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Stand ye in the ways, and see and nek for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.--Jermie

Old Series-Vel. XXXII.

MEMPHIS. TENN., SATURDAY, APRIL 17, 1875.

New Series Vol. VIII. No. 22

Our Contributors.

INFERENCE -PREFERENCE-CHARITY .- No. 2. would been niets. HV O. A.

YAVING looked at the evils of interence in Lour last, we propose now to examine the of Jesus-however disorderly he might other tial to the whole system of Christ. In all matters ecrors which grow out of

2. Preference, "It is hard to tell which of these two sins bonets the other. Inference very frequently follows, preference, as the thought follows the wish ; but again, where delusive thinking begots the wish, preference becomes the preference. I cannot conceive anything so non- many differ-equally as wise and good as yourscape-goat of inference, upon which to lay its essential as to be a mere matter of preference or self-it is the part of charity and wisdom, to crimes against the plain dogmatism of God's holy difference of opinion, when taught as a doctrine agree to disagree and to most each other upon the word When inference becomes too cowardly to or a duty, whether in what is taught or the mode common ground of preference." But I have adoptback up the dissensions and alienations which she has sprung into the ranks of God's people, then she escapes the odium thereof by resorting to of the churches of Jesus Christ. Substantial on inference, or chosen by preference. If I am the subteringe of preference. Of all the miserahie shifts to ease the conscience and preserve a worldly policy, it is a resort to the doctrine of a test of fidelity to the moral principles of the " preference" in order to maintain our "craft," "convenience" or "popularity." Inference is more devoted to "creed;" but preference sacrifices dionce may be perfect, both in form and fact to craft, convenience and popularity. But touch and must be, to evince our moral adherence t these and you stir up full many a Demetrius and Christ. So there is as little room for preference his multitude to cry out. "Great is Diana of the in the positive as in the moral of divine truth Labersians," and full many an "Alexander the and less, for positive truth is less liable to mis Coppersmith" to compromise and apologize away the gospel which a Paul or a Gains had preached. How admirable and dipromatio the speech of Alexander before the mob, infuriated under the incendiary appeals of Demetrias: "Ye men of Ephesus, what man is there that knoweth not and I will adopt your theory-not as a matter of how that the city of the Ephesians is a worshiper preference. "But you will not be convinced." of the great goldess Diana, and of the image One thing is certain: God's word savs what i which fell down from Jupiter. Sceing that these means, and means what it says, or elso it means things cannot be spoken against, yo ought to be quiet and do nothing rashly. For ye have brought thither these mon which are neither robbers of know the truth we shall know it, and that the churches, nor yet blasphemers of your goddess," truth will make us free. I have not sought to etc. Admirable policy on the one hand, and the found any theory, system, creed or doctrine upon intensest malignity and persecution on the other! inference; uor have I adopted anything as a mat-

much evil. Nothing is more common than to hear Christeach a wayfaring man; though he were a fool, tians speak of the great denominational and that immersion is baptism, or that the churches personal differences in Christianity as mere mat of Christ are independent and congregational in ters of preference, both in much that is moral government, or that the communion of the Lord's and vital, and in all that is positive and organic supper is restricted within the pale of such in the kingdom of Jesus Christ. This is simply churches, and then I will leap over all preferto admit that the declarations of the gospel are onces and adopt any theory of the truth. Nay doubtful, or equivocal, or impossible of a clear more; teach me that baptism has three modes of construction; or like the oracle of Delphi, sus- performance, or that there is a clear probability of ceptible of propile construction, or of any con- it, and I will throw open the door of communion struction that may suit the peculiar individuality to-morrow to the Christian of any name whatof different temperaments and classes, or the ever; for then there is no clear rule for the inpeculiar tastes and developments of different terpretation of even faith, repentance or any circles, periods and conditions or easts of mind. other moral truth of the Bible. God knows my Christianity, per se, has become, by inference, as heart, I desire to commune with every Christian much in conflict with itself, in the opinions of men, on earth, if there is no organic or moral barrier as it has over been in conflict with other systems to the Lord's table. But even then, probability

obedience. Obedience in positive institutions is divine government, and although obedience in the moral may be imperfect, yet in the positive ob-

But says another: "You may be wrong and others right in those matters about which Chris tians differ so much." Convince me I am wrong nothing. Where differences exist, somehody must be wrong. Jesus tells us that if we seek to trait, convenience and popularity! Paul wrote ter of preference, either for craft, convenience or to Timothy : "Alexander, the coppersmith, did me popularity. Convince me that the simple and primary interpretation of the Scriptures will not elso, however much we differ upon subordinate tice it from the convictions of my heart, both in cellent and pious Pedobaptists present who at

or non-essential points of doctrine or practice." faith and order. I hold nothing as a rule of faith I thank God if "Christ is preached," by whom- and practice to be a matter of preference, or of soever, or in whatsoever way, or for whatsoever a difference of opinion. In all matters of mero purpose he is preached. Nor would I raise a opinion and preference I do "agree to disagree," rersecuting hand or tongue against any proclaimer and in every case, such matters must be non-essenwise be in any subordinate matter of doctrine or essential, and in which I do agree, why then, so practice. I would not persecute Antichrist himself. far, I meet every man upon the common ground But for no reason should I indorse, or "agree in which he agrees with me; provided the truth, as to disagree" with any man or system in what I think, is not compromised in any other direction.

might be deemed non-essential and matters of But says another: "In matters about which so of obedience-especially in positive institutions. ed the rule to found no theory, creed or system Surely not in the ordinances and the government as binding on the conscience, which is grounded obedience in these is nothing short of literal honest I am more likely to strike at the plain truth of the gosnel than those who do, especially when I adopt the theory of interpretation by the primary and ordinary signification of language, whether literal or figurative, I believe myself to be honest and intelligent enough to understand the truth; and that the truth is neither equivocal nor of doubtfar matriction, where faith and practice, at least, are involved. In all matters of difference on these points, I believe I construction and perfectly easy of performance am right and others wrong. Therefore I shall, in the spirit of kindness and love, adhere to and practice what I believe.

