

ERY,  
ton Factors,

CHANTS,  
Street, Memphis, Tenn.

tern Bazaar  
The annual bazaar of the  
Methodist Episcopal Church, South,  
will be held at the  
Methodist Episcopal Church, South,  
Memphis, Tenn., on  
Friday, October 24, 1874.



1307  
Receipt of price.  
The receipt of price for the  
goods sold at the bazaar  
will be given to the  
donors at the time they  
bring their goods to the  
bazaar.

tern Life Insurance Co.

MAIN STREET, MEMPHIS, TENN.

\$1,534,493.97. Annual Income.

\$1,000,000.

Leading Life Company of the South.

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THE BAPTIST.

J. R. GRAVES, Editor and Proprietor.  
J. R. GRAVES, Jr., City Carrier.

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A Column to be Studied.

1. All religious ordinances are acts of obedience.  
2. There can be no obedience where there is no law.  
3. There is no law where there is no authority.  
4. There is no authority that is not promulgated by law, and accompanied by faith.  
5. Every act of obedience is in the name of a good conscience toward God.  
From the above all can see that infant baptism is not a religious act, because it is not and can be no act of obedience, and as such is not and can be no law for it; and if so, the law could not be known by them; nor can infants receive a good conscience to be answered by baptism. Infant baptism then is not only destructive of the fundamental principle of Christianity—obedience—but it is actually a denial of the power of the sun sprinkled in baptism, to obey Christ's command to be immersed, and it is to show the utter ignorance and non-belief in the church. If these conditions that sprinkle infants could be regarded as ordinances—working righteousness in their hearts if they believe they were regenerated by it.

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THE BAPTIST.

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

Old Series—Vol. XXXI.

MEMPHIS, TENN., SATURDAY, OCTOBER 24, 1874.

New Series—Vol. VII., No. 50.

Nothing to Do.

"Nothing to do!" in this world of care, Where weeds spring up with fairest flowers, Where smiles have only a brief play, Where hearts are breaking every day!  
"Nothing to do!" thou Christian soul, Wrapping thee round in thy selfish stole; Of with the garments of sloth and sin, Christ thy Lord hath a kingdom to win.  
"Nothing to do!" There are prayers to lay On the altar of increase, day by day; There are foes to meet within and without; There is error to conquer, strong and stout.  
"Nothing to do!" There are minds to teach The simplest form of Christ's speech; There are hearts to lure with loving wife, From the grimest haunts of Sin's defile.  
"Nothing to do!" There are lambs to feed, The precious hops of the church's need; Strength to be borne to the weak and faint, Vigils to keep with the doubting saint.  
"Nothing to do!" and thy Savior said, "Follow thou me in the path I tread." Lord, lead thy help the journey through, Lead, faint, we cry, "So much to do!"

Tennessee Department.

Revival News.  
ED. BAPTIST.—On Saturday before the second Sabbath in August, the writer commenced a meeting with Enos Church, Lauderdale Co., Tenn., assisted by Eld. W. G. Stamfer, a faithful preacher of the gospel and zealous worker in the Master's cause. Elds. S. K. Melton and J. W. Carson were with us. These aged brethren are ripe for the Master's harvest. We had quite a pleasant meeting; 22 additions—18 by experience and baptism, 2 by letter, and 2 approved for baptism. At my last appointment I baptized six more. Over 40 have been added to the church this year. The Lord be praised.  
At Miller's Chapel, Dyer Co., Tenn., I commenced a meeting Saturday before the third Sabbath in August. Elds. B. Farmer, Ben. Davis and ——— Johns were with us. There were 21 conversions; 13 by experience and baptism. At my last appointment (third Sabbath in this month) I baptized 6 others. Thirty souls have been added to this church this year.  
At Chestnut Bluff, Crockett Co., Tenn., our meeting embraced the fourth Sabbath in August, commencing Saturday before, and lasted ten days. Eld. W. G. Stamfer was with us nine days. Elds. M. Whittle and W. S. Byas were with us one day and preached two excellent sermons. About 30 conversions; 25 accessions—23 by experience and baptism, and 2 by letter. We will speak of but one that united with the church at this place; the youngest daughter of Eld. E. H. Osborn.  
At Johnson's Grove, Crockett Co., Tenn., I commenced a meeting Saturday before the first Sabbath in September. On Monday, G. W. Griffin, D. D., of Brownsville, Tenn., came to my assistance, and preached three sermons with fine effect. If he was a stranger in Tennessee, I would try to say something of him as a preacher, but as he is not I will not. The Lord graciously blessed the meeting. About 60 souls were converted. Sixty-one were added to the church—54 by baptism, 3 approved and 4 by letter. To the Lord be all the glory.  
I would like to say more about the above meetings and several others I have been in this summer, but I fear I have already taken up more space than belongs to my report. S. K. TROSBER.  
Dyersburg, Tenn., September 24, 1874.

Many, not only in Tennessee, but in Arkansas, will be pleased to hear from Bro. Jno. Bateman and his field of labor, and we give it in full.—Ed. B.  
ED. BAPTIST.—Permit me to make a report of some meetings we have recently had with the churches I am serving. First, we had a protracted meeting appointed with the Alexandria Baptist Church, to commence Saturday before the third Lord's day in July. Bro. L. H. Milliken assisted in the meeting and preached with more than his usual ability to large and deeply interested congregations. We had several revivals and some four or five accessions to the church, but owing to the intensely warm weather, and great scarcity of water for both man and beast, we closed the meeting Tuesday night with evident manifestations of God's presence and blessing with us. The brethren of the church forthwith re-consecrated themselves to the building of their new house of worship, and at our last regular meeting we found a most commodious frame house, capable of seating three hundred persons, ready to be occupied on Sabbath. The house was filled, and many failed to get seats. We received four candidates for baptism whom we buried that afternoon with Christ. The Lord has graciously prospered this church, which was organized about two years ago with some nine or ten members, and now numbers about seventy. Do solemnly, we will resume our protracted meeting Saturday, before the third Sabbath in October, and would be very happy to have J. R. Graves with us. If you can possibly come let me hear from you; hundreds are anxious to hear you, and I have no doubt but more than a thousand would gladly greet your coming, and give you a most cordial hearing. We feel profoundly thankful to the blessed Savior for

