

BAPTIST COBOLLARIES.

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

Louisiana Department.

Resolved, That we at present accept THE BAPTIST as our State organ on the following conditions: 1. A reasonable portion of the paper shall be allowed to represent our local interests.

and on the other that we are illiberal and bigoted because of our steadfast refusal to yield: therefore Resolved, That while as an association of ministers, simply banded together for mutual improvement, we disclaim all authority to legislate for the Church of Christ, or to bind the consciences of any who may differ from us in opinion, never less, in the exercise of the right of private judgment and the right of public utterance, for both of which the Baptists, as the champions of soul liberty, have in every age contended, we maintain that we not only rightfully hold the great principles which distinguish us as Baptists, but are bound in conscience on all suitable occasions to give to them public expression, as we do this day.

called to see a dying man, a drunkard and bigoted. After talking with the man he left him. Presently a Pedobaptist minister came to see him, and after some conversation said to the man: "Would you like to be baptized?" The man said yes. Accordingly the minister administered to him the baptism, and then the "Lord's supper." He had often said to his Pedobaptist friends that if they would show him one Scriptural instance of an unbaptized person communing he would yield his views, but could not until then.

To-Morrow. Did we but know what lies beyond This varied, shadowy path we tread, How often would our souls descend! But God, who knows his best to do, Whiskes us from his starry throne, And hides us from our view.

Southern Baptist Publication Society. OUR AGENT FOR 1874. We have engaged the sum to act as agent for us another year. We want to raise seventy-five thousand dollars by all our agencies this year.

Baptist Doctrines, Principles, and Practices. 1. One Lord, one Faith, one Baptism, one Immersion in that one faith in the words of the one Lord. See Rom. vi: 1 Cor. xiv: 21 1 Peter iii: 21

The Baptist.

"THE TRUTH IS LOVE."

Terms, \$2.50 per annum in advance.

Receipts and the overflow.

It would be a pleasure had we no need to make our wants known to our patrons and friends, but friends are for the days of need, and these are again upon us. The floods and overflows that have prevailed over the entire field of circulation the last month have well nigh cut off our receipts, and this just at a time when we were recovering from the calamities of the fall epidemic. Our expenses of \$400 per week must go on so long as the paper is issued, and we depend upon the weekly receipts to meet them. We are again compelled to appeal to the kindness of our patrons, whose time is out or nearly so, to remit to us promptly, to assist us in the midst of these deep waters (the Mississippi river is full forty miles wide in front of us, and the Tennessee seven miles in our rear, and the Big Hatchie several miles wide in the north), and encourage a brother or two to send along with them and save us and help the paper "just now." We will send the beautiful engraving of Bible Mission to each new and renewing subscriber this month also. It is of itself, for its influence in the family and the amount of distribution it will impart, is worth the price of any paper one year. Brethren, do not forget to help meet the wants. It will cost you no more to receive new than to receive old. It will help us far more. Remember the flood is upon our bank.

J. B. GRAY, Editor.

Appointments in Mississippi for May and June.

I will preach, Providence permitting, and the brethren will provide or arrange, at Corinth, Friday, May 23rd. Goodhope, Sunday, May 25th. Pleasant Grove, Tuesday, June 2nd. Clear Creek, Wednesday, June 5th. Taylor's Bend, Thursday, June 6th. Water Ferry, Friday, June 7th. Oxford, Sunday and night, June 7th. We small depend upon the brethren from Goodhope for a contingent of 500 Courtland, and upon those at Pleasant Grove to get us from Goodhope, and upon Clear Creek to get us there and to the railroad, if it is not asking too much of them. It is not we can visit them. If they conflict with the Convention, Bro. Lewby can change them. We do not now know when the body meets.

J. B. GRAY.

A Proposition.

To Dr. R. W. Fain and J. B. Stephens, Editors of the Baptist Watchman, Nashville, Tenn.: BROTHERS—It is true that I have asserted that I could prove that the Missionary Baptists of this country, and of England, and the Primitive Baptists, and that the body known as "Antimissionary Baptists" are not entitled to the name of "Old" or "Primitive." You have called upon me for my proof, and I respectfully refer you to the series of articles published in this paper, prepared at my instance to meet this question, by R. S. Duncan. I endorse those articles. If you can gain any or improve those facts which do determine the question at issue between us, and will publish and review them in your paper, I will copy your articles in my paper and have them reviewed in the spirit of fraternal kindness and a Christian spirit. If you decline to do this, I shall claim that my assertion is unquestionably supported, and shall decline to indulge in personalities. Respectfully and fraternally, J. B. GRAY.

Way-Marks in Middle Tennessee.

SOUTH LICK.

DEO. JENNINGS sent his son forward with us over a road that language can scarcely do justice to, but we reached the church shortly after 11 o'clock, almost too tired to stand up until we had rested awhile. The crowd was large, and we found but think that our heart would be cheered by the generous response so intelligent a body of Baptists would give to the Publication Society. The attention was most excellent, and the brethren seemed to enjoy the discourse, if there are any evidence, but when we came to present our Publication interests no one seemed to have heard of it, and could not be made to understand it, and where we should have received twenty shares, we got two. We were informed at the conclusion of the services that only one copy of THE BAPTIST was taken in this church, numbering over two hundred members. This was a solution of the matter. Wherever we have failed to succeed for the Society there we have found that THE BAPTIST was not read. No more can be done for a Baptist college, or any Baptist enterprise until Middle Tennessee Baptists become a more reading people, and generally read our paper. We received two more shares at Bro. Egan's, our host for the night. We were never more disappointed in our work than at old Round Lick, but the pastor, Bro. Dilbert, will work for ten shares in addition to the four we received. Bro. Dilbert is a self-made man, earnest and devoted, and has an important charge. We hope to hear of good report from him. Young Bro. E. Bass would need to take us in his Jersey to New Hope on Sabbath morning—his preaching was good. Bro. Phillips, of Lebanon, changed our appointment from this church to New Middleton, but so far as we could hear it had not been called in at New Hope, and as it was published in THE BAPTIST we concluded to honor it, and we do not regret it. Bro. Bates came to Alexandria to meet us with a warning,