"Well," says another, "you defer to nobody's ppinion, however wise, good or learned." I surerespect all honest opinion in every matter of difference. I may be wrong in my own opinion, but I do not believe I am. My faith is the ruling principle of my religious life, and by my faith I live and expect to die, so long as I can discover that inference nor preference are the foundation of it. I respect an honest Catholic. Universalist, or Rationalist, although I solemnly pity what I deem to be his errors, both moral and positive. But I shall not acknowledge that because he is honest, therefore he is right; nor will I "agree to disagree" with him, because he differs with me, nor upon the ground of his inferences, or my preferences. Such a course would extend ad infinitum to every theory, in both directions, from what I consider the true, however near to or remote from that which I most conscientiously believe.

Preference implies an obliteration of all ground of distinction between erceds and theories founded upon God's word. It is surprising to see some of our ablest and purest brothren-brothren whom we love and revere-taking the position that preference is the only ground of difference between us and other denominations more closely approaching the Baptist conception of the truth. Such I understand to be the theory of Brother A. B. Earle and Bro. A. P. Graves, and others, brothren whose piety and labors are known to the whole country. The latter brother I am personally acquainted with. A short period of labor arrayed against it. Not that these conflicting affords no ground for preference. We should be with him endeared that brother much to me, clements exist at all in the truth, but that they groping our way in the dark, and choosing hon. and afforded me much pleasure, and profit, exist in the perverse understandings and de- estly the road which seemed nearest in the line of spiritually and mentally. Upon one occasion sires of men, do dissensions and differences arise. duty. 1 may be wrong in what I hold as a rule during his stay in Memphis he stated his Bap-But says one: "So Christ and him crucified is of gospel interpretation, but there is one thing close communion, and also his reason for leaving preached we need not divide upon anything certain, I believe what I do believe, and I prac- the Methodist Church. There were many ex-

first seemed unassy, but whose anxieties were soon it so, even though they be all sons of haddalahm, whom made him, and saw him every day he lived, called dispelled, when Bro. Graves satusfied their fears for he says are sons of God and not beases? presching; I pray God to bless his noble work of their opinion. converting souls, but i do deplore his doctrine of had as well get up and preach to the four winds con- preserved it unto us

never guilty of the sin of inference, but alas! they are the heavens, and the earth, and the plants and herbs is taken and that at which the conclusion is lodged, pothing for duty or doctrine, so we can prefer nothing of the field, especially the last, when as yet they had nay, which, when made out, is at variance with at -nor can we tolerate it in others, so har as our loving no being, seeing that "the Lord had not caused it to least one important known fact given in God's own

REVIEW OF ARIEL!-No. 2.

BY DE SEISS OF "PROPHETIC TIMES." son born unto him, the son of Seth. "Ariel" says he

horest preference to all who should be of a different and designates mulattoes of more remote breed, and the Hebrew tongue, signifies one that is red." The opinion, provided they all met with him upon the neans utter incurables, we know nothing. We find same word is elsewhere used adjectively (ahiohm) "line of the blood." All right as to the "blood," but no such Hebrew word denotive or men, beasts, or any same six or eight times in the Hebrew Scrip-Bro Graves whole ecolesisation theory—baptism other class of living things. Perhaps the Chaldee tures, and every time in this sense of red, communion and all—amounted to a mere matter of word enalth is intended; but if so, it denotes nothing ready, sard—the color of Jacob's pottage preference, as to any difference between him and of the sort which "Ariel" describes, and we are made which Esau bought at so high a price, of the Pedobaptists. Several Pedobaptists, whom I also very sure that it is incapable of the use he assigns to neifer prescribed for Jewish saorifloo, of the love and respect, fook Bro Graves by the hand at the it, when it appears that Daniel employs it as descriptors which Zachariah beheld in his visions. And close of the sermen and fellowshiped, publicly and live of the ever blessed Son of God (vii. 13), where he shatever else may be embraced in the name of God aloud, the doctrines he had taught as to denomina- says, "I saw in the night visions, and, behold, our applied to our first parente, a red or earthy color is

coming a Baptist, simply excused her conscience upon guages, should serve him: his dominion is an ever-easily conceive, starting with such a color, how the bload and liberal position assumed by Bro Graves, lasting dominion." But if "Ariel and his followers bleaching influences on the one side and browning that one church was as essentially good as another. choose to consider the aliusion to be to a brute mu is fluences on the other, both running through thou-That was a matter of preference I do love Bro Graves' latto, they are welcome to the peaceful enjoyment of sands of years, might work out all the diversities of

