





AGENT FOR 1874.

Enclosed find this column to act as agent for the year. We want to raise...

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

The Officers of this Society shall be 14 Vice-Presidents, Corresponding Secretary, Treasurer, and Managers.

No Officer, Manager, Agent or Collector shall be eligible to office, in the election of the Board of Managers.

BOARD OF MANAGERS. J. B. Graves, President; W. C. Griffin, Vice-President.

Every one pay his entire share for the year in advance. The month of May, 1874, is a great time to pay.

Baptist Doctrines, Principles and Facts.

IMPORTANT DOCTRINES. 1. One Lord, one Faith, one Immersion, Etc.

5. That the immersion is the profession of the one faith in the burial and resurrection of the one Lord.

1 Cor. xv: 20. 1 Peter iii: 21. 1. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

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

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

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

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

7. Burial in water of one dead in sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world.

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

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Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.

There is no middle ground between Catholicism and Baptism.

All the sects practicing infant sprinkling are branches or offshoots of the Catholic faith.

The Convention of 1873 laid the report with reference to a State organ upon the table.

He seems to confound atonement with redemption. Are they not different in their object, design and nature?

Atonement is offered to God as its object, and made to satisfy his justice.

Redemption is purchased or procured for man by the atonement, and is a benefit conferred on man.

Paul says "we are bought with a price," and I view the atonement as the price paid for the purchase of all true believers.

I believe the atonement was made in view of and to satisfy the violated law.

Christ said, "It is finished." What was finished? Was it not the work his Father gave him to do?

Dear Bro. Graves.—I wish to state to you a circumstance which occurred at Eagle Hill, Ark.

More Persecution. DEAR BRO. GRAVES.—I wish to state to you a circumstance which occurred at Eagle Hill, Ark.

My mother, dear, though mountains, hills and streams divide me from thy grave.

Letter from Kentucky. EDITOR BAPTIST.—I addressed you some time since on some points on which I required information.

There are a few points that I desire to establish for the satisfaction of my Catholic neighbors.

1. Indulgences, their origin, age, and how granted; also the nature and authority of the book entitled "Tax of the Sacred Roman Chancery."

2. The prohibition, referred to in Encyclopedia of Religious Knowledge, page 655, to read the Bible without a license from their superiors.

3. The sacrament of holy matrimony.

4. The laws of discipline and courts of appeal.

5. A description of the trial between the Bishop of Illinois and Father Chicago, referred to in your issue of last March.

I would state, in conclusion, that my greatest difficulty in controversy with a Catholic, is the effort to identify the Baptists with the Protestant sects.

Trusting you will afford me the desired information at your earliest convenience.

ANSWER.—We refer our correspondents to "The History of the Council of Trent," and the creed adopted by that body.

It is a fact that we do express our church fellowship for all those sects whose baptisms and ordinations we endorse.

What Our Fathers Thought. A writer in the Baptist Weekly speaks of Smyth's Confession, published in 1611.

Let the Methodists practice their own rules and laws, and the cry of "close communion" will come with as much force against them as against the most high church Episcopalians.

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A COLUMN TO BE STUDIED.

All religious ordinances are acts of obedience. There can be no obedience where there is no law.

1. In Christian baptism a parental duty.—I, a baptized parent, as was circumcised, or to be administered to their children?

2. In Christian baptism the parental duty of a parent?

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Now is the time

for which we offered premium for old and new subscribers.

ED. BAPTIST.

The Baptist.

"THE TRUTH IN LOVE."

Terms, \$2.50 per annum in advance.

Help Your Editors.

We notice the urgent appeals of most of our religious contemporaries in the South for immediate renewals and new subscribers...

Thus far this month the receipts have fallen far below expenses, and we are obliged to appeal to our friends to aid us by renewing.

Historical Discussion.

The editors of the Baptist Watchman, Nash ville, Tenn., accede to our proposition to review Eli Durcan's articles that have appeared in this paper and point out their errors...

Don't Stop Now.

Or you will miss the deeply interesting and important discussion on the question, "Who are the Primitive Baptists—The Missionaries or the Antimissionaries?"

Way-Marks in Mississippi.

OUR appointment at this place for 11 o'clock on Friday we were compelled to disappoint, as we could not reach it by the train from Memphis...

Eld. Wm. H. Haley, from Arkabutla, was present with his buggy, as was Bro. Brown, to take us the next day to their church. This was an abundant provision for traveling but as we had shared Bro. B's hospitality three years before, we accepted Bro. H's conveyance...

THE DESTINY OF ISRAEL.

SO. XXVI. Israel as Rest.

THERE remaineth a rest for the people of God. This is as true of Israel in the flesh as of Israel in the spirit.

After long ages of tribulation and woe, Israel shall experience a national resurrection, and be restored to their own land.

After this national restoration, under the special manifestation of the Messiah and the marvelous outpouring of the Holy Spirit, will follow the conversion of Israel.

Israel, reestablished nationally in their own land and loyally obedient to their long rejected Messiah, and politically submissive to a theocratic government, will become the leading nation of the world.

