who, ever and anon, would inquire what had become of their fifty dollars. On the other hand, should you rent a spacious building, the rent would eat up the earnings of your capital, and after a term of years your stockholders would become dissatisfied with their dividends, and you would find yourself no better prepared to secure a permanent location than you are now. Furthermore, the costly and heavy machinery required for the publishing business should never be moved. It is very expensive and difficult to handle, and liable to be greatly damaged. My experience in these matters has taught me an salutary lesson. The building in which you are to operate should be as much isolated as possible, to avoid the calamity of fire from surrounding buildings. Your insurance will then be light, or you might take your own risk by employing a faithful watchman. If to start right should cause even a serious delay, the results will be far less serious than to start wrong; and I hope the Board will stand firm in the determination to put up their first press in their own building; and should they secure the building, room would of itself bring to the Board a handsome revenue. Praying that your most sanguine hopes may be realized, I remain, Yours, most truly, W. P. MARKS.

Mississippi Department.

Editor M. P. LOWREY, Editor.

All communications designed for this Department should be addressed to the Editor, Memphis, Tenn. All notices for advertisements should be sent to the printer, and all notices for circulation to the publisher.

The Clerk will go through the list on the first and drop your name if your time is out. We do not wish to part with you. Will you not renew at once and receive a beautiful Chromo? If you have not got the money, we will see how it will you not write us, and we will "wait a little longer."

Summary.

Eld. L. C. Kells has resigned the care of Friendship Church, near Gadsden, Ala., to take charge of the church at Alto, La. Eld. Kells was educated at Mississippi College, is an able, earnest and useful young minister. We regret to have to give him up from Mississippi, but hope he will be useful in his new field. His correspondents will hereafter address him at Alto, La.

Eld. J. H. Buck takes charge of Friendship Church which Eld. Kells leaves to go to Louisiana. May the Lord bless his labors in his new field.

Eld. S. Kix, who recently left Southeast Mississippi to go to Texas, has left considerable property. Eld. W. L. Skinner, a student from Tippah Association, in Mississippi College, taken one of his churches in Newton county, agreeing to preach there once a month, though he has to travel by railroad seventy five miles. Bro. Skinner is an excellent man and a good preacher. The church will like him, and we hope his service with them will not hinder him much from his studies.

"ORPHANS' FRIEND."—Some one sends us a communication over the signature of Orphan's Friend, but withholding his real name. He is probably not aware that it is a universal custom with editors not to publish anything without knowing the name of the author; not that the name must be published, but the editor must know who is responsible for it. We will say, however, that the author of the article is under some very grave mistakes about the Orphan's Home which we would like to correct, if we knew to whom a letter making the correction should be addressed.

KEW WORDS.—The Home and Foreign Journal contains the following: "If you think the editor can stand it, you may say to him that it is the decision of the Council, N. Y., Baptist Sunday-school that the exposition of the lessons in Kew Words surpasses all others published in the United States. Please send one hundred copies weekly."

OUR BRETHREN AT MACOLIA have been prevented by the stringency of the times from finishing their house of worship which they expected to have dedicated last fall. They have it quite comfortable, and occupy it, and expect to complete it this year.

The Freedmen.