church preference. Immersion, close communion and "incurable," "very sick;" but the Bible applies it start with, and, under the affects of their sad fall, and Baptist church government are not matters of pref (2 Sam xii 15) to "the child that Uriah's wife bare the disorders it brought with it in the whole constierence with me. They are to me clear, prescribed and unto David," which, we are inclined to believe, was tution of the earth and its surroundings, it is no more definitely declared positive institutions in the New of the same "seed" with our holy Redeemer. We remarkable that some branches of their posterity in Testament. To me, infant baptism, sprinkling or also know of anashi, or enolshi; but that is simply the certain localities should be characteristically dark pouring, open commutation, Episcopal, Presbyterian construct plural of enoish used for ceshim, the plural and black, than that some other branches in other or Papal church government are without any Scrip- of cesh; eesh, enobsh, aneshi are really not three, but climates and localities should be characteristically tural warrant whatever, and subversive of the glorious one and the same word, meaning the same thing fair and white. And when thousands of years of in-

cally tell them so in the spirit of my Master, however to translators, not to interpreters, sects, or "rings," is out of the question, and worse than madness for

and earnest preacting and practice of the truth, the rain upon the earth, and ahdahm was not (did not revelation respecting man's original color! exist) to cood (till or serve) the ground." So far from Now, if natural facts and laws are to be exist) to evod (till or serve) the ground." So far from Now, if natural facts and laws are to be dragged in proving Adam a negro slaveholder, this passage for a basis of Christian faith and discipline, there rise

Hebrew fathers in Ezra's time (Ezra x. 16), and the princes who condoled with Job (xxxii. 1, 5), and all it was so from the heginning. Whather we can conwhom the Psalmist sings of (viii. 4, 5) as the objects of it was so from the beginning. Whether we can con"Ariel" deny it? Can he explain it? Can he rid divine condescension, made but a little lower than still remains the possibility of their having leen deverging to absolute impossibility in which it involves veloped from one original parentage; and so long as his theory? In a word, does it not go far to prove such a possibility remains, there is no proof that net the white and the black man are of "one blood" was white, as distinguished from blacks and mulattoes; but Seth called him enohal, which Ariel says is the Bible word for mulatte! Nay God himself (Ezra xiv. 14, 16,18) pronounces "Noab, Daniel, and Job,"

Can "Ariel" account conclusively for the diversities of complexion, degree of hairiness, voice, taste, and uegroes outside, of Adam and Eve in the garden of Eden, either to tempt er serve them.

The Bible gives a name to the tempter. "Ariel" enohihim, whose purity and great acceptableness to sons of Isaac and Rebecca? Jacob, too, once tried says cesh denotes the negro. But the tempter is himself he at the same time attests. Are we then to an experiment among Laban's flocks under which nowhere called east. The Bible tells of but

bis apparently extreme position, by according the like Of the word anskey, which "Ariel" says is Hebrow, Josephus, who know a little Hebrow, says "Adam, in tional differences. A young lady present who was like the Son of cashah came with the clouds of heaven, inseparably included. What is the reason then, that converted, upon being approached soon after to join and there was given him dominion, and glory. not all the acknowledged descendants of Adam and the church, and who had some serious notions of he and a kingdom, that all people, nations, and lan Eve are of this precise complexion now? We can shades now to be found in the genus homo. At any There is a Hebrew word, ahna.h, which does mean rate the Bible gives us a red man and a red woman to liberty and personal religion of the children of God. Our translators did right in rendering them all alike. terval, experiences and vicissitudes (of which we and if I had to say anything to my Pedobaptist or Thus "too four Hebrew words" are effectually dis know comparatively nothing) are found lying between Catholic brethren on the subject, I should unequive- posed of, by a simple appeal, not to naturalists, not the primeval and present phenomena of our race, it great a fool or intolerant they might consider me. 1 but to the simple word of God, as he has given and any man to presume, to make sure of such a theory cerning my ecclesiastical views, as to imply even, to We pass to a few other points. Did Adam have behold. The theory itself is so radically revolution these who differ with me, that my theory was just a slaves-black slaves—the progenitors of the negroes zing to everything known and held respecting this matter of preference merely, and an honest difference of our day? "Ariel" says he had, that he did no world and the next (the gospel of Christ to Paganism of opinion. If I so felt, I should open the restriction work himself till after the fall; and that negroes the was less so), that nothing short of absointe depronof my communion table immediately, and I would head of soulless beasts, served him. The proof? Why, stration, equal to that which accompanied the first connect myself with every church in Memphis, if Gen. ii. 5 has in it the word and ii. 15, bas delivery of the gospel itself, would warrant its acoudah, and hence Adam had negro slaves to do his ceptance. Yet "Ariel" would have it accepted on a Preference will destroy us. In the true sense of work for him! Unfortunately for the argument, the mere inference, which has at least four thousand the term, God's word is dogmatic and means just what word does not mean having slaves, much less negroes years operation of known and unknown forces upon it says, and says just what it means. Baptists are In verses 4-6, Moses is narrating the generations of its subject between the point where the observation