As it is, scattered, homeless, despised, oppressed, down-trodden Israel is now the benefactor of the world—has conferred upon the Gentiles priceless riches.

The real wealth of the world is not found in its gold and silver and precious stones, but in its great ideas.

This reign of peace indicates a most surprising change in the instincts, principles and habits of mankind.

Under the advanced ideas of the coming age, the clarified vision, the spiritualized conscience, men will control their passionate resentments, and will greatly reduce the causes of misunderstanding.

Led on by Israel, under the King of the whole earth, nation after nation will become obedient to the truth.

The terrible judgments of God in the first periods of the millennial day of judgment will cleanse the world of much evil, and prepare the surviving nations to learn righteousness.

At an accomplished young lady of fine family will accept a position as music teacher in a family, or assistant in a first class female school.

to us, but God always has men and means at hand when he has work to do. He will doubtless call into use the mighty agents now in use—steam and electricity—with other forces yet undiscovered, but above all, will send forth his own omnipotent Spirit...

Redemption is now complete; the seed of the woman has bruised the serpent's head; evil is extirpated; the good is triumphant; earthly economies are closed forever, and this earth, regenerated, becomes the eternal abode of the righteous.

Such is the destiny of Israel as laid down in God's holy word. It is a wonderful revelation of God's unchangeable covenant, the veracity of his promises, the wide extension of his providence, and the irresistible might of his purpose.

THE Memphis BAPTIST says: "Whoever prepares the Sunday school lessons for the Georgia Index should study his Bible a few years longer before he writes more."

The writer denied, in the lesson we referred to, that the Son of God suffered in the flesh—never knew a suffering or knew a pain in all he did to save sinners—and we are free to say that such a Savior could save no one.

Dr. Wm. Hooper, of North Carolina, is out in the Biblical Recorder, North Carolina, in advocacy of his open communion sentiments.

At the same time, while so many of our brethren think that by inviting pedobaptists into our pulpits we endorse their errors, we think it not expedient to invite them.

Bro. Shaver made a similar admission when commenting on Dr. Conrad's speech in the Evangelical Alliance.

If a preacher has been restored to full fellowship in his church, is he not entitled to his credentials? J. T. M. AND J. M.

HONORARY.—We are in receipt of a note from A. S. Jones, Corresponding Secretary of the Phi Delta Literary Society, of Mercer University, Macon, Ga., informing us of our unanimous election as an honorary member.

THE Liberal Baptist Union held its last meeting in Brooklyn, and was well attended. Several new members were received.

THE Patrons of Husbandry in the South States number at present 2500 groups and are rapidly increasing.

Edw. Tractor, of Selma, Ala., a standard Baptist minister of that State, and associate editor of the Alabama Baptist, thus expresses himself touching the Northern Publication Society and its tendencies.

"As to the Sunday-School Board in particular, there are many of us who are unwilling to be purveyors of theology for our children. The orthodoxy of that latitude, we fear, is gradually becoming less articulate on the doctrines of grace and of inspiration than of old."

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ITEMS.

All the chronos due to subscribers have been sent from this office. All chronos due up to this date sent. Call on your postmaster.

Mississippi Department.

ELDER M. F. LOWREY, Editor.

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

Mississippi Baptist State Convention.

This body met in its thirty-fifth annual session June 4th, 1874, with the church in Oxford. The Convention was called to order at 10 o'clock by the former President, Rev. M. F. Lowrey, D. D.

The Convention met promptly at this hour, and after religious services, proceeded to business. Among the more important business of the evening were the appointing of important committees on Domestic and Foreign Missions, Sunday-Schools, Publications, Ministerial Education, Orphans' Home, Southern Baptist Theological Seminary, and Mississippi College.

Friday morning these brethren were received as corresponding messengers. Dr. Boyce, from the General Association of Kentucky, and Dr. Broadus from the South Carolina State Convention, but really representing the Southern Baptist Theological Seminary.

Liberal Baptist Union held its last meeting in Brooklyn, and was well attended. Several new members were received.

Patrons of Husbandry in the Southern States number at present 2,000 granges, and are rapidly increasing. This is about half of all the subordinate granges in the United States.

International conference, to discuss measures to prevent the spread of cholera, for the regulation of a quarantine, will be at Vienna, Austria, on the 15th inst.

Members of the voluntary fire department of Williamsport, Pa., arrested on suspicion of being incendiaries, have commenced burning nearly all the property, amounting to over one million dollars, destroyed at that place since the great fire of last year.

Dr. De Haven is credited with a happy report by Charivari. "Can you give me, sir," said a person, "how verses are made, for I confess I have never been able to understand them?" "It is very easy, sir," replied Charivari, "you take lines of unequal length, you put rhymes at the end, and you make of them."

about \$42,000. It ought to have \$100,000 added.

Convention met at 2 1/2 o'clock, the President in the chair. The Committee on Theological Department in Mississippi College reported. This is another important feature in the College. This being disposed of, the Committee on Orphans' Home reported. This shows that the Home needs a little more aid. A mass meeting was held in its interest Saturday night, resulting in pledges and money to \$950.