We invite special attention to the article of Bro. C. M. G. in another column. A second article on the same subject will appear next week. We agree with the views expressed by Bro. G. in this article, and hope that such men as Dr. Stone seem to be, on such a worthy mission, will be encouraged everywhere. All along the line of Dr. Stone's travel, we hear the most favorable reports of him. The freedmen will hear him, but they would not hear the same thing from a Southern man, hence he should be the more welcome among us. This may seem strange to a man looking at the subject from a Northern stand-point, but it is clear as in the South. The colored people would hear their friends among whom they live, and would be greatly profited by them, if carpet-baggers, who are designing politicians, would let them alone. But these, and a few corrupt Southern men, who desire offices, keep the freedmen united in oath bound secret political organizations for political purposes. In these they are taught to confide in no Southern white man who will not join their political party. Nearly all these office-seeking carpet-baggers are men who were not trusted in the North. We have heard but two political speeches within the last two years, and one of these was made by a man whose face was full and red from the use of whisky, and who aspires to be a United States Senator from Mississippi. He said he was a carpet-bagger, and that he came to Mississippi because he could do better here. Of course he could, for we have no idea that a man of his talent and habits could not be just as successful in any intelligent community in a Northern State, yet in a State in which the colored people are in the majority, such a man, by means of oath bound secret political societies, may be allowed to (mis)represent Mississippi in the United States Senate. By such means, one of the most sacred trusts, requiring the highest type of intelligence and moral character, are held by men whose ignorance and immorality would debar them from the average society where they came from. We doubt whether or not such men desire to see the colored people become more intelligent. Fabricated under the rule of such men, as the people of Mississippi are, it is refreshing and encouraging to have a true Christian gentleman come among us who will show the colored people their faults and teach them to know their errors and to reform. There are men in the South who would teach them, but the negroes would not hear them. But Northern men will ask, "why will not the colored people hear Southern white men?" they hear them in some of the Southern States. We answer, some of the Southern States are not under the rule of negro majorities, hence they are not infested by strangers seeking office. Here there is a perfect mixing up of religion and politics. If Southern men undertake

to teach religion to the colored people, they are suspected at once of having political ends in view. Dr. Stone was doubtless astonished at the State of things about Natchez when he made such a favorable impression on the white pastor. We have the best of authority for saying that there is a colored Association embracing the county in Mississippi in which Natchez is located, and a part of Louisiana that has two hundred members, and nearly all of them that have any intelligence are politicians, and the rest are in the grossest ignorance and superstition. They have large churches, one numbering nine hundred members, and many of those churches are much more political than Christian, for much of their religion consists in wild excitement. Least some Northern reader should think our picture overdrawn (or they think the judgment of a Southern man is scarcely to be trusted on such a subject), we will quote from the National Baptist what Dr. Randolph said after returning North from a Southern tour:

"The testimony I received from some of the colored people themselves concerning the moral condition of a portion of their race shocked me, and what I learned in regard to the ignorance and superstition of many who profess to be religious, grieved and pained me. The truly pious among them feel very sad concerning the low ideas of morality which, in many places, prevail. They are doing what they can to correct the evil, but they are sadly in need of help.

"In many of their so-called religious assemblies, there are exhibitions shockingly wild and disgraceful—the lingering practices of a barbarous heathenism. Intelligent men among them mourn over these practices, but intelligent men are not yet sufficiently numerous to break them up. The diffusion of the gospel will be the only means of dispelling the terrible darkness."

Dr. Randolph has here stated facts which are well known in the South, and which create a great deal of sympathy among the Christians of the white race, which would find expression in acts and deeds if the way was not hedged up by political adventurers. These adventurers, for the purpose of serving their own political ends, have perpetrated the grossest slanders upon the Southern people, which have been believed by many in the North. One of these, a Mr. Seigfried, a few years ago, reported from Augusta, Ga., through a Northern Baptist paper, that a reign of terror existed in the South, and that colored men were being shot down every day. This, coming from a minister of the gospel, through a religious paper, was doubtless believed by thousands. But it has turned out that this same slanderer has been excluded from a Baptist church in New Jersey for gross immorality, and that after an investigation by a large council of ministers.

But we believe a better feeling is beginning to prevail between the two sections, and all true Christians and patriots must hail these indications with pleasure. Political aspirants who live North, and pay all their taxes North, are sometimes heard to complain of their old treatment by the Southern people over whom they seek to gain authority by wicked and disgraceful methods; but such men as Dr. Randolph and Dr. Stone find warm-hearted friendship everywhere they go. Dr. Randolph writes as follows:

"I think it safe to say, not only that the better part, but the major part of the Southern men are anxious to have the old animosities abandoned. They regard their welfare as indissolubly connected with that of the country, and sincerely desire to have our civil relations welded by fraternal unity. Coming in contact with men who held every variety of position in the late Confederate army, from the staff of General Lee down to the common private, I had considerable opportunity to learn what is the present state of public opinion. And I do not recall a half dozen men, seen within as many weeks and in as many States, who seemed to have any other than a friendly and patriotic feeling. The favor bestowed on every well-directed effort to promote the common good is one of the most gratifying and hopeful signs of the times."