points directly to himself as the tiller or servant, and up certain great outstanding facts against "Ariel's" sets forth the wonder that plants and herbs grew theory which he has not even attempted to explain. [1] AKE now the next word, crosh (rather enolish), when as yet there was no ahdahm to till the ground Beast mules are always barren, or so nearly so that L which, "Ariel" says, denotes the mulatto—the er plant them. And what v. 5 declares non existent the exceptions are extremely rare, and never continfirst cross between the blacks and whites—equally at that time, v. 15 declares existent in the Adam after uous. Mules between blacks and beasts are as lare soulless and a mere beast with the black man. If wards, yes, in the Adam before the fall, and not in as between whites and beasts. And where is there an what he says be true, then were Abraham and Lot of soulless negroes. As v. 5 says there was no Adam instance anywhere on record, or within human knowl. this class, for Abraham says to Lot (Gen. xiii. 8), "We to serve the ground when plants and herbs were first edge, in which there have been mules between blacks be enolshim" (the plural of enolsh); and the brethren put in the earth, so v. 15 says there was now (not a and beasts, anymore than between whites and beasts, of Joseph were mulattoes, for "he said to the ruler set of negroes but) an Adam to serve the ground by that lived and propagated? "Ariel" may know of of his house, Bring these enolishim home, and slay and such tilling and keeping. The word is "The Lord some "in Nashville," but we know nothing of the make ready, for these enchshim shall dine with me at God took (not negroes but) ha ahdahm and made him kind. Between whites and blacks the case is wholly noon '(Gen xliii, 16, 17, 18, 24, 33; xliv. 1, 3, 4; xlvi. 32, to abide in the garden of Eden; to ordah (till or serve) different. We do not say that such crosses are favor 34; xlvii. 2); and the two Hebrews who strove together it, and dress it." So that it was the ground and the able to fruitfulness or in anyway to be desired or en in Egypt (Ez ii. 13) were the same, and all the Irael garden that was to be served, not Adam; and the ser couraged. But un'ons between blacks and whitee. If ites in Egypt (Ex x. 7), and all the heads of Israel vant was ha ahdahm, not negro beasts. Yet, this is all we may credit "Ariel," have never been uncommon, in the wilderness whose names are given in Numbers 1. 5.10, 17; and the men whom Moses sent over to search out the promised land (Numbers xiv. 36, 37, 38). Then also Hannah prayed for a mulatto boy (1 Sam. 11) which was Samuel, and the men of Israel whom Absalom persuaded by his caresses were also mulattoes, for the Bible (2 Sam. xv. 6) calls them all embeds it calls the chief of the Hebrew fathers in Ezra's time (Ezra x. 16), and the discussion of the man racea? Can in the wilderness whose names are given in Numbers that Mr. "Ariel" has to offer in proof that Adam had and their offspring are not barren. He tells us that

himself he at the same time attests. Are we then to believe that all these were mulatto beasts, whom God never placed on cartb, never acknowledged as his creation, much less his children? "Ariel" will have greatly us so. On the contrary, he who God made the beast negro, and pronounced him

APRIL 17, 1875. "good-very good." If he was good, who made him Young, J. W. Mitchell, J. P. Bashau, W. D. Cooke, ing an endowed University. The preliminary work or white man, except once figuratively, where it is Payne, W. C. Grace, A. F. Dix, D. W. Paillips, W. P. said "Dan shall be a nachash by the way." It is a Jones. word which greatly resembles our word sacks. All From East Tennessee-J. B. F. Mays, N B Goforth, incorrect, a mere copy from Ptolemy's scribes in Peak, G C Connor and J. C. Pope. making the Septusgint, who knew no better, and that it really refers to the negro. If so, then we and it became a negro."-" The Lord sent flery negroes with the following result among them "-" Moses made a negro of brass, and Rev. T. T. Euton, of Chattanoogs, elected Presi urer should give bond. * rept such nonsense for God's word?

TO BE COSTINUED.

1 (E BAPTISTS -- FIRST ANNIVERSARY MEET ING OF THE STATE CONVENTION.

NGE ASSEMBLAGE OF DELEGATES-INTRODUCTORY SERMO: BY DR HEYDRICKSON-ORGANIZATION FOR THE WORK TO BE DONE -- ORDER OF BUSINESS ESTABLISHED -- IMPROVE-MENTS TO THE CONSTITUTION SUGGESTED.

Friday, April 9th, 1875 ITHE second annual session of the Tennessee Bap tist Convention commenced at the First Baptist Church in this city at 10 o'clock yesterday morning, R.v T. G. Jones, pastor of that church and first Vice and Secretary of the last Convention shall conduct President of the Convention, presiding in the absence | the business till new officers are elected. of the President, Rev. W. P. Bond. The first meeting was held at Murfreesboro April 10th and 11th, 1874, when the Convention was permanently organ ized by the adoption of a constitution. The attendance yesterday was ample for an interesting session. INTRODUCTORY EXERCISES.

By invitation of the chair, Kev. Dr. Samuel Baker of Mentucky, offered prayer, and Rev. Dr. C. R. Hendrickson, of West Tennessee, by request, proceeded to deliver the introductory termon, Rev. Dr. J. M L Burnet, the regular appointee, being absent.