Just before the Convention adjourned, Dr. Graves was invited to address it on the Southern Baptist Publication Society. This little speech of about ten minutes was forcibly delivered. The Society is succeeding well in job and book work, and in enlarging its endowment. At the conclusion of Dr. Graves' speech, the Convention adjourned till Monday at 9 o'clock. It then went in a body to visit the State University.

Sunday morning. This day was appropriately spent in worship. There are in this city, of about 1500 inhabitants, five churches. Their pulpits were filled Sunday morning and night by ministers attending the Convention, except the Episcopal. They were all well filled, no doubt, but your correspondent could attend but one at a time. He heard Dr. Boyce at 11 o'clock A. M., in the Presbyterian Church. To say that this sermon was able to not quite expressive enough, it was profound. The Doctor took for a text 1st John v. 14. He commenced by saying, "This is very confident language."

Friday morning these brethren were received as corresponding messengers. Dr. Boyce, from the General Association of Kentucky, and Dr. Broadus from the South Carolina State Convention, but really representing the Southern Baptist Theological Seminary.

Well, this brings us to Monday morning. The Convention has yet important business before it. We all think, so far, that this is one of our best Conventions.

Matthew xi. 11. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he.

In order to understand fully the Saviors' meaning in his comparison between John the Baptist and he that is least in the kingdom of heaven, it is necessary to know what is meant by "kingdom of heaven." Prophets had told of a coming King, and the Messiah, when he came, pronounced himself that King. "Thou sayest it—I am a King. For this end I came into the world." To establish "the kingdom of God," or "the kingdom of heaven," and to present "the gospel of the kingdom." This, then, is "the new covenant," and John was the "forerunner."

Saturday, at 9 o'clock A. M., the Convention was called to order by the President. The report on Sunday schools was read. It recommends an enlargement of this work. This report was discussed by several brethren, Dr. Broadus among the number. This being disposed of, the report of the special committee on the endowment of Mississippi College was read. This College is one, if not the great interest of Mississippi Baptists. It is doing a great work for the State. Its endowment fund amounts to

the publicans and harlots enter into the kingdom of God before the self-righteous Pharisees and skeptical Sadducees. And so the King does add daily to some of the many provinces in the kingdom the saved. The King tells us that the law and the prophets were until John, but since that time the kingdom of God is proclaimed. Then it is evident, both from John the "forerunner," and Christ the King, that the kingdom of God, or "kingdom of heaven" referred to under the new dispensation, means that religious "kingdom established" among men, of which Christ is the Author. So, then, the "kingdom of heaven," in the New Testament, does not mean the eternal abode of the redeemed.

But how are we to consider one who is "more than a prophet," and greater than any "born of woman," to be less than the "least in the kingdom of heaven," if by this heavenly kingdom it is meant the kingdom among us? In considering this great thought of the Redeemer, it must be understood that those who are greatest in the "kingdom of heaven" are those who are the humblest, without selfishness, willing to minister unto others. "Whoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant."

John was more than a prophet in this, that he had been permitted to view those things which the prophets had only been allowed to see through inspired faith; the one had prophesied of those things that the other had seen face to face. He is above any "born of woman," through the peculiarities both of his parentage and his position. He was a peculiar work. He stood between the Old and New Testament, was called forth for a special purpose, to connect the two dispensations.

As a "born of woman," what was John that he should be called "greater"? And he which is born of woman that he should be righteous? What, then, is the comparison between John and "he that is least in the kingdom of heaven," having entered by a begetting of the Spirit through Christ? The contrast, that he who has thus entered, though he be least in the kingdom, is greater than John. Therefore, the lowest grade of that life which is "born, not of blood, not of the will of the flesh, not of the will of man, but of God," that position, however low in degree, given to man in the "kingdom of heaven" through Christ Jesus, elevates him above the greatness of that one "born of woman," though he be greater than all others "born of woman." We must not, however, consider that all who are members of the "kingdom of heaven" are included, since there are many tares growing among the wheat. But as John is greater than any "born of woman," so he who is a member of the "kingdom," having been "born of God," though he be least in the "kingdom," is greater than the greatest "born of woman."

The question presents itself: Do the truly regenerate of the "kingdom of heaven" occupy a more exalted position than did the representatives of the old dispensation, to which the Baptist more strictly belonged—seeing that the Savior separated him from the "kingdom" in the comparison: "he who is least in the kingdom of heaven is greater than he?" They certainly do in this, that they do in a higher degree represent faith. We live in an age of facts established, and "walk by faith and not by sight," having experienced a more complete transmigration: from death to life, through a brighter, a more vivid realization of the new "birth," by a larger outpouring of the Holy Spirit, even to the extent that we can say we have passed from death unto life because we love the brethren, while the Old Testament faith did not apply the possession of Divine things but only hoped for them, and were forced "against hope to believe in hope." These all died in faith, not having received the promise [as we of the New Testament have], but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Human nature, it is true, is substantially the same in all ages, and God is the same in the past, the present and the future, but his plan of saving souls under the prophetic dispensation, while it was then, as now, through the Spirit, yet the work of the Spirit was comparatively limited and secret then to what it is now. It comes now in Christ's glorified humanity, brought about by a "larger outpouring" of the Holy Ghost, which was not poured out on humanity to that extent before humanity had been glorified in Christ that it was afterward. Seeing, then, that the Old Testament saints did not realize in an enlarged sense the meaning of the words "God is a Spirit, and requires spiritual, and not sacrificial worship," we can comprehend how he who is above all, "born of woman," and "more than a prophet," is less than the least member of the "kingdom of heaven," made a member by being "born of God" through "Christ's glorified humanity."