that the road from the pike to the church was impassable for a vehicle of any sort, and barely for a horse. Bro. B. concluded to take a rough road some distance round, and we pushed on but did not reach the church before the rain set in. A good number of men were present, and several ladies, in spite of the rain, and some brethren who had followed on the whole week, save one appointment. It was a good little meeting, and we received several shares.

A fierce driving storm raged when we were ready to start home, fully fifteen miles, and it rained upon us incessantly. Eld. Bass, the father of our brother, had reached home before us from his appointment at Sycamore Church, seventeen miles distant. We could but admire the devotion of this aged servant of God, over seventy years old, with a good estate, perfectly independent, and yet willing to ride and preach to the quite destitute churches remote from his residence. He had us waked a little after 3 o'clock Monday morning, to take a cup of coffee and the Jersey to reach Lebanon, eleven and a half miles, before train time—7 o'clock—which we made in good time. Thanks to Bro. Bass for his kindness, and with him all the brethren who conveyed us from point to point. We shall ever remember them all, and hope ere long to make them another visit.

The Lebanon train fell behind time, and we failed to make connection with the Chattanooga train so as to reach Winchester and gain a night's rest before our preaching on Tuesday. We were compelled to take the 8 o'clock train, and so lost most of the night, and when we reached Dechard at 11 o'clock no hack was present, so we walked in two miles and a half. We found our appointment had been fixed at night, so that all the young ladies of the Mary Sharp College could attend. We were pleased at this, and the more pleased when we saw them file into the meeting-house until we saw three parts full of students. A splendid looking company, and if we ever saw one hundred and eighty hussies or more healthy-looking young ladies we have forgotten where. This College is justly the pride of the Baptists of the Southwest, and it is contended among our Southern female schools what the University of Virginia is among the male colleges of the same section; but it should be remembered that it costs not so much to send to this school as to the ordinary female schools of the South. In point of healthfulness Winchester is beyond comparison. There have been but two or three deaths in connection with the College in twenty-two years, and when the cholera raged even in the mountains of East Tennessee, there was not one case of it in Winchester! Here we saw young ladies from Texas, Mississippi and the low lands of Tennessee, who came here sorrow and chilling, and now the very pictures of health, with the mountain roses blooming in their cheeks. From the amount of hard study done, and the amount already accomplished, we may expect that the examination next June will be the most brilliant one ever had. A material reduction of the railroad rates will be secured for all who will attend, and for the return of the students. A very large number of the young ladies are studying with a view of teaching until called to fill a higher office. We offered to them the Student's Bond, as we have to the colleges we have visited. That bond differs from the ordinary note, in this, that it allows more time, and also allows the principal to be paid by the sale of \$200 worth of the Society's publications, without commission. We were surprised and delighted in receiving the following names, the largest number we ever received at one place: G. S. Walmsley, \$100; Mrs. Emma Simmons, 50; Mrs. J. S. Bagh, 50; Misses Nora Snider Graves, Kate M. Biley, Ida M. Clayton, Cary A. Tyler, Emma B. Harvey, Mary E. Wragg, Mattie E. Ross, Coahoma Fuller, Julia Embrey, Salts R. Judson, Carrie M. May, Myrtle M. L. Green, Kate Pendleton, Sallie G. Roseman, Amelia W. Bryan, Ida M. Boone, Sarah E. J. March, Mary J. Hedges, Margaret E. March, Nens A. Kyle, Medora H. Denigan, Alice E. Griffith, Mary S. Mimms, Celestia Penick, Laura T. Sneed, Belle S. Darley, Sallie J. Pickett, Mary N. Jarman, Carrie M. Taylor, Fannie L. Williams, Cora Shackelford, Susie C. Allen, Bettie E. Jones, Georgia B. McCaskey, Emma L. Grimmer, A. R. E. Pearson, Maggie E. Boone and Sophia A. B. Hinds, \$50 each.—Total \$2100. We believe that if these young ladies live, they will honor their bonds. They intend to pay them by their own exertions and sacrifice, and what parent will not commend this act in the daughter, and if necessary help her to make the amount? Think of it, forty more young and earnest women added to the army of noble women already enlisted to work for, with and through the Southern Baptist Publication Society. All honor to the MARY SHARP.

TULLAHOMA.—We gave an appointment to this place, to help, if possible, the feeble hand that is struggling to lift up a banner for truth here, and as a mark of our appreciation of the devoted labor and constant faithfulness of Bro. Wm. Thomas, whom we baptized in Nashville twenty-odd years ago. This is a nice little town of some two thousand inhabitants, on the plateau of the mountains half way between Nashville and Chattanooga. Like Wm. Thomas, it is noted for its healthfulness, and is quite a summer resort when sickness rages in Nashville and the lowlands.