Such statements are made by all true men who come South, the slanders of political aspirants to the contrary notwithstanding. So soon as the people both North and South believe facts, and facts only, and the freed men learn who their true friends are, then may we expect better times. The colored people have true friends North, there is no doubt of that, so they have true friends South, and they have enemies both North and South. Every man is an enemy to the colored people who wishes to make them a stepping stone to political office, or to use them as a hobby to build up a political party. And every man is an enemy to true religion who would pervert it from its holy purposes to build up sectional or political parties. Let the angels' song of "on earth peace and good will to men"—all men—be the battle cry of all true soldiers of the cross. Then more of that peace will be realized, and ambition's fires will burn low, or not at all.

A Little Tee Rad.

We have written regularly for religious papers five and a half years—two years for the Christian Index and three and a half years for The Banner—besides frequently contributing to the press in various ways. We do not write the plainest hand in the world, but as the lamented Freeman, of Texas, said by preaching, we can beat about as many as can beat us. The printers have generally done remarkably well for us, for which we have thanked them and thank them again. But they mangled our editorials in The Banner of 17th inst, so that we scarcely know whether to laugh, or to be angry and sin not. There were two articles (which, by the way, appeared as one) both of which were prepared hurriedly, after our return from Memphis the week of the stockholders' meeting. Some of the

writing was done when most of people were asleep, and without the care that we should have given. But we think we were awake when we wrote, and partially did not write, as appears in the last paragraph. We hope the Baptists of the State will write untriedly, and that thereby a great blessing will be realized; that the Lord will be gratified and his cause glorified. We believe the last clause was interlined considerably, but it did not read that way.

We were not so badly confused when we wrote it as the minister, who, after making a miserable failure before his congregation, concluded by saying, "the sermon was good, if the text was a failure; I hope the Lord will bless error and garden truth." Indeed we could laugh at the whole performance if all who read it, understood how it was. Two articles were made into one, and connected by a very awkward link. That link was the heading of the second article, which we said, just above, would appear in another column. This paragraph, which should have been the heading of the second article, is near the top of the second column, and reads as follows: "An indication of the feeling among the Baptists of Mississippi touching the Publication Society and our paper."

Now, if the reader will read all before that as the first article, and all after it as the second, leaving out the last sentence, or changing it so as to make sense of it, he will have it about as we intended it.

Well, let it go. We ask the pardon of the printers for writing so hurriedly, and interlining so much, and will try to do better.

[There was no heading marked to separate the articles. The proof was not corrected as marked, and we failed to read the revise in type, as is our custom.—PARRIS.]

The Home Mission Board.—Rev. M. Stone, D. D.—His Work Among the Freedmen.—The Duty of Southern Baptists to Them.

THE work of the Home Mission Board among the freedmen is a good one; and I am glad that its managers are conducting it so successfully. Already they have numerous schools in different States, and it is their purpose to establish others, where young men looking to the ministry can be educated at a very small cost. This is a blessing, for certainly no people need instruction more. Nearly every man among them who think he can make a speech desires to preach the gospel. A great many make preaching the means of obtaining office, and as long as this class remains in power there will be but little advancement seen among them. They seem not to wish the masses to hear the gospel only, for fear of its elevating power. It must be to throw in much to prejudice the mind against former owners, or Southern men, by stories of wrong. This enters largely into their efforts in the pulpit; but there is no doubt that this was brought about by the efforts of politicians. This should be broken down, and the Home Mission Board has commenced in the proper direction. If the young men can be instructed so they can teach the Bible by precept and example, this state of things will cease.

The Board arranges for the education of females also, and the idea is good. An educated man would not like to marry a heathen woman with her unrefined manners, but even if he should, it would destroy his usefulness to a great extent, for the idea should be to instruct by example as well as precept, and both male and female at that. For these reasons it seems to me our Northern brethren have the correct view of work among these people, who will exert a powerful influence some day for or against the truth. The Board appreciates this, and its managers are making noble efforts to prepare the rising ministry among them for the work, and to inform these already engaged in it, that they may have a better view of their responsibilities, the doctrines of Christ, and their duty as ministers of Christ.