A Dilemma. Christian church in the covenant made with Abraham, and that New Testament authorities only changed its ordinances. Dilemma: How did the Christian church exist in the days of John the Baptist without a Christian ordinance, baptism? DILEMMA NO. II. Methodists teach that a Christian can apostatize and afterward be converted and apostatize and converted again, and so on. They teach that conversion is spiritual baptism. They quote "One Lord, one faith, one baptism," construing this to be spiritual baptism. Is the man who is converted two or three times or spiritually baptized as often, not guilty of a redundancy of baptisms, or of more than "one baptism?" L. R. BRASSER. Baldwyn, Miss., May, 1874.

CONFESSION OF A FAULT MAKES HALF AMENDS FOR IT.

Is It Right for Church Members to Attend Dancing Parties?

At a casual glance, the above query seems entirely unnecessary. To view it in the light of truth, a negative answer is the only consistent one which can be given. Notwithstanding this, and astonishingly as it may appear, there are many church members who contend it is no harm to visit such places if they do not participate in the amusement.

Now, it is the object of this article to prove that it is sinful for disciples of Christ to frequent dances, balls, etc. It is useless for us to occupy space to prove that dancing is sinful. We presume there is no Christian who will deny this fact. We assume the position, then, that modern dancing is in direct opposition to the teaching of Scripture, and therefore sinful.

If we then, as Christians, believe dancing to be an evil, should we not yield all our influence against it? Should we not by word, precept and example show to the world that we stand opposed to such vain and idolatrous practices? How are we to do this if we frequent such places ourselves? Are we not by our presence, bidding them "God speed"? Are we not giving them the weight of our influence? Are we not saying to the world, by our actions, though we cannot engage in the dance with you, yet we love to see such amusements: our hearts are with you, and were it not for the humiliation of being disciplined by the church we would participate with you? It is useless for us to say that we do not approve of such amusements, and at the same time honor such places by our presence. Actions speak louder than words. The world watches our actions as well as our words. We are represented as being "the light of the world," the salt of the earth, and we should ever let our light so shine that others seeing our good works may be constrained to glorify our Father who is in heaven. We should, by a holy walk and a godly conversation, be enabled to point sinners to the Lamb of God, who taketh away the sin of the world. How are we to do this? By frequenting places of worldly amusements? By encouraging them to continue in the practice of the same? Is this the way to convince the world of the reality of the religion which we profess? Nay, verily. Does not such conduct by professors of religion, have a depreciating influence on the mind of the world in regard to the virtue of Christianity? It certainly does: yet such is the result of the reasoning of those who advocate the propriety of church members attending dancing parties.

In conclusion, we assume the position that attending dancing parties is as great an evil as engaging in the amusement, and members who attend such places should be dealt with the same as those who dance. Ah, but, says one, this will work disaster to the church. There are those who, rather than deny themselves such privileges, would suffer themselves excluded from the church. We say let them go, the sooner we are rid of such material the better for the cause. We fear there is too much of the world in the church. We need a pure membership. We would be glad to see the views of others in regard to the subject we have presented.

An Apology—Union Meetings—Consistency. WHY Baptists excite the minds of others on the subject of "baptism," doubtless has caused many good persons to wonder. It is said, "Baptists do not baptize men to make them Christians, but because they are already such, but it is difficult to see why they create so much strife about it, if this is true." It is true, nevertheless, I feel that an apology is due the people among whom I live for such a disturbance. It is not my intention or desire to wound any one, great or small, much less to misrepresent any doctrine, but the commission says, "Go teach all nations," and we feel it important to do this wherever we are. That command of our Savior does not say, "Baptize children on the faith of their parents or sponsors, but it says, as another evangelist declares, "he that believeth and is baptized shall be saved." There must be evidences of a change of heart (at least satisfactory to us as a people), before baptism can be administered. We baptize men, therefore, to represent their death to the world, life to Christ and their hope in the resurrection. (Rom vi.)

Immersion is that baptism, as M. Stuart, J. Calvin and others declare. Believing this sincerely and knowing that Christ has said, "If ye love me keep my commandments," how can I do anything else but preach earnestly what I believe? Now there is a vast difference between us and other denominations. Nearly all teach infant baptism, and some baptismal regeneration. The Discipline, p. 143, in the formula for infant baptism, says: "We beseech thee of thine infinite mercies, that thou wilt look upon this child: wash him and sanctify him with the Holy Ghost, that he being delivered from thy wrath, may be received into the ark of Christ's church," etc.