Before the war the church here had a nice new house of worship, and were in a growing condition, but the Federal soldiers deliberately pulled it down to get lumber to build their winter quarters, and the government has refused to recognize their claim for damages. They have a nice lot, and the lumber for a new house principally paid for and raised, and now they need help to pay the workmen to put it together. They have elected Eld. A. P. Copeland, a minister educated at Union University, to preach for

them as much as possible, and at the same time to visit the churches in Duck River and contiguous Associations to raise the money to cover in the house. Surely if the churches have any sympathy for a toiling, suffering band of brethren, who are homeless in the ravages of war, and who have done all in their power to help themselves, they will receive Bro. Copeland kindly, and let each brother contribute one day's work—\$2, not more than \$2.50—and soon a comfortable house will be finished. Let Duck River Association consider this a missionary point until this house is finished, at least.

So fierce was the storm last night that we could not fill the night's appointment, and we have waited all the day for the train due at 9 o'clock to take us to Christians to preach at night. It is now 4 o'clock, and we learn the train is ditched this side of Chattanooga.

THURSDAY NIGHT.—The train is in sight, but we are told that it will not reach Christians before 8 or 9 o'clock—too late to fill our appointment at night—so we conclude to remain over and take the morning train for Nashville, rather than to be landed there in the night. We desired much to visit the brethren at Christians, and will still do so, Providence permitting. We thank Bro. Brannon for making this appointment. We should have filled it but for the mishap to the train, and we learned from the conductor, Mr. House, that it was THE MOST FORTUNATE OF ALL RAILROAD ACCIDENTS.

The stoker on the morning train which left Chattanooga, when eleven miles out, rising the grade of the Isaacson Mount, discovered the road had snken just ahead of the train, gave the alarm, when the engineer put on full force of the air brakes and reversed, and both leaped from the engine for dear life. In another minute the engine plunged fifty feet down into the sink-hole, followed by the tender and cars until the gorge was filled—but no lives lost. Now nine miles south there was another passenger train from the west, coming at the rate of twenty miles an hour, down grade, and would inevitably have dashed with full force upon this wrecked train and caused great destruction of life and the complete wreck of both trains had not a huge rock all upon the road after the watchman had made his round, against which the train drove and was stopped. Was there no Providence in this double accident, by which the passengers on both trains were saved? Had the eastern bound train been on time, it would have dashed down into this sink, and the destruction of human life must have been fearful. And had it not have been for this rock the collision would have been terrible, and its fall just after the watchman had passed was the Providential occurrence that saved trains and lives.

3. They are shown to be wrong, because they fail to cultivate true benevolence, but simply secure spasmodic gifts or payments of money. There is absolutely no benevolence in the money raised by the methods under review. God and his cause are not in the matter. Some give because their town or community is to be benefited, some because they wish to be popular with the ladies, some because they have an axe to grind—they wish to help after awhile some other enterprise in which they are interested, and so on to the end of the chapter. But no one in this way is taught that it is his or her duty to God to give to a good cause without ostentation. Giving is a means of grace, as is prayer, and who in the name of sense would ever think of resorting to such methods to secure much prayer? It would be a burlesque upon Christianity, and an absolute injury to those who prayed, to say nothing of its being an abomination in the sight of God. The truth is, these worldly methods dry up the fountains of benevolence. It soon comes to pass that if you get any juice from these sugar trees, you must bore them with a worldly auger.

4. These methods diminish rather than increase the aggregate gifts of the people. The time, the energies, the labors and the money spent by those who get up church fairs, if spent in a direct way, showing the object to be worthy, making direct appeals and urging our obligations to God, in the premises, would secure more clear money in the wind-up, besides having prayerfully taught the people their duty. This course, prayerfully pursued, would not only succeed in whatever God would have us do, but would be sowing seed for a perpetual harvest of liberal giving.

My dear, distant lady friend, I have said but little about dancing, raffling, and such like things, which may now and then be concomitants of church fairs, for I am ashamed to think that any Baptists, at any time, or in any country, have winked at, encouraged, or even tolerated anything of the sort. In the Lord's great name, let us pray that our people may never again (if any of them have in the past) stultify Christianity in the name of benevolence.

Let worldly minds the world pursue, But Christians be both good and true." Let us enter our protest long and loud against church "fairs, raffles and fandangoes." This is from Georgia—does California say amen?

THE DESTINY OF ISRAEL.

NO. XXIV.

What of the Night?

WE have briefly sketched some of the great events that are associated more or less fully with the Destiny of Israel. As a general thing we have been under the necessity of giving the results of our investigations rather than the methods on the plan of exegesis. An exegesis in detail would be more satisfactory to many minds, but the space at our command did not allow of this method.

In our interpretation we have purposely avoided the spiritual system as distinguished from the natural. In other words, we interpret language according to its natural laws. Plain language as plain, figurative as figurative, allegorical as allegorical, symbolical as symbolical. Words have a definite meaning, and they always mean the same thing, unless there is something in the nature of the case, or in the attending circumstances that indicate a different sense. Jerusalem in Luke xxiv. 47 and Jerusalem in Revelation xxi. 2 denote very different ideas. Whether a word is used literally or figuratively must be determined by its connections. The spiritual system of interpretation, in popular use, is governed by no law but the fancy or imagination of the interpreter. It puts figures where there are no figures, allegories where there are no allegories, symbols where there are no symbols. Plain, literal language is made to express the fancies of the exponent, as may be seen in many writers of this school.

It is alleged that those who adopt the premillennial view of the word of prophecy exhibit a want of harmony in their expositions. We venture to say that no class of writers, on any subject, running through the centuries, exhibit such oneness of view; certainly not by postmillennialians. In them the diversity of views is so marked that they form four or five distinct schools. The premillennial writers agree in the main facts. The harmony everywhere is striking; the apparent diversities arise mostly from the greater or less study given to the subject.