This brother has been appointed to deliver lectures to colored ministers in the South. It would be difficult to make a better appointment, for he has an excellent spirit and is well informed. He will make almost every one who hears him feel that it is a blessing to be a Christian, and that learning only serves (where it is not abused) to make the simplicity, beauty and attractiveness of the gospel appear. It was a pleasure to welcome him to Natchez, and bid him a hearty "God speed" in his work.

His lectures are doing good wherever he goes, or at least this can be said safely, if I am allowed to judge from what was done here. It was my pleasure to hear his lecture several times to the freedmen. The first was on the evidence, or "How do we know the Bible is God's Book;" the second, "The First and Second Commandments;" and third, "The Deacons'hip." There were many others, but these were all I heard. They were plain, earnest and practical, and their simplicity was admirable. Understanding the negro character well, and knowing much of his prejudices and ideas of morals, no man can conclude that anything but good will result from his lectures.

The negro has the idea that those who are Christians have privileges which are granted to no one else; that there is no sin in stealing or committing adultery with the believer, while there would be to one not a Christian. Although born and raised in the South, it must be confessed I never knew this until Dr. Stone revealed it as a discovery of his among them. I have found it to be true myself since, and it seems to rest on this "all things are yours," but in my opinion a different ground is its basis. To meet such points as these requires skillful management, for it will not do to drive them from you by a direct attack (which would be the result), but they must be held, and made to feel that they are per-

fully instructing the lecturer at least. This was met by finding some one who favored his ideas, and would write various questions bearing on this and other points for him to answer.

The only fault I found with Dr. Stone and his lectures was, he remained so short a time in this community, and there were so few of his addresses given. The freedmen had just begun to appreciate him when he left. No doubt at first they were fearful that a call for money would be made upon them, and then the powers were afraid that his influence would cause them to lose some of their.

It would be well if some man like Dr. Stone could hold institutes in every Association in the South. Much of the moral gloom now overshadowing this race would be scattered and more light and truth sent to bless all. May blessings attend his mission. C. M. G.

(To be continued.)

Importance of Correct Habit.

ATTENDING our usual Sabbath evening lecture recently, I was particularly impressed by the remarks of the learned Prof. Garland, on the subject of habit, which he represented as being a strong force in favor of virtue or vice. It is presumed that most people understand this fact in some degree, but it is certain that we have failed to utilize it as we ought. We are all now, and destined always to be, governed by habit. Nothing is further from the truth than to say that men are governed by reason. They ought to be, but they are not. After a few illustrations of the power of habit, I shall attempt to utilize the fact. Recently a story has been told me of a man, a very learned man, who has a habit of plucking out the hairs of his head while studying. His wife, not wishing him to be bald-headed, is under the necessity of confining his hand during study hours. Everybody has heard of Alexander, who contracted such a habit of warping that he wept when he could war no more. I am personally acquainted with a woman who has such a habit of exaggerating that she can't give anything its simple proportions. Perhaps the reader can supply a few illustrations of this sort for his own instruction. We have all observed the amazing power of the habit of drinking; nostrum is it that, to indulge it, honor, all obligations, social, civil and moral, and all love are sacrificed. Something might be said of the use of tobacco, but it is useless to say what every one knows. Habit is the most imperious tyrant that ever stretched out a scepter over our race. But a good habit brings to bear all its mighty force on the side of right. I am now at the place to remark that the business of training children is largely comprehended in the idea of breaking bad habits and substituting in their stead good ones. Perhaps what has already been said will be very generally agreed upon. We need not argue the case.