"In the ordinary way there is no other means of entering into the church or into heaven in all ages, the outward baptism is a means of the inward." (Doct. Tracts of Wesley, p. 250) "As to the grounds of it, if infants are guilty of original sin, then they are proper subjects of baptism: seeing in the ordinary way, they cannot be saved unless this be washed away by baptism. It has been already proved that this original sin stain cleaves to every child of man." (Ibid. p. 251) This smacks a good deal of Romanism. Many infants, according to this, are lost, if Baptists do get the credit of teaching that innocent children are lost.

"What mean you by the word sacrament? I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof." (Dis. p. 319.)

The "Confession of Faith" teaches, p. 151.

"Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized." Federal holiness is taught here, i. e., the child of believing parents is to be baptized. The commission says: "He that believeth and is baptized shall be saved." This makes baptism a personal matter.

By this "Confession of Faith" baptism is also made a sign and seal of ingrafting into Christ, of the remission of sin by his blood and regeneration by the spirit. (pp. 149 and 341) Then the child of the believing parent is regenerated in baptism. But again, it teaches on p. 152, that although it is a sin to neglect baptism, "yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated." There seems to be a contradiction here. But how does this agree with Baptist ideas or Methodist doctrines?

These are only some of the differences that exist between these denominations. How often can they consistently fellowship each other in union meetings of the communion table? Union or fellowship implies an agreement of sentiments or doctrines. But is this true? If it is, then it is wrong to encourage separate organizations; but if it is not true, then to pretend that there is a union, is—what? Will it not unfavorably impress the world?

Churches that can thus unite should be one all the time. There would be no sacrifice of principle and therefore no bar between them. If they love each other, why do they not live together all the time? It would be more consistent, in the union meeting we see a greater sin than in the communion table; for in the latter we virtually endorse the preacher and his doctrines. Every sect has the inherent right, as well as that sanctioned by the Bible, to worship God as the members thereof desire. A Christian can, at times, enjoy the praise of God with them, be his name Baptist, Methodist or Presbyterian; but to engage in a union meeting, forces every minister to lay aside his distinctive principles. The common rules of gentlemen demand this. Can they preach any doctrine? Every one is controverted. The Protestant religious world is divided on baptism, Calvinistic or Arminian doctrines. For a man to be on his guard all the time, prevent freedom of speech or feeling, and a meeting conducted under such circumstances will be cold enough to freeze an Esquimaux!

But it is said, we pray for the conversion of sinners. This is your duty anyway, and they will be more likely to feel that you are earnest in your own churches. If you unite to create a greater influence, it seems to be a very poor compliment you pay the spirituality of your church, or the promised help of God. I call such temporary unions, with churches, whether Baptists, Methodists or Presbyterians, "Ecclesiastical Free-lovelism." The man who places a common construction upon this definition does not prove thereby that it exists, save in his own mind. It is only intended to convey the idea defined in my first—the temporary union of churches. If, as a Baptist, could engage in such meetings, I would be an open communionist, and if such, then a Pedobaptist. This is my opinion about Baptists, and those already Pedobaptists could very well unite permanently. Many Baptist churches practice open pulpit communion; but they are very inconsistent, to labor with denominations and then refuse to commune with them at the Lord's table. To be consistent they must either do this or refuse altogether to hold union meetings.

Squibs. Bro. Lowrey.—In 2d Kings xvi. 10-13 we read of Ahar, the idolatrous king of Judah, that when he went to Damascus he found an altar of a different pattern from the one showed to Moses on the mount; that he brought it home and set it up in the place of the one of Divine appointment. And in 2d Chronicles xxviii. 18 we read that it was the ruin of him and all Israel. When John Knox the Great Reformer (7) of the Scotch Presbyterian branch of the church went to Geneva, did he not perform a similar exploit? How like the altar of Damascus brought home by Ahar is the altar (Rantism) of Calvin brought home by the Re (de?) former? And what a parallel in the results. \* \* \* \* \*

State Sunday-School Institute. The first annual Sunday-school Institute under the auspices of the Board of State Missions was held with the church in Oxford, June 2d and 3d. Quite a number of brethren from different parts of the State were present, though the attendance was not so large as desired and even expected. It was an occasion of regret to see so few superintendents and teachers present, for whose special benefit these meetings are held. But this is the commencement of such gatherings in the State, and no one should "despise the day of small beginnings." It is suggested that pastors (and the larger part of those present were ministers) inform Sunday-school workers of the object and workings of these institutes, and insist upon their attendance. One superintendent present, but a minister, says that if our brethren knew the advantages of these exercises, no one would remain away if at all practicable to attend. Mutual consultation about our work, how to do it, and united prayer for the Divine blessing, is one of the great necessities of the Sunday-school cause in the State. Let us try to have a larger gathering of laborers who are not ministers at the next Institute, though the attendance was small, the exercises, conducted by Rev. T. J. Waller, were quite interesting and profitable. The discussion of such subjects at the aims and

objects of this work, how to secure and train teachers, advantages of the social element in the school, how to bring the churches more earnestly into the work, and the like, by such men as Miller, Garabrel, Prof. Jackson, Lomax, Mason, Hackett, Walne, could not fail to be profitable. Many of us will return to our particular schools determined to make more effective the agencies already employed, and introduce others which brethren have used with good results.