Recently, in this paper, a writer quoted a passage from the Destiny of Israel, and placed it in contrast with a passage selected from an article written by Bro. Hewlett, of Mississippi, and held it up as an example of contradictory views of two writers on the same subject. We were much surprised that the objector, so remarkable for his sententious, could not see that the writers in question were presenting views of the millennial age, at widely different periods. We were writing of the first stages of the millennial age—the period of fiery desolating judgments—while Bro. Hewlett was writing of the period of finished conquest, when "the whole earth shall be filled with the glory of the Lord." As quoted by the critic, Bro. Hewlett says: "There will be, 1. Universal knowledge of God. 2. Universal obedience to God. 3. Universal righteousness. 4. Universal peace. 5. Universal rest." All this we steadfastly believe. Where is any contradiction? There is none.

Writers, who make such blunders as this critic, unable to discern the different stages of development that occur during a period of at least a thousand years, are not the men to sit in judgment upon their brethren. Such critics had better stop preaching and go to studying their Bibles, rather than expose their mental poverty to public gaze. We have brought down these prophetic

studies to the last stirring events of the present gospel dispensation, such as the crushing of the metallic image, the destruction of the seven-headed and ten horned wild beast, the gradual consuming of the little horn during the last seventy five years, the drying up of the Euphrates, and the complete overthrow of great Babylon the mother of harlots, attended with earthquake convulsions that shake the world to its center. These things are taking place in our time; we are living under the blast of the last trumpet; we see the wild storms of the seventh vial.

The old Roman emperors came to an end in 1806. With the extinction of this sixth head of the Roman beast came up another, the seventh, supposed to be the French emperorship of Napoleon II. This continued a little season, and "was wounded to death by the sword" of military violence. The destruction of the first empire was hailed with general delight throughout Europe. Napoleonism was supposed to be destroyed forever in the imprisonment and death of Napoleon. But to the utter astonishment of the world, the seventh head that was dead, by European edict, came to life in the revived emperorship of Napoleon III. After becoming the arbiter of nations, and frightening the world by his menaces, Napoleon and his empire, like a ship on the ocean, engulfed by wind and wave, sunk to perdition, to be seen no more.

After having arrogantly ruled the nations for ages, the little horn, for seventy five years, has suffered the most terrible mortifications and irreparable losses, and now is among the things that were. The Papacy is no longer a secular power; its political prerogative is no longer recognized. Italy is free, and Rome is the capital of the new Italian kingdom.

Babylon, the mongrel system of Church and State, so long the shame of Christendom and the curse of mankind, is now trembling under the thunderbolts of God's wrath. The people, the masses, are demanding the separation of the one from the other. Every State church must fall; the Euphrates is drying up; the people everywhere are withdrawing their support and defense; and reformers, political and religious, are moving to the attack. The day appointed in the counsels of God is near at hand, when guilty Babylon, like a millstone cast into the sea, shall sink to rise no more. But what has this to do with the Destiny of Israel? Let us see.

These stirring events, the destruction of Daniel's metallic image and ten-horned beast, bring us to the close of the "times of the Gentiles," the period of Israel's great tribulation. Since the beginning of the present century Israel's condition has everywhere improved. Before this they were outlawed, oppressed and despised by all nations. In England, amid great popular opposition, their civil disabilities began to be removed. To-day Benjamin Disraeli, one of the prescribed race, is England's Prime Minister, the real ruler of the greatest empire under heaven. Other nations followed the policy of amelioration, and now many of the most distinguished bankers, merchants, scholars, educators and statesmen of the world belong to the Jewish race.

With the close of the period of Gentile oppression passes away the humiliation of Jerusalem. No city on earth occupies so much Christian thought to-day as Jerusalem. It is the objective point of a large amount of summer travel from all lands. A scientific exploring party, under the auspices of the British government, is now examining the topography of Jerusalem, and also of the whole land between the Jordan and the Mediterranean. A similar party from America, recognized and assisted by our government, is exploring the old Bible lands east of the Jordan. What means it that these two great nations "take pleasure in the stories of Jerusalem and favor the dust thereof?" (Ps. cii. 14)

With the close of Gentile times comes the restoration, to be followed by the conversion of the people. "Blindness is 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 when I shall take away their sins." (Rom. xi. 25-27)

No careful student of the word can doubt that we are near the close of the gospel age. We are living in the midst of eventful times. God is shaking the nations as never before, and "the desire of nations shall come." The Bridegroom will soon call for his waiting Bride. She has long looked for him; so long that she has almost despaired of his coming. But suddenly, unexpectedly, he will come, and take her to himself. Amid the showers falling from the last vials of wrath he sends his Bride one little note, saying: "Behold, I come as a thief. Blessed is he that watcheth." "Even so, come Lord Jesus." "Thy Bride is veiled, despised and hated, because she secretly regards thy will. Her love for thy word is called bigotry; her fidelity to thee is termed illiberality; her consciousness is stigmatized as stupidity; her claim to thy favor is laughed to scorn. Come Lord Jesus, come." C. A. B.

(To be continued.)

ONE DOOR.—The old city of Troy had but one gate. Go round and round and round the city, and you could find no other. If you wanted to get in, there was but one way, and no other.

So the Church of Jesus Christ has but one gate, and they who attempt to enter it in any other way, are compared by him to thieves and robbers.

THE Southern Baptist Convention. INSTEAD of pages of the meager report of speeches, we give a succinct statement of facts and figures, and the reports from our mission fields, and when we receive the printed minutes. The meeting was fairly attended, Georgia being largely in the majority; over even Texas itself. Dr. Boyce was re-elected President.