Now let us have an application of the fact that habit rules to some of the practical business of life. Give me leave to all down by the readers of The Banner and ask a question or two. My good brother, do you wish your children to become intelligent? Do you wish them to become interested in what is going on in the world? If so, what are you doing to have them become so? Do you know that if they grow up in sympathy with the age, they must read? Ignorance kills out all interest. Intelligence kindles life. Let us come to the point. Are you providing your girls and boys with something that will keep them to read and will form in them a habit of reading? My observation is that the majority of people take no pains to cultivate a taste for reading. There is in the country homes, Christian homes, too, a lamentable lack of books, and especially such books as will attract the attention of children. Picture-books and books containing suitable stories for children, and a few dollars expended for papers annually will go further toward the cultivation of children than many times the amount spent for tuition. It is a great pity the children in general have nothing to read. I know in most homes there are some books, but they do not suit the boys and girls. He who writes a book that children will love is doing a great work. I have a profound conviction that Christian parents are, as to the most part, delinquent as to this duty. You have said for the hundredth time that you believe your boys will be dunces and your girls tom boys. Try the effect of about fifteen or twenty dollars invested in good juvenile literature, and see if things don't look more encouraging in six months. One of England's most learned men, in a public address, attributed his standing in the literary world to one book which he chance to buy at auction when a boy. Give the young people something to read that will whet the appetite for reading, and do not be afraid of something funny. The writer wishes to express his lasting obligations to the author of Wild Western Scenes, as also to the author of Georgia Scenes. These were the first books he could ever read through, but by the time he was through them for about the second or third time, his appetite for reading was so keen that he would read gladly whatever he could lay hands on. But few men even can pursue any course long that is not agreeable to how much less children?

J. B. G.

A Beautiful Chromo to every new subscriber this month. Show this to your brother and your neighbor.

Eds. G. D. B. PARRIS, of Groser Theological Seminary, has been to Norfolk, Va., to defend Pope's omnipotence.—Exchange. [He delivered a masterly argument to prove the scriptural relation of baptism to the church and to the Lord's supper. It is the purpose of the management to procure the delivery of the same lecture before the Ministerial Institute of East Tennessee.

A Beautiful Chromo to every one who renounces unbelief.

"For What did Christ Pray" in Gethsemane? DEAR BRO. LOWREY.—In your issue of December 20th, Bro. Miller, of Holly Springs, asserts that he cannot accept the answer, "That he might not suffer," to the question, "What did Christ pray for?" in questions for the infant class of Kew Words, November 22, 1873. The connection which Bro. M. omitted (and all the lesson), indicates, most plainly, that the "suffering" alluded to in the above given answer, was the suffering and sorrow Christ was enduring at that identical time. This being true (and it is true), Bro. M.'s application of the word "suffer" in the answer, to all the sacrificial or general expiatory suffering of Christ, is entirely inappropriate, as far as Kew Words is concerned.

Let me briefly state why I think the prayer, "Let this cup pass from me!" referred to the sufferings of Christ on that night, at that hour.

1. The very words of the prayer indicate that they refer to actual present experience. In Matthew xxvi. 39, Christ says, "Let this cup pass from me;" in Mark xiv. 36, he says, "Take away this cup from me;" and in Luke xxii. 42, he says, "Remove this cup from me." Certainly these expressions refer to the sorrowful experiences of the hour, for they most mean something he was then enduring and wished removed. This is made plain in Mark xxii. 35, "And he... prayed that, if it were possible, that the hour might pass from him," meaning that that season of sorrow, with which he was then almost overwhelmed, might be shortened and pass from him. The signification of "the hour" is the signification of "the cup." But the cup did not pass: he had to drink it, and the intense agony made him sweat "great drops of blood;" and it may have been that his physical powers would have succumbed, had not an angel been sent to strengthen his body, in answer to his prayer, Luke xxii. 43, 44. We learn that he drank the cup then and there—that it did not pass away; for in Matthew xxvi. 42, he says, "If this cup may not pass away from me, except I drink it, it will be done." That is, since the cup may not pass, and as I have to drink it, etc.: and he says this acquiescently, resignedly. The conclusion is that "this cup" refers to the actual experiences of the hour—what actually happened and what he endured.