his continued blessing; with his people at this place, and pray and hope for greater in the future. We commenced a meeting of days with the Ebenezer Baptist Church on the fourth Sabbath in July, Elds. Milliken and Bryant assisting. The Spirit's power and presence seemed to be with us at the very commencement of the services and continued to increase in brighter and more glorious manifestations during ten days and nights, resulting in what we may truly call a revival of religion. About fifty persons professed faith in Christ. The meeting closed on the eleventh day, when I baptized fifteen obedient souls, and others will follow soon. I do not think I have ever witnessed a deeper, a more powerful and more glorious work of grace than was enjoyed by this church and community. We closed the meeting, with thirty-two inquiring souls, to attend our meeting at Lafayette. The meeting at Lafayette had been appointed to commence Saturday before the fifth Sabbath in July. Having had the promise of Breth. Moore and Canada to assist in the meeting, we wrote to the brethren to commence and carry it on, and we would be with them just as soon as we could prudently close at Ebenezer. Bro. Milliken went on Tuesday, myself Wednesday. We found Breth. Moore and Canada laboring faithfully for the Master, and the good work commenced and progressing most delightfully. Several had professed faith in Christ; some eight had been baptized by Bro. Cooper, who had quite a revival in the neighborhood of Lafayette recently. We had truly a glorious meeting, resulting in the accession of some twenty-six or seven members to the little church, which was organized last July with nine members, and now numbers some thirty-five or six. We feel that "the Lord has done great things for us." I commenced preaching for the people of Lafayette last March in a school house, under rather gloomy circumstances. However, from the very beginning of our meetings I felt the Spirit's presence, and had faith to believe God's smile and blessing would accompany his divine truth, earnestly and faithfully preached to that people, and we now rejoice in the great blessing realized. We greatly need a house of worship, and have inaugurated the enterprise to commence forthwith. Bro. Johnson, one of the converts, has kindly given a lot, and as soon as the subscription will justify, the building will commence; and in this connection I would most earnestly appeal to the brethren generally to assist us in building a house for the Lord. JOHN BATEMAN.  
Moscow, Fayette Co., Tenn.

DEAR BRO. GRAVES.—I have just closed a series of meetings in my field of labor, the result of which I give you. For two years I have been preaching to the Newbern and McCullough's Chapel Churches. At Newbern a month ago, I preached two weeks. The Lord blessed his truth and the labors of his servants. At the close of the meeting, seven happy souls were added to the church by baptism. Bro. William Hill preached a week for us at McCullough's Chapel. His series was the best I have ever heard. The church was much revived, united and strengthened, but in consequence of the insurrection excitement the meeting was closed. Though we had no conversions, much good seed was sown, which, with the blessing of the Master, we trust will result in fruit to his glory.  
We have just closed a meeting of two weeks at the school house in my neighborhood, four miles west of Newbern. This we call the left arm of Newbern Church. The Lord has, indeed, done great things for this arm; quite as much as for the withered one healed by the Savior. I only preached at night here and taught during the day. A large number found Christ precious; others are seeking. Last Sabbath I baptized seventeen new-born babes into the fellowship of the church. Other little lambs are bleating round the fold who will be admitted as soon as my feeble health is recovered enough to administer to them the ordinance of baptism. My health is greatly impaired. Teaching ten months in the year and trying to cultivate a little farm, that I may supply a destination in this section, is more than enough for me. But God is blessing his word here. The painful trouble which we were experiencing when you were with us a year ago, is about healed. More than forty souls have been added to us since that time. Among these are quite a host of chosen ones. Hence we are strengthened and blessed of the Lord.  
Dear Bro. Graves, may I not ask you to help me in my meeting next year—you appointing the time? The people heard you gladly when you were with us. We need help. This is a good country and an important point. Please grant this if possible. God bless you, yours, our prayer, and all that love Jesus. Amen. A. J. HALL.  
Newbern, Tenn., October 1, 1874.

REMARKS.—We would be pleased, and unless it conflicts with Associations we must needs meet, we will, (D. V.)—Ed.  
Eld. E. B. MILLER reports to us (he should have done so to Bro. Lowrey, the Mississippi editor,) the result of a good meeting at Oak Grove, Miss.; nine accessions to the church. He speaks kindly of our visit and services. We should be pleased to visit there again.  
Bro. Lewis C. Tebeau, of Savannah, Ga., reports a revival in progress with the Antioch Church, in which fourteen had been (September last) been added.

Bro. J. W. Brewer reports thirteen accessions to the church at Wildersville, Carroll Co., Tenn. He thanks the little church will be able, ere long, through the liberality of Mr. P. E. Parker, to build a commodious house. Let the bond, if given, be an unconditional gift, to be used and disposed of as the church may see fit.  
S. T. Cobb adds a note to a business letter. "There have been seventy baptized in my county within six weeks."  
Bro. J. B. Canada informs us that he has closed a successful meeting at Macon, Tenn., which resulted in thirteen conversions—six have already been added—of the best material in the county.  
Bro. Flynn, of Olive Branch, was in our office last week, and informs us that a good meeting was in progress, and there had been about thirty hopeful conversions, and the interest was still unabated.  
Bro. G. W. Kemper reports six accessions at New Bethel Church, Middle Tennessee. Breth. Trenary and Lewis Lindsey assisted the pastor.  
Bro. A. Fitzgerald, of Rains Co., Texas, writes: "I am now holding a glorious meeting at this place; twenty-seven additions to date, and the interest increasing; several people among the number, one poor old woman about seventy years old, and who has been a Methodist for forty years. Every plant which my Heavenly Father hath not replanted shall be rooted up. General revivals over this country. Mr. Wesley's institution suffering greatly from every quarter."  
Eld. R. Day informs us that he received eight into the Clover Creek Church at his last meeting.  
Eld. C. M. Gordon, of Natchez, adds at the close of a business letter: "I have held two meetings recently with Bro. Buffin, at Union and Hopewell, both in Franklin Co. At the former church there were twenty-two accessions, and at the latter three. Our church has been weakened very much recently by emigrations to Texas and the North."  
Bro. Graves.—Within a few weeks I have immersed fifty persons. The good work is still going forward. My habit is to receive none who do not heartily subscribe to our doctrine and practice about the Lord's supper. C. C. CONNER.  
Ripley, Tenn., October 4, 1874.