The devotional part of these exercises should not be overlooked or slightly mentioned. Every session was preceded by prayer and praise. All seemed to recognize the necessity of the aid of the Holy Spirit in order to any success, and the Divine assistance was earnestly and constantly invoked upon our efforts. The result was a religious feast in every session, and the confident expectation of God's blessing upon our work at home.

Much of the interest and pleasure of the meeting is due to the school in Oxford, superintended by Prof. A. J. Quinche. The music, conducted by the pastor's wife, was delightful. No pains were spared by these brethren and sisters to make us feel pleasant and the Institute a success. It is hoped that this meeting will give fresh impetus to the cause, not only in Oxford, but throughout the entire State.

Appointments in North Mississippi for June. Spring Creek, near Waterford, Miss., Saturday, June 20. Salem Church, Sunday, June 21. Mt. Pisgah, Monday, June 22. New Albany, Tuesday, June 23. Cherry Creek, Wednesday, June 24. Pontotoc, Thursday and Friday, June 25 and June 26. Pontotoc, Saturday, June 27. Pleasant Grove, Sunday, June 28. Toxahish, Monday, June 29. Shiloh, Tuesday, June 30. We shall be obliged to the brethren at Mt. Pisgah for a conveyance from Salem Church, and to those of New Albany to convey us from Mt. Pisgah, and we hope to meet some brother from Cherry Creek at New Albany. J. R. GRAY.

Commencement Week at Clinton, Miss. June 18, 19 and 22—Examination of classes. Sunday morning, June 21—Commencement sermon, by Rev. S. S. Elyea, Clinton, Louisiana. Sunday night, June 21—Sermon before the Society of Missions Inquiry, by Rev. E. D. Miller, Holly Springs, Miss. Monday night, June 22—Exhibitions of Preparatory Department. Tuesday morning, June 23—Address before the Literary Societies, by Rev. C. M. Gordon, Natchez, Miss. Tuesday night, June 23—Prize declamations. Wednesday night—Prize declamations. Thursday night—Commencement exercises. The friends of the College, throughout the State are invited to attend. W. S. WEAVER, President of the College.

There will be an alumni meeting of the former students of Mississippi College in the college chapel on Tuesday, June 23. All old students invited to attend. Address, HACKETT.

Obituary. Mrs. Virginia Caroline Nelson died at the residence of her parents in Tipton county, Mississippi, on the 12th of May, 1874. She was the daughter of Henry and Francis Radliff, born in Anson county, N. C., and arrived in Mississippi with her parents in January, 1837; professed faith in Christ when very young, and united with the Academy Baptist Church; was married to J. C. Nelson, October 20th, 1852. She was a consistent and happy Christian, and was much beloved by all who knew her. Her marriage relation was most happy; she and her devoted young husband were prospering in the world, and rejoiced in bright prospects. But alas! death has speed its dark shadow over the bright home that was so full of joy and hope. But her devoted husband, pious brothers and sisters weep not as those who have no hope, for Jennie left the bright evidences of her preparation for the Christian's happy home beyond death's dark river. Pastors.

A Short Sermon—How to Break Down Church. I. To discourage your pastor: 1. Absent yourself from one service ere Sabbath, or miss at least one in three, if it is not very strong, once in four times in answer. 2. Neglect the prayer-meetings. 3. Criticize your minister freely—praise him sparingly—pray for him little or not at all. 4. If he proposes to hold extra meetings let him conduct them without your cooperation. 5. Give yourself no concern whether salary is paid or not. 6. Never call on him socially, or all him to think that his comfort or that his family is a matter of any importance to your eyes. II. To discourage your fellow-members: 1. Observe the directions given above. 2. Complain about everything they do (don't do). 3. Constitute to make yourself the heat and lightning, and by their assistance and own industry, keep the church in hot water generally. 4. While doing this, lose no opportunity to complain of the bad treatment you receive. 5. Do as much like Diotrophes and a like like Paul as you can. 6. Discard charity and candor, take trust to your bosom and make what you please. 7. Be sure to keep away from the next meeting. (Continued on eighth page.)

BANNING'S LUNG AND BODY BRACE.

These Braces will be sent to ministers at \$1.00 each, or 10 new subscribers. All orders made before the 10th of June will be filled.

35 Braces will be sent to these non-ministers for \$1.

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

It is the only Scientific Lung Brace.

It is the only Scientific Lung Brace.

It supports the Back;

It supports the Abdomen;

It supports the Stomach;

It supports the Lungs;

It prevents Leucis;

It prevents Hoarseness;

It prevents Piles;

It prevents Hemorrhoids;

It prevents Consumption.