church, as exemplified in the church of the Thessa isters; on nominations, and on posteffice addresses. lonians. He treated the subject in a very able man ner, the address breathing a broad, liberal and pro- sity and Colleges. crossive spirit. A church, to be a church in the best f-criptural sense, had to apply itself to missionary work with a zeal and perseverance; it had to be char itable, humane and philanthropic, to the end that the dressing the Convention. kingdom of God should be extended over the whole | 14 Elect the Executive Committee and standing earth. The Baptist churches of Tennessee were now committees for the year. by means of their new organization able to accomplish far more toward the education of ministers and the spread of the gospel than ever before. The ex |vention. ample of the Baptist denomination in Pennsylvania 17. Appoint delegates to the Southern Baptist Conwas cited; where a good University was maintained vention. and several first class academies, and where, in 1874 18. Call for reports of committees in the order of more than \$180,000 was raised for the support of their appointment. there and for missionary work by the Baptist churches | 19. Arrange for printing and distribution of min- torday. in the State, numbering undoubtedly ewer than uter and paying the Secretary those of Tennessee. The sermon was full of interest | 20 Miscellaneous business. and received very marked attention

____DELEGATES.

respectively, then enrolled their names as regular | W. A. Nolson, pastors of the First, Central and Edgeaccredited delegates:

J. C. McCauley, H. B. Bosken, L. B. Shelton, W. C. M. B. Pilcher, of Nashville. Haynes, J. H. Gardener, C. G. O'Conor, C. R. Hen- vention adjourned till 23 r. M. drickson, D. W. Hughes, E. A. Collier, A. S. Sale, J. W. Brewer, D. W. Dupree, J. P. McCauley, S. Landrum, W. H. Barksdale.

From Middle Tennessee-J. J. Martin, H. L. Bethel, J. A. Wynne, S. C. Ivins, J. L. Reading, W. A. Wadkins, J. W. Hunt, E. J. Bratten, Jon. Latta, L | ted the following: Lindssy, M. Green, C. W. Featherston, M. C. Jordan, "There has been no special demand for action on The name of Rev. J. M. Phillips was added to the W. Clemons, S. L. Sandford, E. Windes, J. M. Philithe part of your Executive Committee during the Committee on Preaching. lips, R. E. Betty, J. W. Edwards, A. Hager, P. S. Har-conventional year. At its first meeting, the Con-

bad? and how could be be Adam's tempter? Nay J. B. Smith, A. Sperry, A. J. McNabb, E. J. Estes, T. for this purpose was committed to a Locating more, if there was one beast negro there, there must G. Jones, W. A. Atchison, J. W. Thomas, W. H. mittee, and that committee performed its quiv and have been more, for it was a long time, "Ariel" says, Pohlman, Louis Demoville, Wm. Shelton, A. D. Phill reported to a called meeting of the Convention at from the creation of beasts to the fall of Adam. And lips, J. P. Dake, W. F. Bang, A. C. Bang, M. B. Trezevant in August last. if Adam had a plantation full of darkies at the time, Piloher, W. J. Thomse, J. L. Weakley, J. S. Trigg, J. how comes it that all of them were cursed alike for P. H. Lenoir, R. T. Davis, O. G. Tucker, W.m. Huff, this opportunity for making some suggestions to the the misdeed of one of the irresponsible herd? Bezats E. T. J. Fields, J. H. Thompson, E. U. Jones, W. H. Convention: are never depraved unless man depraves them. Wallace, S. S. Mallery, A. B. Shankland, J. B. Good. "1. We suggest that the minutes of the special They always move in the sphere and line of the win, A. J. McNair, H. Y Riddle, W. T. Cartwright, nature God gave them. Had Adam mistreated his A. J. Taylor, J. P. Coussens, D. S. Wright, W. G. In besat slaves that they thus turned on him contrary man, H. G. Scovel, H. J. Hite, Jesse French, W. P. preserved. to nature? If so the fall must have occurred earlier Marks, S. A. Davidson, W. A. Nelson, C. E. Burton, than the Bible states. The Bible calls the tempter J. T. Vaughn, T. H. Jones, T. J. Haile, H. W. Butnachash, but never once applies this word to a black | torff, T. E. Enloc, J. B. Patton F. G. Harris, G. W. G.

ELICTION OF OFFICERS.

put it on a pole, and if a negro had bitten any man, dent; Rev. Drs. J. R. Graves and S. Landrum, of when he beheld the negro of brass, he lived." Shall Memphis, Vice Presidents, and Rev. Joseph II. Borum, ments for the best possible use of the of Durhamy.lle, Secretary.

The President elect, on taking the chair, made, a for the endowment of our University at Jackson. few appropriate inaugural remarks, thanking the New York proposes to raise \$1,000,000 for the instidelegates for the compliment of electing him. The tutions at Hamilton and Rochester. New Jersey, new Secretary, on assuming the duties of his office, also made a few remarks fitting the occasion.

STANDING ORDER OF BURINESS. Dr. Landrum, Chairman of the Executive Board, presented the following, which was adopted as the standing order of business, subject to amendment at any annual meeting:

1. After the introductory sermon the President tion (colored) of Tennessee.

Enroll delegates. 3. Election of officers.

4. Appoint committees on preaching and finance. 5. Fix the hours of meeting and adjourning.

6 Invite brethren of our denomination to seats with us.

7. Call for report of the Executive Committee. 8. Receive correspondence.

9. Appoint committees on education; on religious destitution in the State; on ministerial education, Mossy Crock College, M. T. Sumner, Corresponding cn Sunday schools; on publications; on missions of Secretary of the Mission Board of the Southern Bap-Dr. Hendrickson's subject was the true idea of a the Southern Baptist Convention; on deceased min- tist Convention, to entertain the Convention with re-

10. Call for reports of the Trustees of our Univer-

11. Call for report of Treasurer.

12. Appoint correspondents to other bodies.

13. Afford missionary agents an opportunity for ad-

15. Elect the Treasurer of the Convention. 16. Fix time and place for holding the next Con-

COMMITTEES ON PREACHING AND FINANCE. On motion, the chair appointed as a Committee on The following from the three divisions of the St e | Presching Rev. T. G. Jones, D. D., W. G. Inman and | members of the Convention: From West Tennossee-J. H. Borum, J. R. Graves, mittee on Finance, J. W. Thomas, W. P. Jones and E. Wines.