GOOD NEWS FROM MISSISSIPPI.—Bro. Jobe Harral, in a private letter, gives us several items of good news from the place we visited in DeSoto county. We have only space for the incidents connected with the sermon on Monday night in Hernando. He says: "When you rose to commence your sermon, you remarked, if there were only two or three that would pray for the conversion of only one sinner while you were preaching, it would be done, for the Savior had promised it. As you shook your hand in parting, you remarked that you felt that good had been done. I said I thought so too. I can now give you some proof of the fact. Mr. Griffin, a Presbyterian minister, said, 'I endorse all Mr. Graves' sermons; it is pure gospel.' Maj. C., a lawyer, and brother of Gen. C., said to me, 'that sermon is all truth; but Mr. Graves was too short.' Said I, 'I told him it was summer, the nights short and warm, and you were a city people in H——, impatient of a sermon more than thirty minutes long.' 'Yes,' said he, 'but a sermon from Eld. Graves three hours long is not more than thirty minutes long from any other man.' Dr. W., the most intelligent man in the town, a model gentleman, about sixty years old, and never a professor of religion, said to me, 'I went to hear Mr. Graves that night, full of prejudices against him, but in thirty minutes they were all gone, and I thought I never heard the gospel before, although, as you know, I have always been a church-going man. He tore away the veil—the priest—the church, and showed me Christ; a Savior, willing and able to save me, any where, any time, then, that moment, and nothing met some between me and Christ; and oh! the power with which the gospel came to me! I believe I felt it. I was saved. I thought I should be compelled to rise and shout aloud. I returned to my office, fell upon my knees, and, with streaming eyes and happy and subdued heart, asked God to take Mr. Graves into his special keeping and preserve him through many years to preach the gospel to poor sinners like me. That man led me to Christ; and may the Lord bless him to all eternity.' I must close, by informing you that our Eva, for whom you made special prayer with us in our evening worship, has found Christ a Savior. Rejoice with us. And we do indeed rejoice over the case of our aged hearer in Hernando and your Eva. Oh, that God would bless our twofold ones, just as old enough to know sin and to love it. In the last few weeks three persons have found peace in believing on Christ, who have been preaching, and preaching what people call doctrinal sermons. This humble, and at the same time rejoices and encourages us. Would that this result could be witnessed during every sermon. Would it not be, if mistakes and members expected and prayed for it?"

Bro. Graves.—I give you the results of my protracted meetings with my churches. I held a meeting with the Big Springs Church (where the Dark River Association met) four additions by baptism, and one yet to be baptized. Next with the E. Bethel Church;

three miles from Shelbyville; thirteen additions by baptism, and one restored—nine young men who will tell on the rising generation and that church in coming time. I then held a meeting with my Smyrna church, in Marshall county, which was, in many respects, the greatest meeting I ever held alone since I have been in the ministry. I preached for eight days and nights. I gave down the last night in the stand, and was for seven days under the doctor. There were over forty penitents, and several times the whole congregation bowed for prayer. If I could have kept up, the meeting would have resulted with glorious effects for the church and neighborhood. There were six additions only. On Sabbath, numbers came to join. When I return, I have the promise of a list for Tus Bazaar; also at El-Bethel. Let Middle Tennessee have five thousand subscribers to Tus Bazaar; then we can communicate with each other for profit—we can know what is going on among the churches. I have Gardner's Missions of Truth. It is the very thing our churches need. Let our pastors sell it all over the land. I want to put it in every family I can. Would that our people could become a reading people. I thank Bro. Gardner for this book. As John A. Broadus says, let us "educate, educate our people." S. L. SARGENT.  
Mulberry, Tenn., 1874.

ED. BAPTIST.—Breth. R. Wallace, Officer, and A. J. Tant, have just closed a meeting of days at this place. We have been much revived. Eight were baptized. One aged lady, who had been all her life opposed to religion, had never witnessed the baptism of any one until the day she was baptized. There is a good work going on here. The Lord be blessed for his goodness. I. N. HAMAKER.  
Athens, Ala., September 10, 1874.

Academy Department of the Southwestern Baptist University, Jackson, Tenn.  
This department commenced its first session September 14th, 1874. Geo. W. Jarman, late of Union University, is Principal; Rev. Dr. E. L. Patten, late of West Tennessee College, Vice Principal; E. G. Musgrove, of Alabama, Tutor. The institution is now under the most favorable auspices, and although in its infancy, a bright future awaits it. Prof. Jarman, the Principal, is too well known throughout the Southwest as an educator to need a word of comment from me. He was for twenty odd years connected with Union University, which has its alumni scattered all over the Southwest States, who are living witnesses of his success as a teacher in by-gone days. Dr. E. L. Patten, late President of West Tennessee College, is an efficient man in all the relationships of scholarship attainments and successes as an educator. He is a polished, refined gentleman, with all the characteristics that make students admire and respect him. E. G. Musgrove, who has recently been chosen Tutor, is fast making character as a disciplinarian, and students under his immediate control are beginning to learn that good order, system and manly deportment must be preserved at all hazards and at any cost. Taking all things together, the institution, although in its infancy, bids fair to become the pride and boast of the denomination throughout the Southwest, and will accomplish a vast amount of good for all time to come. A. S. SATLA, Sec'y Board of Trustees.  
October 20, 1874.

East Tennessee Missions.  
The Little River Association is bounded by the Unaka mountains and the Little Tennessee, Holston, French Broad and Little Pigeon rivers. It covers about nine hundred square miles of territory, in which there are about thirty thousand inhabitants and three thousand Baptists. Marysville



Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES.

CONTRACTOR.—Bro. S. C. Buckingham, of Arkansas, kindly calls our attention to a *Episcopus penes* in our article of "Baptism a Settled Question."

We are obliged to thank our Bro. Craig, of Arkansas, for his generous response to our appeal—his is a double response.

Some very remarkable occurrences have brought the One in Grove camp-meeting to an "untimely" if not premature end.

The "Higher Life."

I clipped the above from the *Central Baptist*, which very clearly illustrates the "higher life" doctrine as developed in its practice.

TO MINISTERS, CHURCHES AND ASSOCIATIONS OF ARKANSAS. DEAR BROTHERS:—This is to inform you that I have assumed the work of Corresponding Secretary of the Ministerial Education Board of the Arkansas Baptist State Convention.

FOR OCTOBER WORKERS. We will send the paper from the first of October without a premium.

Prices of Hymns and Tune Book, No. 100.

NEW BAPTIST YEARLY. The new Yearly is published by the Board of Christian Education.

MIDDLE LIFE. A room man that oppresseth the poor is like a sweeping rain which leaveth no food.

Items. Eld. James Nelson, Secretary of the Board of Ministerial Education for Mississippi, Louisiana and Arkansas, met with us at Monticello, embracing the second Sunday in September, and remained five days.

At the close of this meeting Bro. Nelson came with me to Warren, preached Thursday night, and next morning we left for the Friendship Association, where we arrived Saturday morning.

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My attendance upon the late Southern Baptist Convention, at Jefferson, and my participation in the famous "excursion" which traversed the broad domain of Texas, afforded me an opportunity of learning a few facts about our brethren and about Baptist matters in the Lone Star State.

Houston, where he resides, is the second city in the State, and has 20,000 inhabitants, but our cause is weak there, as the church numbers 150 only.

One of the strongest, best and most eloquent preachers in Texas is Bro. B. H. Carroll, of Waco, a man exceedingly popular with his people.

Good old Bro. J. W. D. Greath won the kind regards of all visitors to the Convention. He deserves not only our regards but our love and veneration for his long, arduous and faithful labors in Texas, during a period of forty years.

Bro. GRAVES.—The following has been the result of my labors this summer in the Lord's vineyard: At Holy Springs Church, Bradley county, twenty-seven by baptism, in addition to the eleven baptized by Bro. Sneyer at the same place, making a total of thirty-eight by baptism and about twelve by letter and restoration.