It increases the Breathing Capacity

It gives Strength to the Body;

It increases the Vital Powers;

It expands and enlarges the Lungs;

It renders Breathing free and easy;

It is used by Lawyers;

It is used by Singers;

It is used by Ministers;

It is used by Laborers;

It relieves when all other means fail;

It will last a lifetime.

It benefits in every case.

Whoever does not, every minister should use

Measure two inches below the tip of hips

and around the abdomen, over the drawers, and

measure in inches. Price to ministers,

\$1.00; to others, \$1.50. Send money, with order

and instructions how to send, to J. B. ZAVES,

Agent, 361 Main Street, Memphis, Tenn.

RECENT TESTIMONIALS.

[No. 32]

Bro. GRAVES:—Doubtless it would be a sufficient

eulogy from me to state that my present

brace is the second that I have worn, both fur-

nished through your agency. During the spring

of 1869 I was attacked by hemorrhage of the

lungs, and soon after I obtained a brace from

you per Bro. D. B. Ray, which I wore constantly

two years, and was incalculably benefited by

it. I broke it so that I could no longer

wear it, and now I have shown my faith in the

merit of Banning's Brace by ordering

the second. I do not see how I could do with-

out it. I will just make this passing remark,

that inventions generally are counterfeited

soon after being introduced, but I think this

exception inapplicable to the brace, because I

would not exchange this one, for which I paid

for the first one I wore that cost me \$20,

for this new one. I will only add that Baptist min-

isters owe you a debt of life-long gratitude for

able efforts to prolong their lives and

usefulness. Your brother, W. M. PAICE,

Memphis, Tenn., May 14, 1873.

[No. 33]

Bro. GRAVES:—I have just received my

brace. I am satisfied that it is a capital thing.

Especially Bro. W. M. Read's brace recently at a

private meeting, and I found it a great help. I

heartily recommend it to all who suffer with

choked lungs and an aching back.

Marksville, Texas, J. H. PERRY.

[No. 34]

Bro. GRAVES:—Having used Banning's

Brace and Body Brace, and receiving great

benefit from its use, I recommend it to all min-

isters. Paris, Tennessee, H. B. WESTER.

[No. 35]

Bro. GRAVES:—In compliance with the con-

dition upon which I got my brace, I write you

this notice. I have been wearing the brace since

I broke the first one I got, and sent for the

second under the liberal offer you made to

buyers. I can say this much for the brace,

it was deprived of it now it would cut off

two-thirds of my speaking power. In other

words, I can speak with more ease for an hour

and a half with it on, than I can a half hour

without it. It makes no difference how long I

wear it, and with what violence, when I have it

on. I never feel that goodness so common to

able speakers. Money could not buy the

right to wear one from me. I would say also

in defense of the brace that I had the good for-

tune to have Mr. Banning himself sit mine to

explain the philosophy of its action;

in accordance with his idea I have never

seen a man have one on right yet. Could you

Family Department.

Taking and Circulating a Religious Paper.

The Evangelical Messenger gives the following reasons

for taking and circulating a religious paper:

1. A good religious paper makes Christians more in-

tellectual.

2. It makes them more useful.

3. It secures better pay for the pastor.

4. It secures better teachers for the Sunday-school.

5. It secures better attendance at the prayer meeting.

6. It leads to a better understanding of the Scriptures.

7. It increases interest in the spread of the gospel.

8. It helps to settle many difficulties.

9. It gives unity of faith and practice in the denomina-

tion.

10. It exposes error.

11. It places weapons in the hands of all to defend the

truth.

12. It affords a channel of communication between

brethren.

13. It gives the news from the churches.

14. It brings out the talents of the denomination and

makes it useful on a wider scale.

15. It throws light upon obscure questions of practical

interest.

16. It gives light on obscure passages of the Bible.

17. It cultivates a taste for reading.

18. It makes the children more intelligent.

19. It makes better parents.

20. It makes better children.

21. It awakes interest for the salvation of souls.

22. It gives general religious news.

23. It gives the more important current news of gen-  
eral interest.

The Voiceless.

We count the broken lyres that rest

Where the sweet-wailing singers slumber;

But o'er their silent sister's breast

The wild flowers who will stoop to number?

A few can touch the magic string,

And noisy fame is proud to win them;

Alas for those that never sing,

But die with all their music in them!

Nay, grieve not for the dead alone,

Whose song has told their heart's sad story!

Weep for the voiceless, who have known

The cross but not the crown of glory!

Not where Leucadian breezes sweep

O'er Sappho's memory-haunted billow,

But where the glistering night-dews weep

On nameless sorrow's church-yard pillow.

O, hearts that break and give no sign,

Save whitening lips and fading tresses,

Till death pours out his cordial wins,

Slow dropped from misery's crushing press;

If singing breath or echoing chord

To every hidden pang were given,

What endless melodies were poured,

As sad as earth, as sweet as heaven!

—Oliver Wendell Holmes.

Grow!