AFTERNOON SESSION. opened with prayer and song.

REPORT OF EXECUTIVE COMMITTEE.

"Your committee, however, avail themselves of

meeting of the Convention be printed with the minutes of this session, it being important that they be

"2. We think your Executive is quite too large and its members too widely separated, and snagest that it consist of seven brethron in or near Neshville.

"3. As the great design of this Convention is to promote the cause of Christ, by affording greater facilities for concert and co operation among the Baptranslators render it screent. But "Ariel" says this is T. T. Eaton, J. B. Kimbrough; W. T. Russell, C. S. tists of Tennessee, we suggest that our constitution should be so changed as to include ministerial education, State missions, Sunday-schools and publica-The chair announced that the election of officers for tions, and that it should be made more definite as to must read, "Moses cast down his rod on the ground, the ensuing year was in order, and a ballot was taken terms of representation, duties of standing committees, duties of officers, and especially that the Treas-

"4. We suggest the importance of making arrange-

CENTENNIAL MOVEMENT

Illinois and Mississippi have acted."

The report was received and committees were appointed to consider its various suggestions.

CORRESPONDENTS

Motions prevailed to appoint correspondents to the State Conventions of Alabama, Georgia, Kentucky and Mississippi, and the General Missionary Associa-

RUNDAY-SCHOOLS.

At the suggestion of Rev. Dr. Baird, pastor of the First Cumberland Presbyterian Church, a motion was made and carried to appoint delegates to the National Sunday school Convention, which is to assemble at an early day in Baltimore.

Rev. W. A. Nelson, W. H. Pohlman, T. T. Eaton, A. Larkum and Wm. Shelton, were chosen to constitute that delegation.

CALLS FOR SPEECHES.

Invitations were extended to Rev. Mr. Goforth, of marks relative to the institutions they represented, and those gentle nen, with others, responded in very interesting short addresses.

Adjourned till 9 o'clock this morning.

Saturday, April 10, 1875,

In accordance with a resolution adopted upon the day previous, the Tennessee Baptist Convention met at 9 o'clock yesterday morning, and engaged for half an hour in religious exercises.

Special prayers were offered for the revival now in rogress in the First Baptist Church, and J. B. F. Mays, who led the services, pleaded carnestly for Caristian harmony, and asked that all pray for earnest scekers at his little church at Knoxville.

The Convention then resumed the business of yes-

L. B. Fish, missionary of the S. S. Publication So. ciety, and Mr. Capp, of Jonesboro, Georgia, were invited to seats in the Convention.

The following persons then enrolled themselves as

Turner Vaughn, W. C. Wagster, L. C. Butler, W. field Baptist Churches respectively; and, as the Com- D. Powel, D. B. Thomas, W. D. Prader, L. A. Truett,

The name of Mr. Gill was added to the correspond-Bailey, G. W. Johnston, J. P. Kincaid, A. J. Kin. After fixing the hours of meeting at 9 A. M., and 21 ents to the Alabama Convention, and J. P. and J. J. cold, J. B. Kenady, H. B. Foulk, J. P. Weaver, A. B. P. M., and of adjourning at 121 and 5 P. M., the Con- Kinkade and T. T. Eaton were added to the Kantucky list of correspondents.

J. B. F. Mays announced that the collection of the The Convention re-assembled at 21 r. M., and day previous, in aid of the [Home Mission Board, amounted to \$96, and said that if the amount was increased to \$100 the Convention would be entitled The chairman of the Executive Committee submit- to a delegate to the General Association. The amount was then increased to \$104.

ris, E. G. Dunn, W. H. Carver, H. R. Buchanan, J. vention confined itself to the one object of establish the Nashville Republican Banner had been sent gratuit-

Wington

ously for the use of the delegates, and copies of the to promote the musionary and Sunday-school work immediately, making an elequent and thrilling speech Baard of Education of the Nashville city schools.

A communication was received from Bishop H. N. uro of the Convention. McTyeire, President of the Board of Trustees of motion, the invitation was accepted.

An invitation to visit the Southern Methodist Pub-

The President read the following additions to the various committees.

Nominatioos-M. B. Pilcher and M. B. Howell. Destitution-II. R. Ruchanan and E. J. Ertes. Reutation-D. B. Thomas and H. Y. Riddle. Ministerial Elucation-W. O Bailey and C K

Sunday schools--C. S. Barrett and J. P. Kinkade Publications-J. J. Martin and G. D. Crosethwait Missione, Sonthern Baptist Convention-E. A. Collins and L. H. Bethel.

next rule of order, but as the report recommended present constitutional changes in regard to the number and duties of said committee, it was thought advisable to postpone action.

The Chair stated that the Treasurer, E L Jordan, was absent on account of ill health.