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since that time have been preaching for them monthly, and, I believe, with some prospects of reviving the cause.

Long View, Ashley Co., Ark., Sept. 24, '74

Hamburg, Ark., Sept. 26, 1874.

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most eloquent preacher, and a man of fine ability every way. He is a good man, and his church is growing.

Bro. G. W. Baimes, of Salado, now more than sixty years of age, is one of the old pioneers of the State, and formerly editor of the *Texas Baptist*.

Bro. J. M. Lewis is pastor at Jefferson. He was called from New Orleans, to which place he moved from Mississippi. He has been in Texas a year only.

Bro. M. V. Smith, of Brenham, was also entirely educated in Texas. He is pastor at Anderson, and about thirty-five years old. He is a very good pastor, and as a preacher stands high, and is very popular, being strongly sympathetic in his temperament.

Bro. A. Weaver, pastor at Dallas, is an excellent preacher and a good business manager. He went to Dallas when the members in the church there were few; now he has a large church and a good house.

Bro. G. T. Wilburn is also one of the associate editors of the *Herald*. He resides at Plano, not far from Dallas, and is the pastor of three churches.

Bro. L. R. Scruggs, of Sherman, is doing a noble work, and has built up a good church there. The house of worship is a very neat structure, indeed, though small.

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dependence, is the President of Baylor University also, and a man of mark, thoroughly educated, and of uncommon abilities in every respect.

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The Baptist.

THE BAPTIST MEMPHIS, OCTOBER 24, 1874.

TERMS: \$2.50 per annum in advance. Sent Money by Post-Office Order, Registered Letter, Express, or Draft, as per order; otherwise, at the risk of the sender. If answer is desired by mail, send stamp or postal card.

Prospectus of Volume Eight.

With volume eight, next number, this paper enters upon its thirty-second year. Twenty-eight years ago we were called to edit it by the voice of the denomination. We can only say that we have done the best we could under the circumstances. The inexperience of youth had to be overcome, and then came other heavy duties and labors—enough for the mightiest mind and hand—that drew largely upon our time, so that this paper has never had our first thought and best effort. We have for all these years past desired to lay aside every weight and the agencies that hindered us, to devote ourselves wholly to the interests of this paper. Only last July were we able to do this. It is in the Master's pleasure, we shall, from this time forth, give our might and our mind, and the strength of our labors at home and abroad, to this our life's great mission—PREACHING THE GOSPEL AND TEACHING THE TRUTH PERTAINING TO THE KINGDOM OF GOD THROUGH THIS PAPER.

Our ambition now is to gain the largest possible congregation to address and impress weekly; and we do trust that every one who believes that we essentially teach "the faith once delivered to the saints" will assist us in gathering together a congregation of readers. We want to address at least...

ONE HUNDRED THOUSAND weekly. During the thirty-two years, this paper has been undeviatingly true to the best interests of the denomination, and it is readily admitted that no paper has exerted a more marked and powerful influence upon the Baptists of the Southwest—nor in the direction of *Isaiah*, but strictness and purity—end for this it has aroused opposition. We know not a Landmark Baptist in the world who is opposed to this paper. If it has been needed in the past years, it will be much more needed in the trying years before us, in which American Baptists will be tried as never before by foes within as well as by an increasingly powerful enemy without. Liberalism within and Ritualism without are the two mighty and increasing forces that threaten the very existence of a pure Christianity. In this conflict, Baptists (save the Master's presence) stand alone.

We wish to call attention to some of the SPECIAL FEATURES IN VOL. VIII. I. OUR PULPIT. We shall publish at least two sermons each month. Eld. Geo. A. Lofton, pastor of the First Church, of this city, has promised to furnish one monthly, and Eld. S. Landrum, D.D., of the Central Church, will furnish one each month, and we intend to secure others, of the very best.

II. HISTORICAL DEPARTMENT. The time has certainly come when Baptists at least should become acquainted with their own history, and they should make their world to know whence they came, for their history is universally misrepresented. We shall publish a valuable historical article every week for the year to come, among them the following *paid articles* from our ablest pens:

1. DISCUSSIONS—Who are the Primitive Baptists—the Missionary or Antimissionary? This will be conducted by Eld. R. S. Duncan and the editors of the *Baptist Witness*, Nashville, Tenn., and will commence with No. 1, Vol. VIII., and will forever settle this question. All should read the discussion.

2. The Origin of the Church of Rome. By N. M. Crawford, D. D. This doubles as the last article Bro. Crawford ever wrote, and will be read with special interest by all his friends.

3. The celebrated discussion between the scholars appointed by the Pope and Gavazzi and other Protestants on the question *Was Peter ever in Rome?* This discussion was held in the city of Rome in February, 1872. We have the full and authenticated report. This discussion alone is richly worth the price of the paper one year.

4. *Historical Facts against Presbyterian Fiction; or, the Sufferings of Baptists at the hands of Presbyterians.* By John Torvell. This is already prepared, and is written with great power, and is a valuable series.

III. HERMENEUTICAL DEPARTMENT. Each number will contain an explanation of some important or difficult passage of Scripture, for the better instruction of our ministers and members. This column will greatly delight those who love the study of the Scriptures.

IV. THE QUARTER. More attention than ever will be given to queries—not in adjudication between contestants, but those questions touching the right interpretation of Scripture, church polity, etc., matters that will equally interest all Baptists.

V. PAID SERIES. We have already had prepared and paid for the following series, which will appear in this volume:

1. *The Baptist Church the only True Church; or, the Great Apostasy.* By I. T. Tichenor, D.D., Ala. The well known ability of this writer will commend this title to all.

2. *The Baptist Mass—What Is It?* By an American Citizen. Few understand what the Mass is, and we have never seen the subject more thoroughly or graphically discussed.

and Arkansas, and we have secured a special and able correspondent in the North who will report denominational movements.

VIII. FAMILY DEPARTMENT. More special attention will be given this year than ever to the Family Department. There will be an interesting column for children, and useful information for the household and the kitchen.

IX. THE FARM AND ORCHARD. This column will be edited by "Rochelle," author of "The Buxter Family," assisted by practical men, who not only support and educate their families, but make money on the farm and find profits from their orchards. Not fine theories, but facts and every-day common sense information for men of common sense. We think this department will be interesting and valuable to our farmer readers.

X. THE PYRACANTH HEDGE. This column will be edited by "Rochelle," author of "The Buxter Family," assisted by practical men, who not only support and educate their families, but make money on the farm and find profits from their orchards. Not fine theories, but facts and every-day common sense information for men of common sense. We think this department will be interesting and valuable to our farmer readers.

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1876. If every friend will only work with us it can easily be done. It would only require a little more than a renewal and one new subscriber by each one on our list to-day. How easily the list at each post-office can be doubled. We are willing to pay for work. The following is our

PREMIUM LIST FOR VOL. VIII. 1. For \$3.50, The Baptist, with *Democrat's Monthly* and fine oil chromo, worth \$10 in New York, the "Old Oak Bucket." The price of the two papers alone is \$5.50.