From the report of the Secretary of the Foreign Mission Board we learn that "two members of the Board have died—Drs. A. Sneed and A. G. Wortham. The expense of the Home and Foreign Journal amounts to \$3242.66; its total receipts \$2392.25, or less than one half. For general missionary purposes \$32,770.13 were received—an advance on last year of some \$4000—disbursements \$32,710. The debt of the Board due April 1st, is \$4414.14, and there is no other debt. Applications for appointment as missionaries are far in excess of the ability of the Board to send out laborers. Our missionaries in Africa were suspended over a year ago; but they continued their labors at their own charges, and \$500 have been appropriated for that field and four hundred volumes forwarded. Two students in the Colored Theological Institute, Richmond, have offered themselves as missionaries to Africa. The Rheostat, Tung Chau, Shanghai and Canton Churches, China, report twenty five baptisms for the year, a membership of 295, contributions amounting to \$1052.86, and 88 pupils in schools. Encouraging accounts are received from the Italian churches, at La Tour, Pinerolo, Modica, Carpi, Bologna, Civita, Vecchia Bari and Milan; and from the new evangelists, Genoa Tours, De Ninno and Coocora, who are all men of culture. At Rome, our evangelistic school flourishes, numbering sixty pupils, and our church is progressing as well as almost any church would under similar trials. The Rome Chapel fund, amounting to \$20,544.34, is deposited in bank and drawing interest.

The report of this Board of Domestic and Indian Missions and Sunday Schools, was read by M. T. Sumner, Secretary. The financial stringency has seriously embarrassed the Board, and compelled it to withdraw support from about twenty-five missionaries, for want of funds. There have been fifty-five missionaries in active service, who report 808 baptisms. Nineteen missionaries in the Indian department report 155 baptisms and a total membership of 1915. There have been 11,187 copies issued monthly of Kind Words, which is taken over in Canada, Europe and Asia, and which should be counted, though, like all other papers of its class it fails to be self-sustaining. The total receipts have been, in the Domestic and Indian Mission department, \$90,547.37, and in the Sunday school department \$11,918.33—an aggregate of \$32,465.10; the disbursement in the former \$21,638.71, in the latter \$10,804.60—an aggregate of \$32,443.31, or \$22.29 less than the receipt. The Board is over \$11,000 in debt, of which sum \$374 is in the Sunday school department.

It appears that the Journal, published in Virginia, fell heavily in debt the past year. It was resolved to combine the publication of Kind Words under former management, but that it must clear expenses, and the editor was willing to undertake it. Why, then, should it have encumbered so heavy a debt the past year?

A proposition was offered to reduce the salaries of the Secretaries to \$2000 per annum and traveling expenses. Lost. We know that neither Secretary could be supported on \$2000.

It was recommended to apportion the indebtedness of the Home Mission Board—(for that is its new name)—among the several States.

Dr. Boyce raised \$17,000 in good bonds for the Seminary. \$2500 was raised for the Home Mission Board and over \$1300 for the Foreign. Total \$23,800.

Well done for Texas and the Jefferson Church.

The next session will be held in Charleston, S. C., May, 1875.

We learn that the excursion was an immense success, and the delegates enraptured with the Empire State and magnificent hospitality of its people. We doubt not that this visit and excursion will ultimately result in a thousand settlers in that State.

EDITORIAL BREVITIES.

The correspondents of Eld. G. W. Grifn will address him at Brownsville, Tenn., instead of Gallatin, Tenn., as heretofore.

The Methodist Advocate, of Atlanta, reports one thousand new subscribers within the last ninety days, hard as the times are.

Is the church of Dr. Hanson, Philadelphia, the principle prevails of turning out members who are simply good for nothing.

The name of "Prayerists" is given by Romanists to the Baptists of Germany, because they so remarkably abound in prayer.

REV. HARRISON SCOTT, a colored pastor, Petersburg, Va., announced his determination not to baptize candidates who should attend his coming church.

It is a shame that white churches should be less Scripturally strict than our colored brethren.

The Methodist bishops have adopted a new question to be put to candidates for admission into full connection as preachers: It is: "Will you be careful not to teach too long nor too loud?"

How will they then get the sisters to the shouting point? It is all over with old-fashioned Methodism when this becomes a law.

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From the report of the Secretary of the Foreign Mission Board we learn that "two members of the Board have died—Drs. A. Sneed and A. G. Wortham. The expense of the Home and Foreign Journal amounts to \$3242.66; its total receipts \$2392.25, or less than one half. For general missionary purposes \$32,770.13 were received—an advance on last year of some \$4000—disbursements \$32,710. The debt of the Board due April 1st, is \$4414.14, and there is no other debt. Applications for appointment as missionaries are far in excess of the ability of the Board to send out laborers. Our missionaries in Africa were suspended over a year ago; but they continued their labors at their own charges, and \$500 have been appropriated for that field and four hundred volumes forwarded. Two students in the Colored Theological Institute, Richmond, have offered themselves as missionaries to Africa. The Rheostat, Tung Chau, Shanghai and Canton Churches, China, report twenty five baptisms for the year, a membership of 295, contributions amounting to \$1052.86, and 88 pupils in schools. Encouraging accounts are received from the Italian churches, at La Tour, Pinerolo, Modica, Carpi, Bologna, Civita, Vecchia Bari and Milan; and from the new evangelists, Genoa Tours, De Ninno and Coocora, who are all men of culture. At Rome, our evangelistic school flourishes, numbering sixty pupils, and our church is progressing as well as almost any church would under similar trials. The Rome Chapel fund, amounting to \$20,544.34, is deposited in bank and drawing interest.