2. The meaning of the word "cup" indicates the nature of those experiences. "This cup" is evidently a figurative expression, in this place, for sorrow or suffering. It was customary in ancient times for entertainers to assign each guest a particular cup (and dish) and to show his respect for his guest by the kind and quantity of liquor assigned, so that cup came to signify portion, in general, (see Psalm xvi. 5, xxiii. 5), whether of pleasure or sorrow. Now, many passages show that it often referred to sorrow; for instance, Psalm xi. 6, lxxviii. 10, lxxv. 8; Isaiah li. 17; Jeremiah xvi. 7, xxv. 15, lxxix. 12; Lamentations ii. 21; Ezekiel xxiii. 32, 33; Zechariah xii. 2; Hebrews ii. 17; Revelation xiv. 10, xvi. 19. The cup, then, referred to his extreme anguish, at that time—the present supernatural agonies; he tells us so himself, when he says, "My soul is exceeding sorrowful, even unto death." What the sorrows were it is not necessary for us to decide. Doubtless we have the solution in Isaiah lii. 4, "Surely he hath borne our griefs and carried our sorrows!" As our substitute he was enduring the woe—the concentrated woe, due to a sinful world, (speaking in general terms), and it pressed him down almost to death, nearly quenching the spark of natural life, and perhaps it would have overcome his body, had not relief, in answer to prayer been administered through the angel.

3. Sufferings, then—the experiences of that dread hour, were what Christ prayed to be delivered from, if it was possible. He prayed to be delivered from what he was experiencing at the time, and therefore he could not have prayed to be delivered from death, because he was not experiencing death. But he was experiencing sufferings, and therefore his prayer was for the relief or removal (see Luke xxii. 42) of sufferings which his bodily frame seemed unable to endure, and which might result in death—physical death. From Hebrews v. 7, we learn that Christ did fear death at that time, and that he "offered up prayers and supplications, with strong crying and tears;" but these prayers were that the sufferings which might have been the cause of death, might be relieved or removed; his sorely distressed humanity cried out against the grievous weight of woe which was pressing out its very life-blood; and the prayer was answered by an angel being sent to strengthen his body.

So, then, the answer in Kew Words is correct; and I will go further, and say that no other answer would be correct, not even if "the cup" referred to all the expiatory sufferings he was to undergo. If he desired to escape death, then he would appropriately pray to be relieved of the sufferings calculated to produce death; if he wished to avoid, consistently with God's will and plan, the sufferings of expiation, then he would pray to have that cup pass from him. Whether any such prayer was consistent or inconsistent with his mission and with Scripture is not for us to decide. The simple fact is, he did make such a prayer; he prayed to be delivered from that which he feared would result in death. Bro. M. says he prayed to be delivered from death itself. There is very little difference; suffering was the cause; death would have been the effect. I say he prayed to be delivered from the cause, that the effect might not appear. Thus we see how very near Bro. M. came to the true import of the prayer. What connection the suffering had with atonement; whether it was merely the humanity of Christ which suffered, and prayed for relief; whether Christ manifested the possession of

two wills—a human and a God-man will; whether it was possible for Christ to have died, had he not prayed, and the scheme of redemption thus prove a failure, are subjects not under consideration. The question was, "For what did Christ pray?" The lesson in Kew Words teaches, for an answer, that he prayed for relief from the sufferings he was then enduring, and I think the answer is sustained. Yours, very truly,  
Macon, Georgia. S. BORRIS.

To the Former Students of the Seminary. [ALTHOUGH this article is addressed chiefly to the former students of the Seminary, I hope that it may elicit the attention of others who are interested in the Seminary.

You will no doubt remember with pleasure the annual Christmas dinner of the Seminary. You will remember how all, both professors and students, as well as the guests, gave themselves up to the enjoyment of the occasion, forgetful for the time of the pressing duties incident to seminary life. There was much good humor, stimulated to the highest pitch after the excellent repast prepared by our good mother and other ladies of Greenville, at our last feast. All had given themselves up to the enjoyment of the topic proposed by our venerable pastor, who sat at the head of the table. In the midst of the enjoyment a brother arose and stated that he had just received a letter from one of the last year's graduates, and in the letter the brother communicated his intention of making a New Year's gift each year to the Seminary. And this was the way in which he would do it: That he would not serve any church as pastor unless with the condition that the church would do something for the Seminary during the year. The effect was electric, and when others were asked to join in a similar pledge, the students all were on their feet to enlist their names in a pledge that commends itself to every lover of the Seminary.