2. For \$4.50, The Baptist, with *Arthur's Home Magazine* and a beautiful premium. This work is, in our estimation, the very best magazine for a family that we are acquainted with—it is unexceptionable in all respects. You may safely put it in the hands of your daughters.

3. The Body and Lung Brace, which all ministers should use (see description), is offered for fifteen new subscribers or \$15 cash. Read the testimonials.

4. For a club of five new subscribers, we will send any minister the paper one year gratis. No minister need pay a dollar for this paper, for there is no one who cannot get five new subscribers yearly.

5. We offer the splendid steel engraving, entitled "Bible Baptism," to every one who subscribes—not in a club—during the year 1874-5. Or, 6. We will send one copy of the Little Seraph as premium for each new subscriber. Any church can supply itself with Seraphs enough for its Sunday-school, by getting up a list of new subscribers.

Will not every Baptist work for the paper this year for the sake of the cause it advocates? Send to this office and procure a list of the dropped names at your office and renew them, and get new subscribers. It will be a hard year for the paper at best, and unless its friends work for it, it will suffer. J. R. GRAVES, Editor.

Ministers' Institute, West Tennessee—Course of Lectures. The following course has been arranged by the managers of the Institute, to commence on Thursday before the second Sabbath in November next, at 10 o'clock, in the Baptist Church at Milan, Tenn. All the ministers of West Tennessee are especially invited to attend, and ministers from other States will be cordially welcomed and entertained.

Thursday, 10 o'clock A. M.—The Authenticity of the Scriptures. S. Landrum, D. D. 2 o'clock P. M.—The Miracles. Geo. W. Griffin, D. D. 7 o'clock P. M.—The Text of the New Testament Scriptures. S. Baker, D. D., Russellville, Ky.

Friday, 7 o'clock A. M.—The Principles of Interpretation. C. K. Hendrickson. Saturday, 7 o'clock P. M.—The Ministry of the Spirit. Geo. A. Lofton, Memphis, Tenn. Monday, 7 o'clock P. M.—Regeneration. H. H. Tucker, D. D., Atlanta, Ga. S. LANDRUM, S. BAKER, J. R. GRAVES, Ex. Com.

Books to be Given Away. THE GREAT IRON WHEEL—50 copies of the Great Iron Wheel—\$1.50 each—1 copy for 3 new subscribers, or \$1.50 cash. These are the last that will be issued, as the plates were destroyed by fire. Northern friends may be assisted by sending us a list of names of those who would like to preserve a copy in their libraries. STRIP OF BAPTISM—50 copies of *Strip of Baptism*—\$1 each—1 copy for 2 new subscribers. Every minister should have this work in his library as an authority on the action of baptism. CAMPBELLISM EXAMINED—10 copies of "Campbellism Examined" by J. R. Jeter—\$1 each—1 copy for one new subscriber. BIBLE DOCTRINES OF THE MINDS LAW—1000 copies—75 cents each—1 copy for 2 new subscribers. These books will be sent by mail prepaid.

"What I Know About" Hedging. SO many have written us our personal experience with and opinion of the Pyracanth hedge plant, advertised in this paper, that we are constrained to give it, for we have not the time to write letters.

1. We know, by our own experience, that new fences have to be made and old ones repaired every year, at a heavy cost, no matter whether we feel able to do it or not. Like our taxes, the fences have to be attended to whether times are hard or easy. This is one thing we do know, and a bitter experience it has been to us.

2. We know another thing, viz, that our fence tax is by far the heaviest we have to pay; and 3. That this tax is growing heavier and heavier every year, while we are not becoming better able to meet it. Our fence timber is growing scarcer each year, and labor more difficult to secure, and our neighbor's cattle more inclined to break in.

4. We know that we must soon be compelled to hedge with some proper plant—not the Orange Orange—or give up the plantation, unless the State passes the no-fence law, which will prove an additional oppression to the country.

Gen. Browne, of Clark county, Ga., calculates, in the *Southern Farmer*, that there are 50,000 miles of fence in that State alone, which cost 40 cents per panel of 8 feet. This would amount to thirty million dollars. If half the counties in the United States were fenced at an equal cost, on the average, which we presume they are, it would amount to six times our national debt, or say, in round numbers, about fifteen thousand millions of dollars.

5. We know, from six years' trial of the Pyracanth, that all the habits that can be desired in a hedge plant fully meet in this. It is a native dwarf, growing only about seven or eight feet. It thickens at the base until a fishing pole can scarce be thrust through it. It does not exhaust the land for yards on either side. Its roots strike deep, so that, like the clover, it draws its nourishment from the subsoil and air, and will grow on the poorest land without manure. It needs but little trimming, and these, if cut into slips of eight or ten inches long, and planted deep, will strike root. It is an evergreen, and remarkably beautiful in flower and in seed, and the price just suits the times, costing but a fraction over one cent per foot, and set eighteen or twenty inches apart, will make a good fence in three years, if cultivated like a corn row, with a plow.

6. We know that any farm, once fenced with the Pyracanth, can besold for one-third more than fenced with rails; so that it is the very best investment that a farmer can possibly make. It is a better fence than the best stone wall that can be made. It is perennial, growing better each year, while a rail fence perishes in eight years—at best. We advise all to write to George Johnson, Magnolia, Miss., for a circular, giving full information and directions for planting, cultivating, etc. J. R. GRAVES, Memphis, Tenn., October 16, 1874.

Revival in the Central Baptist Church of Memphis. A series of meetings was commenced in this church on the 27th of September, and continued for two weeks. The meetings were held daily at 10 A. M. and 7 P. M. From the beginning revival power was manifested. The church entered earnestly into the work, and many were awakened to deep concern for their salvation. An aged lady, who had not attended church for ten years, was one of the converts, and baptized at the age of sixty-five. The youngest received is one of our Sunday-school scholars, nine years old. Twenty-six have been baptized; two received, but not yet baptized, two received by letter. Total to this date, thirty.

Some members whose feet were almost gone over to the enemy's side have been reclaimed. In the earlier part of the meeting, my son, W. W. Landrum, did most of the preaching. Rev. G. A. Lofton assisted and preached several times. Rev. W. H. Barkdale and Bro. Talbert preached once each. The pastor and church would thus gratefully acknowledge the services of the ministers named, and also of any brethren not named. The revival was greatly desired, and the church is very grateful to her Head, the Lord Jesus Christ.

On the 12th of November next, Rev. A. P. Graves, of Mississippi, is to commence a protracted union meeting with the Baptist churches of this city. We hope brethren in the country and neighboring towns will attend, at least some of these meetings. Thus the influence may be extended and greater results achieved. S. LANDRUM, Memphis, Tenn., October 20, 1874.