The report of this Board of Domestic and Indian Missions and Sunday Schools, was read by M. T. Sumner, Secretary. The financial stringency has seriously embarrassed the Board, and compelled it to withdraw support from about twenty-five missionaries, for want of funds. There have been fifty-five missionaries in active service, who report 808 baptisms. Nineteen missionaries in the Indian department report 155 baptisms and a total membership of 1915. There have been 11,187 copies issued monthly of Kind Words, which is taken over in Canada, Europe and Asia, and which should be counted, though, like all other papers of its class it fails to be self-sustaining. The total receipts have been, in the Domestic and Indian Mission department, \$90,547.37, and in the Sunday school department \$11,918.33—an aggregate of \$32,465.10; the disbursement in the former \$21,638.71, in the latter \$10,804.60—an aggregate of \$32,443.31, or \$22.29 less than the receipt. The Board is over \$11,000 in debt, of which sum \$374 is in the Sunday school department.

It appears that the Journal, published in Virginia, fell heavily in debt the past year. It was resolved to combine the publication of Kind Words under former management, but that it must clear expenses, and the editor was willing to undertake it. Why, then, should it have encumbered so heavy a debt the past year?

A proposition was offered to reduce the salaries of the Secretaries to \$2000 per annum and traveling expenses. Lost. We know that neither Secretary could be supported on \$2000.

It was recommended to apportion the indebtedness of the Home Mission Board—(for that is its new name)—among the several States.

Dr. Boyce raised \$17,000 in good bonds for the Seminary. \$2500 was raised for the Home Mission Board and over \$1300 for the Foreign. Total \$23,800.

Well done for Texas and the Jefferson Church.

The next session will be held in Charleston, S. C., May, 1875.

We learn that the excursion was an immense success, and the delegates enraptured with the Empire State and magnificent hospitality of its people. We doubt not that this visit and excursion will ultimately result in a thousand settlers in that State.

EDITORIAL BREVITIES.

The correspondents of Eld. G. W. Grifn will address him at Brownsville, Tenn., instead of Gallatin, Tenn., as heretofore.

The Methodist Advocate, of Atlanta, reports one thousand new subscribers within the last ninety days, hard as the times are.

Is the church of Dr. Hanson, Philadelphia, the principle prevails of turning out members who are simply good for nothing.

The name of "Prayerists" is given by Romanists to the Baptists of Germany, because they so remarkably abound in prayer.

REV. HARRISON SCOTT, a colored pastor, Petersburg, Va., announced his determination not to baptize candidates who should attend his coming church.

It is a shame that white churches should be less Scripturally strict than our colored brethren.

The Methodist bishops have adopted a new question to be put to candidates for admission into full connection as preachers: It is: "Will you be careful not to teach too long nor too loud?"

How will they then get the sisters to the shouting point? It is all over with old-fashioned Methodism when this becomes a law.

THE crop prospects in Tennessee, Kentucky, Missouri and the highlands of Mississippi and Arkansas, notwithstanding the heavy rains, are good. Farmers as busy at work, and all feel inspired with well-founded hopes.—E.

We believe that this will be the best crop year known. The complaint of the plainman in January was, he too abundant crops; also, "too much raised!"

Mississippi

Let it be remembered that on the next Thursday at Oxford a very important meeting, and we desire largely attended. We desire meeting all our brethren in can with all degree of order. Will all who attend go equipped to God in prayer? Upon the meeting? And remain at home make personal to with his servants who intend to transact business. Let next week be a time of among all the Baptists of Mississippi. If God be for us, who can be and if God be not with us, we are worthless.

SEAFORD SCHOOL. It is not forgotten that on the two o'clock on the Sunday of the State is requested to take counsel in the State. The State Board of Domestic Sunday schools has called upon us to have a larger than our usual. Do not every spare one send for the Master's every one determine to take every in God, as he never will.

OPENS' HEART.—There have than forty cases of measles in Home, and other cases are charge family under the special Baptists of Mississippi has afflicted. The heart of every true patriot should be ill-pathy for this afflicted sister, friend, are you "early How Mourn."

A SLOW DISAPPEAR.—It will this paper that the General A. Orphan's Home objects to the made by a member of the Board in Tax BAPTIST: by the 9th inst. both the brethren, and they and true. They look at things stand-points—that's all. On the orphans, and his heart is no considers their dependent on sees how low their supplies are the other looks to the faces, and sees how their hearts more pathy as he appeals to them for orphans. The great asks us no anything else of discouraging we can help it? Of course we but what one regards regarding disapproval. We have some brethren by declining to we thought would be unfriendly Home, and have displeased the lishing those more favorable, exactly to their liking. We can please everybody. The inspired did not do it—the Savior felt the of it. The editor who would please everybody would be a false has pleaded for the Home with earnestness we could commend columns attest, and our contributions have not been wanted receipts in our possession and brethren have complained because not attended the meetings at the Board of Trustees. To do so, have to travel over two hundred hence we begged the brethren to on the Board. They assured us, that we would not be expected, that they wanted our name to be on the names' meetings with the Convention.

Cannot all True Baptists Work? WE cannot believe that there great amount of unaccounted Baptists that some of our brethren think there is, of that they are barrier to co-operation. There are who are so far gone that there is no hope for them, and the more would be better off without their great body of Baptists North and West are true to the distinctive principles that have distinguished Antislavery Baptists until now. Antislavery Baptists, so called, opinion, make a practical advantage, they have fought many full battles and are true soldiers. Found in the great Baptist army, not willing to admit that they are or to regard them as heretics. We this generation will set away from the of the Baptists in the world true landmarks. The tendency mainly in that direction, for they ten Baptist were now who affiliate with Pedobaptists for twenty years ago, and are not admit that the Baptists of twenty years ago were a mass of hatemongers, were sound, as our Antislavery friends are now, and as the great principles distinguish Baptists were more investigated, the landmark proved ground. How this comes to pass illustrated in part by the following which occurred between a Methodist and a Baptist minister:

Methodist: The Baptists have to ground very much within the twenty years.