J. W. Thomas, of Nashville, was nominated for was elected by acclamation for the ensuing year.

The President, T. T. Eaton, was selected as delegate to the General Association, and J. B. F. Mays, W. D. Mayfield, William Shelton, S. Landrum, O. C. Pope, W. A. Nelson, A. D. Phillips, J. M. Phillips, M. B. Howell and J. W. Thomas were appointed dele tennial endowment was called for as the special or gates to the Southern Baptist Convention at Charles- der of the day. Dr. Wm. Shelton, from that comton, South Carolina.

Rev. W. A. Nelson stated that the General Associa tion of Middle Tennessee and North Alabama had, at a called meeting upon the day before, been merged nial Committee, whose duty it shall be to take im into the State Convention, and the minutes of that mediate steps towards organizing, directing and meeting were, upon being read, ordered to be trans superintending the collection of funds for endowment his future labors. cribed upon the journal of the State Convention, and of the Southwestern Baptist University, therefore, the Chair decided that such delegates were entitled to seats in the Convention. As the various committees wished to meet preparatory to making reports, to appoint a general agent for the collection of funds requested to remain.

W. A. Nelson invited the delegates to be present

evening at 5 o'clock, at its dedication.

committees retired for consultation.

A large number, however, remained at the prayer.

AFTERNOON SESSION.

and was opened by a fervent prayer by Rev. L. B. have the privilege of participating in the noble work.

The President read communications from Prof. S. requested to raise funds for the endowment of our and on motion both invitations were accepted

port was recommitted, with instructions to the com- first method, to be called the dollar roll, solicits ore sity reported as follows: Tennessee.

mittee on Divine Worship, making the appointments of the donors. The second method, the subscription that meeting. On the evening of the same day the of service to day. The report was received, the com according to our means, solicits the free will offerings Board met an organized by electing Hon. Dorsey B.

The Committee on Sunday-schools made a report, "That we enter upon and prosecute this noble en "A committee on Charter was appointed. An Exwhich was laid on the table.

article 3.d in the constitution be so changed as to al- God for his goodness to the Baptist people of the offered by the citizens of Jackson and for opening low each church a delegate for every five dollars con- United States, during the first century of American the academical department of the University. tributed instead of one, and this was so ordered by independence. the Convention. 43

tion, was, upon the suggestion of the committee, liver an address to the Convention on the subject of on the 14th of September. Prof. George W. Jarman,

Western Recorder, and a number of the report of the of the church, and giving it power to appoint com- in advocacy of the proposed enterprise. missioners, said commissioners to report at the pleas- Rev. Dr. Burrows was also called upon and respon-

The report further recommended that the Conven the Vanderbilt University, cordially inviting the dele- tion appoint a committee of five from each division of that America was indebted to the Baptists alone for gates to visit the grounds of the University, and on the State, all to act together as an Executive Board, the doctrine of religious liberty, as understood at the but each to have the disbursing of its own funds, each present day. Entire separation of Church and Stato

adopted, but a protracted discussion ensued upon the institutions, it forbade them to do so. Having prothird, which occupied the remainder of the session. The President then appounded that be had added whether they should not endow their own institu

S. I. Sandford, D. W. Hughes and A. B. Folk to the tions; whether they would not. Committee of Nominations, and the Convention ad benediction by W. P. Yestman.

It is thought that the tession will close Tuesday were adopted by a unanimous rising vote. evening

Monday, April 12 th, 1875.

The State Baptist Convention met again in the First Church, at 9 o'clock yesterday morning, Presi-

THE CONSTITUTION.

After devotional exercises, the Convention resumed consideration of the amendments to the constitution, lish a school for the colored people under the auspices

The only amendments adopted were these chang Treasurer, and no other nominations being made, he ling the time of the annual meeting of the Convention from Friday before the first Sabbath in April to Fri The Convention unanimously resolved to meet at day boore the fourth Sabbath in October, and that

On motion, the Coustitution thus amended was adopted as a whole.

THE CENTENNIAL MOVEMENT.

At II o'clock the report of the committee on Cenmittee, read the following:

"WHEREAS, we have already recommended that there be established in Tennessee a Central Centen-

" Resolved, That in prosecuting their work the Central Centennial Committee of Tennessee be instructed journed till 24 r M. the Convention adjourned, all the committees being and as many subordinate agents as may be found necessary to the full prosecution of the work.

"That there be held at central and important at the Edgefield Baptist Church, Sunday evening at 3 points, in all parts of the State Centennial meetings, o'clock, to witness the dedication of the auditorium. at which the general agent and others shall deliver N. G. Merry, pastor of the First Colored Baptist popular addresses on the progress of our denomina-Cnurch, asked the Convention to visit his church this tion, the value of education, the wants of our institutions of learning and other kindred subjects, so as Nearly all the delegates here began paying their to awake an enthusiastic interest among our people conventional fee to the Finance Committee, and the in reference to the great objects to which our labors are directed.