\$205.00. On the 15th and 16th instant alone we mailed our beautiful gift "Bible Baptism" to the amount of \$205, if they had been bought at retail, and this independent of the postage. Some have intimated that our premiums don't cost us anything; but it is a heavy cost, and one that we cannot bear much longer. We do want to see this magnificent engraving hung up in every Baptist family, to both designate and adorn it. Those who have received it are delighted with it. It can be made a Sunday-school in the family. Every child can be easily influenced to commit to memory one verse each week, and this in the course of the year the fifty-two verses pertaining to Christian baptism will be impressed upon their memories forever. Who can estimate the influence of such a picture upon a family!

Every subscriber to this paper can secure the gift if he desires it. We offer it to all who will renew their subscriptions before the first day of December next.

George Johnson, agent of "Pomona Nurseries," has delivered them, boxed in sawdust, on the railroad, at \$16 per 1000. He has all No. 1, well rooted, and all grow.

Editorial Items. BRO. GRAVES.—Will you permit me to ask you, in all brotherly kindness, did you not know that the disorderly manifestations at the Ocean camp—around, in which Bro. A. P. Graves and our excellent Bro. Esie were engaged—were denied by their friends? I know you copied from the *Central Baptist*, still, to report in little worse than to originate a slander.

REMARKS.—We are not unaware of the fact that to aid in circulating a false report is no better than originating it; but we are not going to charge one with such a heinous crime without our own knowledge whereof we affirm. Vindex, if a Christian man, has permitted his admiration of men's persons to blind him to a proper sense of propriety. We did not concoct the report of the miraculous manifestations at the holiness meeting, neither did Bro. Luther, of the *Central Baptist*. We will submit here, for the benefit of Vindex and the especial friends of Mr. Esie who do not take this paper, but the *Journal* or Bro. Earle's favorite paper in New England, the testimony of an eye witness of the shocking scenes, the editor of the *Journal* and *Messenger*, Cincinnati, Ohio. Read it to them, Bro. Vindex; but, *cai biao*, they will not believe the eye witness himself.

The sad dissensions and sudden closing of meetings came on this way: For a season we were, and secured, humility, brotherly love and oneness of mind, and we rested upon and dwelt richly in them. But the "attainment of the fullness of the blessing" was too much for some. Of these, certain ones declared they had seen visions, and angels—hosts of them. Some had seen the devil. Others had "received a full baptism of the Spirit." If the same Spirit, there were "diversities of operations," for some of these had received commands, to the obedience of which they were immediately and powerfully moved. Others had "received power" through the Spirit. A few had received power to heal the sick, one woman testifying to being cured of a disease from which she had suffered many years.

Two daughters of Dr. Ward, one of the prominent managers, and superintendent of the grounds, residing here during the summer, claimed they had received power to impart the Holy Ghost by laying on of hands. Their intelligence, which is above the average, only made their pretensions and claims the more astounding. One of the leaders of the movement. One of them ascended the stand and asked each minister as she approached whether he would receive the gift of the Spirit. All, we believe, declined, one Methodist brother of strong voice and positive decision answering, "No, I don't want anything to do with it." He turned toward the audience, and, hearing the front of the platform, twice slowly waved her outstretched hands over the congregation, and resumed her seat. The other daughter of Dr. Ward warned them on Sunday against relapsing the Holy Ghost, saying, "Oh, receive this baptism." A man who professed to have received the same power went upon the platform and laid his hands on Rev. Mr. Lee's head while he was preaching. —*Editor Journal and Messenger, Ohio.*

As a public journalist, we shall endeavor to faithfully perform our duties, whether we please Mr. Earle's friends or not. We shall give them nor Vindex no just grounds to find fault or blame; but we feel it our duty to protest against such blasphemies as were pronounced and practiced at this camp-meeting for "promoting perfect holiness" or sinless perfection. A high state of nervous excitement, mesmerically controlled, was palmed off upon the world as the special operations of the Holy Spirit, given in answer to their prayers! How long will the world bear such things and respect Christianity?

BRO. EDWARDS.—My little boy asked me the other day why the sky was blue. I did not know how to answer, "because God made it so." Does he really answer this question? I want to know.

Philosophy tells us that the ethereal blue color of the sky is due to minute particles of matter which float in the air. Were these particles removed the appearance of the sky would be dead black. It is a fact in optics that exceedingly fine portions of matter disperse or scatter the blue rays of light; coarser portions scatter red rays; still coarser portions scatter all the rays, making white light. The atmosphere is full of aqueous vapor, the particles of which diffuse white light in all directions. When the particles are enlarged, they become visible in the form of clouds. That the diffusion of light in our atmosphere, the blue coloring of the sky and the colors of the clouds are due to the presence of matter floating in the air, has been conclusively proven by Tyndall. On passing a beam of sunlight through a glass tube, the beam is rendered brilliantly visible by the reflected light from the dust particles floating in the air contained in the tube. But on removing the dust particles, which is done by filtering the air by cotton wool, or causing the air to pass over a flame, the beam of light is no longer visible in the tube.

LET IT BE DISTINCTLY UNDERSTOOD.—From an article of Bro. J. M. Pendleton in the *Western Recorder*, we extract the following statement, which we publish, and call the especial attention of our readers to it, because, in an article we wrote some time ago, we did not make the distinction, and were accused of misrepresentation, which we had no intention of doing. The Southern Baptist Publication Society should have a Benevolent Department, and were it in our power, we would lay the foundation of it with \$25,000. Some one will start it some day.

The Publication Society has two departments, a business and a benevolent department. The former pays all the expenses of the benevolent department directly from the purpose of the donor. I know of no other Society of which this can be said. The work of the benevolent department includes all that is done in the gratuitous distribution of books, tracts, Sunday-school literature, etc., among the destitute. This work might be increased almost indefinitely, were the pecuniary means placed in the Society's hands. How few adequately appreciate the power of the press!

Is order that the friends of the Southern Baptist Publication Society may see the manner that its business is conducted, we take the liberty to publish the following letter:

NEW MARKET, Ala., Oct. 17, 1874. S. C. ROGERS—Dear Sir and Brother: The five hundred copies of minutes of Liberty Association, together with manuscript copy, duly to hand, and have already enveloped, directed and mailed to the churches this date. Permit me to thank you for your promptness and for the very neat and beautiful manner they are printed and put up. I have acted as Clerk for many years, but have never had such as you sent me. They are decidedly the best I have ever seen. Will endeavor to influence all Associations to have their printing done by you. As for our, so long as I am Clerk, you may expect annually to do our work. Permit me again to thank you. So soon as our mission resumes his labor, I will send for a large bill of our denominational publications. With much respect, yours, in Christ, GEORGE D. NORRIS.