Baptist: In what respect?

M. In the matter of uniting with other denominations in preaching.

B. No, they have not changed their twenty years ago they were some said did not affiliate with Pedobaptists.

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Mississippi Department.

ELDER M. P. LOWREY, Editor.

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

Editorial Paragraphs.

MISSISSIPPI BAPTIST STATE CONVENTION. Let it be remembered that this body meets next Thursday at Oxford. This is an important meeting, and we hope it will be largely attended.

STATE SUNDAY-SCHOOL INSTITUTE.—Let it not be forgotten that on next Tuesday at two o'clock p. m., the Sunday-school workers of the State are requested to be at Oxford to take course in the Sunday-school work.

ORPHANS' HOME.—There have been more than forty cases of measles in the Orphans' Home, and other cases are expected. That large family under the special charge of the Baptists of Mississippi has been greatly afflicted.

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of the Trustees now is to make the Home permanent and self-sustaining as far as possible. The Home has a deep seat in the affections of the people, and they are willing to make it self-sustaining.

Let the friends of the Home put its demands upon the broad platform of Christian duty, and be content to work slowly. If it is a God favored institution, and Christian duty the only impelling power, it must be expected that its progress will be slow.

The powerfully impelling influence of enthusiastic patriotism can no longer be relied upon. The people recognize the fact that the necessity of the Home being kept up for soldiers' orphans has about ended, and something else must be resorted to.

Can the Home be made self-sustaining? I answer, nearly so. Will it not take an immense sum to do it? I answer, no. The two sources of income we now have at the Home, to wit, the farm and the *Banner*, are susceptible of almost indefinite expansion.

If thought advisable to take the Home from before the people altogether, and make it entirely self-sustaining, it will be only necessary to invest a few thousand dollars to bring in a little larger income.

A hearty indorsement on the part of the Convention of the present plans, etc., will insure a grand success. Christians, give us the benefit of your prayers and means.

DEAR BRO LOWREY.—There is a conflict in the chronometers; the weather says it is still March, and another letter for Tax Barrister is only just due.

We have no local matters of special interest to your readers. Our people are holding on in the even tenor of their way, thinking and talking of the approaching State Convention, and doing what they can to prepare a welcome for all who may visit us at that time.

For myself I thank you most sincerely. I believe I express the feeling of many—for your sterling words in the last Baptist Convention our Convention work. Let us give up nothing, except the persistent determination to have every least thing our own way.

With the spirit of consideration for each other's views we may agree together that we will do the work that God has committed to us Southern Baptists. If every enterprise is not precisely conformed to our views as to what is best, let us not seek to kill it, but to correct the errors connected with it.

Orphans' Home. It has not become generally understood that this institution is now open for the reception of the destitute orphans of the State, whether they are the children of deceased soldiers or not.

I am impressed with the belief that we are just now in a crisis. I cannot repress the feeling that from this year we shall begin a retrograde movement, or we shall gather up our strength, lift up our banners and enter upon the grand forward march of a great people.

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A Call to the Ministry. ONE of the results and evidences of a revival of pure religion in the hearts of God's people throughout our land is, that there are many young men under conviction of duty to preach.

More ministers and better ministers is the felt want of the church. For, as by the blessing of God, better churches will make a better world, so a better ministry will secure better churches.

I take occasion, thus to direct the attention of any such who desire a valuable help in deciding the momentous question, to this discourse of Dr. Manly's, as published in pamphlet form by Bible and Publication Society, Philadelphia. Price only ten cents.

NO QUESTION OF GREATER IMPORTANCE, then, can be pondered, with reference to the welfare of our churches, than those which connect themselves with the proper training up of the ranks of the ministry.

The full, though brief, clear and masterly discussion of these questions which then follows, ought to be in the hands of every young man in our land who has entered, or who feels it his duty to enter, the ministry.

EVERY building requires material. The character of the material constitutes the character of the building. In regard to the material two points are suggested.

The church is no exception. It is built of prepared material. The mission of John was "to make ready a people prepared" for this building. This preparation is moral.

BY request of and order of the Baptist Church at Meadow Creek, Prentiss county, Miss., on the first Lord's day, 3d of May, 1874, Elds H. S. Archer and E. E. McNeil, as presbytery, ordained Bro. E. T. Smith, of that church, to the full work of the gospel ministry.

Mrs. Grace S. Ratliff died at the residence of her husband, John S. Ratliff, in Verona, Miss., April 10, 1874, after a brief illness of twenty-four hours.

On the top of a mountain in North Carolina some years ago, were the remains of an old castle. In their midst a shepherd had built his humble cottage. Just inside the entrance to the cottage a large card was suspended, and on it these words were written:

Do all the good you can. At all the times you can. In all the places you can. In all the ways you can. And as long as you can.

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Letter from General Agent of Orphans' Home. BRO LOWREY.—I think the extract from a letter of one of the Trustees of the Orphans' Home, in THE BAPTIST of the 9th inst., calculated to do harm, and for this reason I ask that you publish this note of explanation.

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The Wine Controversy. IN conversation with a Baptist minister in Mississippi, on the wine question, some days since, he expressed himself as more than satisfied that the wine which made at the marriage of Cana, and that which was used at the Lord's supper, and that which Paul recommended to Timothy was the unfermented juice of the grape.