1. We must grow whether we want to or

not. A little while ago the leaves were buds,

the grass blades were in the seed; wheat,

corn and weeds were also in the seed, but

now they are out and are growing. It seems

to me when I'm out on these nice warm

days that these things are all saying just as

strongly and loudly as they can, grow, grow,

grow!

Some of the little plants and trees are

growing straight, and some are growing

crooked. Some are growing up to be great,

ugly weeds, choking and crowding out bet-  
ter plants, and others are growing up to be

beautiful and useful. How are you growing?  
Are you a weed, growing up spiteful and

ugly, keeping somebody else from growing  
up for good? Or are you trying to grow

toward Jesus and heaven, to be good and of  
use here and happy after you die?

2. Sunlight, fresh air, and many other

things are making the leaves and vegetables

grow; and the same things, with others

besides, make our bodies grow. If we eat

what agrees with us, take plenty of out-  
door exercise, go to bed at the right time,

and also if we won't eat and do what hurts  
our health, we are apt to grow up with strong,

healthy bodies. Our minds, too, will grow,  
crooked if we let them, straight if we make

them. Boys' and girls' minds as well as

grown people's, must have something to

make them grow right, else they will grow

like weeds, to be useless and to hurt others.  
Study makes the mind grow. What striking

study is to the blacksmith's muscle,  
study is to the mind. Study is mind exer-

cise. The mind gets hungry, too, and we

feed it by reading, by looking around us

and learning with our eyes and ears. If we

read good books and papers, and hunt up

things that are useful to men, and find out

Enigma.

JUST, AND YET CONTRADICTION.

1. Jair was the son of Manasse—but

2. Jair was begotten by Judah.

1. Attai was the son of Shean—but

2. Attai was begotten by Jarh.

1. Esther was daughter of Mordecai—but

2. Esther was begotten by Abihail.

1. Moses was the son of Pharaoh's daugh-

ter—but

2. Moses was begotten by Amram.

1. Obed was the son of Naomi—but

2. Obed was the child of Ruth.

1. Hiram was of the tribe of Naphtali—but

2. Hiram was of the tribe of Dan.

1. Zedekiah was son of Josiah—but

2. Zedekiah was son of Jehorachin.

Who will answer? W. W. KOZE.

Seventy Miles an Hour.

Clear Creek is a miniature river that runs

through the canon of the same name. It

descends upon a down grade of four hun-

dred feet per mile, with here and there a fall

over a rocky precipice fifteen or twenty feet

in height. Large boulders forty or fifty

feet in diameter, and weighing thousands of

tons, impede its dashing progress every two

or three hundred yards, while its curves are

so sharp and so frequent that the stream

can nowhere be seen for a distance of a

thousand feet. Granite cliffs two and three

miles high project over it on either side,

and give a frightful, romantic and danger-

ous appearance to the rushing torrent be-

neath. Just below Black Hawk, on the

side of the stream, a small reservoir has

been constructed in which is kept an ordi-

nary skill. One Sunday, two little boys,

aged respectively ten and twelve years, got

into the boat and were splashing the water

with a stick when the fastenings gave way,

and the boat went drifting toward the rap-

idly-running current. The little boys soon

discovered their danger, but were powerless

to avert it, they clutched hold of the sides

of the boat and with pallid countenances

awaited their doom. Soon the boat was

caught by the current and began descend-

ing at a fearful rate. (As she went, the

boys' hats blew off and their hair stood

straight up. Over Black Hawk rapids they

went like an arrow, clearing a distance of

sixty feet at a single dash. Lighting again

on the torrent surface the boat seemed to

have gained a new impetus, and shot by the

boulders and around the rocky points with

the celerity of a sunbeam. At a distance of

about six miles below the starting point,

conductor Gibbons, who was standing on

the rear platform of the down Clear Creek

train, saw the boat coming, and immediately

stopped the train. All hands repaired to

the water's edge, and did everything in

their power to arrest the flying boat, but

past them she went like a bullet from a rifle,

and was out of sight in a moment. The

conductor then ordered the engineer to put

on a full head of steam and follow as rap-

idly as possible, which he did, constantly

sounding the alarm of danger. He did not

get another glimpse of the boat, but the

alarm brought the employes at Beaver

Creek Station to the lookout, and quickly

making a slip noose, sought to throw it over

the bow of the boat as she came under the

bridge. This succeeded in doing, but could

do no more hold it than they could have

held a thunderbolt, and over Beaver Creek

falls she went with the speed of the light-

ning. The falls are thirty feet high, and at

the foot are a number of large boulders, but

the velocity was such that it cleared them

easily, and struck the water some twenty

feet beyond. From here no mortal eye saw

the boat or its living freight until it reached

a point one hundred miles below Denver.

Through Golden into the Platte river, and

under the Deaver bridge, she went unnot-

iced, nor slackened her pace until she

lodged in a drift at the distance below Den-

ver already mentioned. The Platte does

not run very rapidly, but the boat had ac-

quired such a wonderful speed in its descent

from the mountains that it far outdrew the

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