A DOCTOR OF DIVINITY writes to the *Practical Christian* that he once spoke from the pulpit with all possible urgency, to induce his flock to subscribe for a church paper, and designed the person to whom the names of subscribers might be given during the week. Only three or four responses came in to his appeal. The next Sabbath he announced his intention to visit every family and talk with them about the matter. "It was rough, cold weather in February; the roads were hard frozen, with snow in drifts, and bleak, piercing winds were blowing." But he kept his promise, and secured a hundred new subscribers. One old lady said to him, "When you speak only to us from the pulpit, we can do as we like, but when you come at us in our homes, there's no getting away from you."

Will not ministers try this way of getting up clubs for THE BAPTIST this fall and procure a Lung and Bow Brace? INDIAN LOOSENESS.—There are Baptist ministers—principally, if not only, in Indiana more southern than our own—who, in the observance of the Lord's supper, withhold the invitation which embodies the strict communion principles of Baptists. Their absence seems, in some quarters, to produce an effect of positive error. A writer in the *Christian Standard*, Hartford, Ct., complains that, in consequence of it, he is often compelled to commune with unbaptized persons—even with Unitarians. The looseness that comes in by the door of indirection cannot be more Christian than that which wears the front of open avowal, for it is less manly. The adherents of a system who cannot bring themselves to support of manliness are its worst betrayers.—*Index.*

How does this apply to our open pulpit communionists? Are not hundreds of our brethren compelled to commune with unbaptized ministers—ever Campbellites, not less infidel than the Unitarians? "The looseness that comes in by the door of indirection cannot be more Christian than that which wears the front of open avowal, for it is less manly. The adherents of a system who cannot bring themselves to support of manliness are its worst betrayers.—*Index.*"

Dr. Hooper, of North Carolina, thinks that if you exclude Pedobaptists from the communion table, then much more ought they to be excluded from interchange of pulpits. He is certainly right, and Bro. Jordan, of South Carolina, writes and indorses his position as correct. "Prof. Patton, in his recent prosecution of Prof. Swing, at Chicago, charged the latter with teaching that infant baptism is only a beautiful form. This he regarded as a rejection of the *Protestant confession of faith*, which recognizes a special sacramental grace in baptism." Indeed, added the Professor, "if Presbyterian minister should go and preach that baptism is only a beautiful form, the Baptist denomination would soon swallow us up, and there would be no more occasion to talk about close communion."

Infant baptism, therefore, is the pillar on which the Presbyterian denomination rests, and to observe it is merely as a beautiful form," as Mr. Beecher and Prof. Swing are content to do. Prof. Patton argues, as is to be expected so much to the Baptists that they will soon be left in undisputed possession of this old field of controversy, and Presbyterians, and all the other sects practicing infant baptism, will be utterly exterminated. Prof. Patton is a prophet, and beyond doubt, the signs of the times strongly favor his apprehensions.—*N. Y. Baptist Weekly.*

QUESTIONS.—1. If infants are, by their baptism, in the church, as Pedobaptists teach, are they not justly entitled to the Lord's supper? 2. If Pedobaptists withhold the communion from this portion of their church members, are they not, in the strictest and highest sense, close communionists? 1. They are, most assuredly. 2. They can not deny it in truth.

Services of Sermons on the Church. We delivered the following series of sermons in Ringgold, Ga., by special invitation of the church, on October 7th and 8th, two discourses each day:

1. THE CHURCH OF CHRIST AS REVEALED IN THE OLD TESTAMENT.—The Shadow of the Tree of Life.—The Family of God.

2. THE CHURCH OF CHRIST IN THE NEW TESTAMENT.—The Witness of Christ.

3. THE DIVINE MISSION OF THE CHURCH.—The History of the Church.—It has ever been immersed in profession of faith, ever been close in all its ordinances, and has ever been persecuted.—The Beliequered City.

Should other churches desire the delivery of these, or other and additional discourses, they can communicate with us, as we wish to be occupied every Saturday and Sabbath in the year. We must work outside the office to support our family.

The Little Seraph. This wonderful little song-book is getting an immense circulation. Another large edition just from the press. We can furnish it by the thousand. Let every Sunday-school supply itself with this new book at once. Keep our presses at work. Send all orders to W. D. Mayfield.

West Tennessee Baptist Convention. This body of Christians will meet with the church in Milan, on the Louisville and Memphis railroad, on Friday before the second Lord's day in November.

Books.—All the Little Seraphs due from us have been sent out, and nearly all the *Palmetto* and *Hymn and Tune Books*, and they would have been had they been issued.

BRO. M. E. ADKINS, the authorized agent of the Southern Baptist Publication Society for Mississippi, is authorized by us to receive money for new and old subscribers to this paper.

We call the attention of our readers to Bro. S. C. Buckingham's card of an "Arkansas Plantation for Rent" and farm hands needed by him for wages or to crop on shares.

ARIEL.—We shall, early in the new volume, commence a thorough review of "Ariel," by a standard scholar. Get your neighbor to take the paper five months for \$1.

CHEERS.—Bro. Leittor, of Verona, La., sends us another list name and the cash, and promises another list soon! Cheers! There is not a minister in Louisiana who could not do the same, if he only would try.

ELD. G. O. TUCKER, of Keachi, La., is authorized to act as agent for this paper in Louisiana. He is the appointed agent of the Home Mission Board for Louisiana. He is too favorably known to need any commendation from us.

ELD. L. W. COLLEMAN has been commissioned by the Southern Baptist Publication Society to collect stock due in Mississippi and Tennessee, and he is hereby authorized by us to receive new and old subscriptions to this paper. We wish him great success.

7-50.—Look at the top of your paper. If your figures are 7-50, your time is out with this number. Will you stop it? Read the prospectus, and decide if you will not enjoy the rich treat offered you for another year. We wait to hear from you. It will stop now until you write.

APPOINTMENTS FOR REV. W. W. KEEPE IN TEXAS.—Waco, Sabbath, November 1st, in the day; Groesbeck, Monday, 2d, at night; Corsicana, Tuesday, 3d, till Sabbath; Dallas, Sabbath, 8th; McKinney, Monday, 9th; Sherman, Sabbath, 15th; Bonham, Tuesday, 17th; Paris, Sabbath, 22d. Next anywhere. Write me at Houston, Texas. W. W. KEEPE.

VOLUNTEERS.—We want at least six active friends for three months at each postoffice to volunteer to take from us a list of dropped names and see if they cannot be induced to renew for this volume. It is a good work. It should be done. Lay brother or sister or deacon, as well as minister, can do it—a work of love. We will give the same premiums as for new subscribers to volunteer and the *recorder*.

REVIVAL.—We give up all space on the first page to the report of revivals, as we did last week. Not for years have we heard of such a general work of grace all over the Southwest. Now is the time for pastors to place this paper in the hands of the new converts, that they may be indoctrinated in Baptist principles and become strong Baptists.