"New wine in a very few days becomes very nearly as intoxicating as old wine. In all grain-growing countries intoxication is most prevalent in the season of new wine.

The expressed juice is properly called wine, *vinum, vinum*. These words imply alcohol, unless that is expressly excluded by the circumstances, as when the juice remaining from the vat is called wine-of course, non-alcoholic. By the figure called prolepsis we can even speak of the wine "in the cluster."

In no countries is an unfermented wine known as a familiar article of drink. It attempts to prove the contrary in Dr. Lee's Appendix are disgraceful blunders. He not merely misrepresents but mistranslates the recipes of Columella and Pliny.

But we hear half a dozen correspondents, who swallow their wine on the Lees, exclaim: "But it was the pasover when our Lord partook of the supper, and the Jews abstained carefully from ferment during the pasover, and, therefore, from fermented wine." This is simply a ridiculous invention.

The Jews never abstained from ferment, but from leaven bread—from the sour leaven of grain, and not from the ferment of wine. If they abstained then from fermented wine, it is very strange that the Bible nowhere forbids it.

At the present time they abstain during the pasover from beer made from grain, but not from wine, unless it has passed into the acidic fermentation. Some very strict Jews, fearing a contamination is wise from counter-ferment, prepare a decoction of raisins; but this, according to the recipe given in Dr. Lee's own book, was to be made in a vessel near the stove for a week, and then be bottled up, which would give a liquor very decidedly alcoholic.

We believe that nothing but the pure juice of the grape should be used at the Lord's table; the most of what is now made is miserable whisky, doctored into wine. The pure article can be had at Steyer & Co.'s, in this city, at a fair price.

All You Can. On the top of a mountain in North Carolina some years ago, were the remains of an old castle. In their midst a shepherd had built his humble cottage. Just inside the entrance to the cottage a large card was suspended, and on it these words were written:

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EDUCATIONAL. SHARP COLLEGE. PUBLISHED IN 1851. The college was founded in 1851, and has since that time been a source of instruction for the youth of the South.

WOMEN'S COLLEGE. WOULD, TEXAS. This college was founded in 1851, and has since that time been a source of instruction for the youth of the South.

DR. M'LANE'S VERMIFUGE. Celebrated American WORM SPECIFIC, OR VERMIFUGE. It is a powerful and reliable medicine for the treatment of all cases of worms.

DR. M'LANE'S VERMIFUGE. Will certainly effect a cure. The universal success which has attended the administration of this preparation has been such as to warrant us in edging ourselves to the public to RETURN THE MONEY.

CONSTITUTION OF BAPTIST CHURCHES. The church of Christ is His kingdom; its constitution is His will, and its authority is His power.

THE BAPTIST. The oldest Baptist Weekly, Saved One, in the South. THIS BEING VOLUME XXX.

27 Years Under the Same Editor. Their aim has ever been to Advocate and defend a Primitive Bible Christianity in the Spirit of Christ.

WITH THE BOLDNESS OF PAUL. A Strong Baptist Paper should be Sustained Here. The Catholics recognizing the importance of this City, have this year commenced the publication of a weekly paper.

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

Now is the Time to Subscribe! Now is the Time for Every Friend of the Baptist to Work for It. We will not be active in fact at every point of the cause for ourselves.

1000 A WEEK for five weeks to come. Notice our Premiums. To every one subscribing or re-subscribing for the Baptist during the five weeks we will send the most desirable of our books.

"BIBLE BAPTISM." RARE FEATURES FOR 1874! The Sacred Serial "The Destiny of Israel" will be continued through this volume. It is peculiarly rich in the interpretation of the Prophecies of Scripture.

OPEN COMMUNION. The question must be met, and can only be successfully met upon the ground occupied by this paper. We shall aim to publish a valuable practical Article Weekly, and a good Sermon from our best Preachers.

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THE BAPTIST, No. 361 Main Street, Memphis, Tenn. The spirit and power of the religion of Jesus Christ as illustrated in the sufferings and triumph of His followers.

PUBLICATIONS. ARTHUR'S Illustrated Home Magazine. Bright, cheerful, and progressive, the "Home" takes rank with the best periodicals of the day.

WINDOW CURTAINS. A new aerial story will be commenced in the January issue of the Home Magazine. "MY GIRLS AND I." A series of pleasant, readable and good, to be commenced in the January issue.

THE GREAT HOUSEHOLD MAGAZINE of America is a new and interesting publication, published by the same publishers as the Home Magazine.

THE ALDINE, An Illustrated Monthly Journal, especially adapted to be the Household Periodical of the World. A Representative and Complete of American Taste.

AGENTS WANTED for the UNDEVELOPED WEST, or Five Years in the Territories. By J. B. BEAVER, Editor of the "Territorial" (Commercial, Agricultural, and Manufacturing) Journal.

AGENTS WANTED for BIBLE BIOGRAPHY, or the Lives of the Great Men of the Bible. A series of biographies of the lives of the great men of the Bible.

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DRY GOODS, & CO. 1874. SPRING. 1874. THE LARGEST STOCK OF DRY GOODS IN THE SOUTH OR SOUTHWEST.

B. LOWENSTEIN & BROS. Most Complete Stock. Staple and Fancy Dry Goods. Ever Brought to this Market.

Black and Colored Gros Grain Silks. Black, Colored and Fancy Fabrics. BLACK IRON GRENADINES. Florentines and Epinglines.

IRISH LINENS WHITE GOODS. Embroideries, Real Laces and Ribbons. Being of Our Own Direct Importation. PRICES CONSIDERABLY LOWER.

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