Now, my dear brethren in Mississippi and elsewhere, you who have been here and have enjoyed the advantages of the Seminary, will you not enroll your names alongside of ours, and let your hearts open to make a New Year's gift to an object that, above all others, claims it at your hands? The time before many of us can hope to redeem our pledge is distant, some of us have just begun our course, others are further advanced, and still others may with the next year send up their offerings. But what greater need can there be in the future of our Seminary than there is at present? Had you been here, you could better appreciate the anxiety that has rested on many minds since our President made those urgent appeals to our great English brotherhood. You could have entered more heartily into the prayers that have gone up day after day for the future of our Seminary.

Brethren, the work here must go on; you cannot afford to let it cease; and will you not do something now? I know that you love the Seminary and its work, and it is only through those that have gone forth from its walls that our people can be brought into full sympathy with it. If you, as former students, do not take a decided stand, we can scarce expect others to do so. Let this new year record one more pledge for you, and let that pledge be—each year a New Year's gift to the Seminary. Your brother,  
A. V. BORRIS.  
Greenville, S. C., Jan 15, 1874.

DEPARTMENTAL LOSS.—So far as our observation extends, the Association's North report loses this year, while nearly every one in the South reports gains. The old Philadelphia Association, one hundred and sixty six years old, including the Philadelphia churches, reports a loss of sixteen hundred and one on a membership of eighteen thousand, and the North Philadelphia Association a gain of only two on a membership of four thousand seven hundred and eighty-one. But a few hundred less than the Big Hatchie, in which Memphis city churches represent, and its net increase was as many hundreds this year. What does this mean? Is not this the result of the false liberalism that prevails at the North? Those Associations that decrease in the South are of this order; their ministers affiliate with Pedobaptists and hold union meetings with them, and get "euchered" every time.

The title D. D. has been conferred by Furman University on Rev. W. B. Cannon, of South Carolina. It is to be regretted that Baptist secessors ever have made, or the denomination ever tolerated, a D. D. Our female colleges (though we remember only one ever summoned the strength to do it)—it is a little affair in Franklin, Tenn., that conferred the honor upon Eld. Dickerson, of the Richmond Herald, and immediately expired and even agricultural colleges compete with the literary in soliciting patronage by this mark of rabbinism, thus distinguishing one minister from another in violation of Christ's command. But none enjoy the violation better than the recipients of this "honor that cometh from men." Even Leudolph does not object to it. We thought he would have set us a good example.

"Are the uniform lessons, which we are urged to use, arranged by Baptists, or are they union lessons, gotten up like the union Sunday-school books? I want to know." So asks a correspondent. They are union lessons, judging from the announcement made for 1873: "We give below (as usual) series of lessons for next year, as agreed upon by the committee of different denominations." We are satisfied that their minds rapidly destroying the interests of our children in their Sunday-school lessons. This is our experience, and we say it not because they are "union lessons," but unsatisfactory ones.

A Beautiful Chromo to every new subscriber this month. Show this to your brother and to your neighbor.



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MARRIED. Brown-Waugh. On December 28, 1873, by Eld. Joseph F. ...

COLE-ARNOLD. At the residence of the bride's father, by Rev. W. J. ...

OBITUARY. All Obituary notices ...

Died at Greenbark, Ark., on the evening of November 14, 1873, L. H. Nunn, in the fifty-second year of his age.

Agnes E. Evans. Died at the residence of her son-in-law, Wm. H. Yancy, in Clay county, Ala., Sister Evans E. Evans, October 28, 1873.

Rebecca Holmes Danby. Died at the residence of her husband, F. M. Danby, in Perry county, Ala., December 9, 1873.

Mary Spiller. Mary Spiller, daughter of John and Nancy Woods, was born in Sparta, S. C., January 22, 1817.

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