NEW SUBSCRIBERS.—We expect that a goodly number of new subscribers will wish to commence with the first number of volume eight to get all the discussion and all the numbers containing the serials, and we will have printed a large number of extra copies. We shall begin all new subscribers for the month of November with No. 1, unless otherwise ordered.

GIFTS.—We have sent out our gift engraving to all promised up to September 1st. Those whose favors reached us since that date will receive theirs when the new stock arrives. We offer this beautiful gift only until the 1st of December to old subscribers renewing, but will continue to send it to all new ones for 1875. Let every old subscriber renew, if he is hard up, for three or six months—it will pay.

We call the attention of all Sabbath-schools and churches wishing to supply themselves, gratis, with the Hymn and Tune Book for the pews, and the Little Seraph and new libraries for their schools, to the card of Bro. Hughes in another column. He is a Sabbath-school man, has long been under surgical treatment in this city, and is now so far recovered as to be able to deliver illustrated lectures to churches and schools to assist them in supplying themselves with song-books and libraries. Address him at this place.

We are asked why the Home Mission Board of the Southern Baptist Convention is staggering under a heavy and almost hopeless debt? It is because the South is sending its money to the Northern Board more and more. Nearly \$10,000 was sent from the South to the Northern Board last year—more than enough to have paid the just debts of our Board. We do not mean the debt of the Sunday-School Board made at Maccles; contrary to the explicit directions of the Convention, which was to incur no debt.—For Memphis offered to publish it and take the receipts for payment; but it was given to a Methodist house, and made a debt of \$7000 in as many months!

WEAR NEXT.—We hardly know what next the enemies of this paper will urge to infatuate their friends not to support it. The forty we forecast that we were represented as having bought and are now raising with the proceeds of this paper, turn out to be one small one, and that not bought since the war, that helps to support us rather than we it. And so a dear brother and true friend in Mississippi writes us that the difficulty is that it is urged that we use a part of our receipts to supply the Hymn Books we owe on old orders, as though that was not due from the paper! Be it known that we were compelled to use that money to keep up when receipts, owing to panic and flood, would not do it. The books were not then published, but now they are, we may pay back, and it is due from the paper! But why all this? We are giving every subscriber his full number of papers for a volume, but they do not come so often. What would be said by these Christians—of course this looks like brotherly love and charity—if we should reduce the paper one-third, as the *Index of Herald* has done, or one-half, as the *Index of Herald* has done, and charged them full price? But nothing is said about these papers. Why? They say the old Baptist is about to fall! Be assured of this: no paper in the South is on a more firm foundation, though it feels the present hard times. Its friends should now aid and work for it.

THE editor of the *Mississippi Daily* declares to speak across the river to his brethren in Tennessee. He sends the number of Baptists in Mississippi as ninety thousand. If he is so estimate, you largely outnumbered of Mississippi, and some of you Tennessee get very angry for the hidden people of Mississippi, and move-over to your prosperous we need all the sympathy we can more. Our people are much more taxes, and in some parts of the cotton crop of this season is cut the drought that it will not be than pay the taxes. We have not fully handled by carpenter-land-owners, but "there's life land yet." As proof of that, we whisper softly that Mississippi writers to Tex. Baptist that we are going to keep them of Graves says: "The effect of the years is to secure ten thousand in Tennessee alone." Let them up her ten thousand and let us do not confront her with it! We desire to whisper to you that sippi stands own about four hundred of stock in the Southern Baptist Society, and are heading "Tenn.

Mississippi Daily. BY JOHN M. P. LOVE. All communications designed to be addressed to the Editor of THE BAPTIST MEMPHIS, should be sent to the office of the paper, and the sender will be responsible for all that is received.

Editorial Paragraphs. THE BOARD OF TRUSTEES of Mississippi have elected Stewart Chancellor, vice J. D. D., L.L.D., resigned. The Chancellor is worthy of the esteem of all the people, and is fortunate in having such a head. He graduated at West Hill, G. W. Smith, R. H. Anderson, and Pope. From the filled the Chair of Mathematics and University, except three which time he aided in rebuilding of Nashville. His mind is fresh in the minds of the Confederate and in the ranks of Lieutenant General, in the Cumberland Presbyterian, and has a fine reputation as an honorable Christian gentleman, guided educator.

ELD. T. B. WATFIELD has taken the care of the Baptist Church, N. C., and has accepted of the call to the Religious Herald, Norfolk, Virginia, says that Curry preached three admirable sermons. Besides a Sunday-school he preached once for the Baptist and Methodist churches, and once for the if the Baptists and Methodists are not Christians, as this quote we hope Dr. Curry's sermons means of bringing them to Christ.

OUR MISSIONARY TO AFRICA.—David having been appointed to Africa by the Board of Foreign Missions of the Southern Baptist Convention, he sailed early in November. He is a Mississippian; was born and Meridian, where his widowed resides. He received his literary education in Cruser Theological Seminary, and has been accepted by the missionary to Africa, he has been visiting churches and several of the Southern States, with great encouragement. We hope he will be able to do much good in his new field.

REMEMBRANCE.—We have heard of such a general work of grace all over the Southwest. Now is the time for pastors to place this paper in the hands of the new converts, that they may be indoctrinated in Baptist principles and become strong Baptists.

NEW SUBSCRIBERS.—We expect that a goodly number of new subscribers will wish to commence with the first number of volume eight to get all the discussion and all the numbers containing the serials, and we will have printed a large number of extra copies. We shall begin all new subscribers for the month of November with No. 1, unless otherwise ordered.

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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.

THE BOARD OF TRUSTEES of the University of Mississippi have elected General A. P. Stewart Chancellor, vice John N. Waddell, D.D., LL.D., resigned.

ELDER THOS. WATKINS has been called to the care of the Baptist Church in Charlotte, N. C., and has accepted the call.

THE REVEREND H. H. HARRIS, of the Norfolk Virginia, says that "Dr. J. L. M. Curry preached three admirable sermons in Suffolk. Besides a Sunday-school speech, he preached once for the Baptists, once for the Methodists and once for the Christians."

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ing up. We are not boasting, but we wish to stir you up a little, and would not have you boast of the advantages of your State, and then let Mississippi beat you.

Schools in Mississippi.

NOTWITHSTANDING the short crops, and the hard times, the schools in Mississippi are opening with better prospects than they did last fall.

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ance and others are expected daily. We suppose all the preparation for boarders will be fully occupied, and it will be necessary to enlarge the preparation considerably before the beginning of the next session.

Associational Meeting.

TIPPAH Association met with Beulah Church, Union county, on Friday before the fourth Lord's day in September.

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ner. The work of the Association has been quite successful during the last year. Two missionaries have been in the field since May until July and one thence to date.

Unconverted Sunday-School Teachers.

MUCH has been said for and against the employment of unconverted, unregenerate men to teach in our Sabbath schools.

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