"That each of our district Associations appoint an Astheir aid the great objects had in view may find ac-The Convention met in adjourned session at 2:30, cess to each of our churches, and all our people may

"That the committees and agents of the State be Y. Caldwell and Rev. W. E. Ward, inviting the Con- institution of learning by the two methods suggested vention to visit the city schools and Ward's Seminary, by the Executive Committee of the American Baptist Educational Commission, first, according to our The Committee on Education reported, but the re- numbers and, secondly, according to our means. The Trustees of the Southwestern Baptist Univer mittee to find out the educational facilities of East dollar each from all the members of our churches "At the meeting of the Convention in Trezevant and congregations, and gives, in return, an engraved on the 12th of August last, a Board of Trusteess was Rev. W. A. Nelson presented the report of the Com certificate with appropriate memorial devices to eac's elected. The names will be found in the minutes of Lord has prospered them.

terprise in the spirit of self-consecration to the ser contive Committee of five Trustees was, appointed to The Committee on Constitution recommended that vice of Curist and in grateful acknowledgement to take all necessary steps for seouring the property

Dr. Shelton, when he had finished reading, stated ing in Jackson, August 25, 1874. They determined Also article 5, referring to the work of the Conven that the committee desired Rev. Dr. Winkier to de to open the scademical department of the University

ded very farcibly. He alluded to the historic persecutions of the Baptists in Virginia, and asserted to control affairs in the different exctions of the State, was distinctively an article of Baptist belief. It prelishing House, from the general agent A H. Redford, The first two amendments to the constitution were cluded the Baptists from asking State aid for their mised this, the speaker appealed to the Convention,

> Considerable enthusiasm was manifested by the journed until Monday morning at 9 o'clock, with the assemblage on the subject, and when the question was put, the resolution; offered by the committee

> > THE NASHVILLE INSTITUTE

Rev. Dr Phillips, President of the Nashville Insti tute for the education of colored people, addressed The election of the Executive Committee was the dent Eaton in the chair, and a full quorum of delegates Phillips' remarks received the closest attention. had been his fortune, he said, to be born near the spot famous as the birthplace of Roger Williams He of the Baptist denomination. He came when there was strong assurance of the elevation of the negro race to citizenship, and his mission was to educate the negro so as to fit him for his new functions and save him to the denomination, seeing that he must Jackson next year, on the Friday before the second changing the basis of representation to five dollars tions, if left to himself. He had experienced much inconvenience in the prosecution of his work, having had to turn to the North for aid, where he raised many thousand dollars. The white people, and especially the white Baptists of the South, had never spoken an unkind word or done an unkind thing to interfere with him. He had always been able to carry to the North good reports of his relations to the white people of the South. He said that the Institute had turned out an average of thirty colored ministers per annum for the past five years, and was now educating for the ministry about fifty. He asked some recognition from the Convention to aid him in

> A resolution was adopted extending sympathy and encouragment to Dr. Phillips, and the Convention ad

> > AUTERNOON SESSION.

The afternoon session was devoted usualy to the eception and disposal of reports of committees. Tim-Committees on Nominations, Publications, Deceased Ministers, Statistics of Ministers, Education, Destitution and Finance, and also the Board of Trustees of the Southwestern Baptist University, all submitted formal reports.

EXECUTIVE BOARD

The Committee on Nominations recommended the t the Executive Board of the Convention for the entumeeting immediately upon the adjournment of the Sociational Committee, for the purpose of co operating including a number of ladies.

"That each of our district Associations appoint an Associations appoint an Associational Committee, for the purpose of co operating it. W. Buttorf, W. P. Jones, W. G. Inman, W. A. Nelson, M. B. Pilcher, A. B. Shankland, Wm. Shelton, ing year be constituted of the following: T. G. Jones. W. D. Mayfield, Geo. A. Lofton, A. Hatchett, Jno. D llard, W. S. Taylor, W. H. Barkesdale, W. H. Pohlman, T. T. Eaton, G. C. Connor, W. W. Simpson, II. F. Rogers, D. M. Rucker, C. S. Barrett. Adopted.

NEXT ANNUAL BERMON. Rev. T. G. Jones was appointed, with Rev. T. T.

THE SOUTHWESTERN UNIVERSITY.

mittee being allowed to make necessary changes in of all our people according to their ability and as the Thomas, President, A. S. Sayle, Secretary, and Gen. Alex. W. Campbell, Treasurer.

"The Executive Committee held their first meet changed so as to make it the duty of the Convention the Centennial movement. That gentleman complied of Murfreesboro, was elected Principal, and E I. Patton, D. D. late President of West Tennessee Col lege, Vice P. incipal.

APRIL 17, 1875.

"Dr. Geo. W. Griffia, of Brownsville, was appointed to give such time to agency work, and especial'y in securing la legal form the subscriptions of the citizons of Jackson and vicinity, as his pastoral duties would permit. The committee also united with the J. E. GRAVES, works of the Board of the West Tennessee J. R. GRAVES, Jr., College in legal papers signed in duplicate, transfer ring the property of the West Tennessee College to the Board of Trustees of the Southwestern Baptist University,

On the 7th of November the committee appointed E A. Collins financial agent, in lieu of Dr. Griffin, who could not give necessary time to the work with out enroaching upon his pastoral duties in Browns ville. After a short and efficient serve, Bro. Collins resigned the agency, when Bro. D. W. Hughes, of Jackson, was appointed, was is now prosecuting the work with encouraging success.

"The figancial condition of the school is satisfac tory. Prof Jarman states to the Board, 'that under speech, we most heartily approved of every move- many old West Tennesseeans whether the West Tenthe efficient management of the finances by your ccc ment that indicated progress toward the one greatly nesses Convention should be dissolved next fall. "Let retary, A. S. Sayle, the salaries of the teachers have desired end, substantial, not merely formal, unification us hasten slowly and be sure there is a foundation to been promptly paid at the end of each month.'

pointed time, very encouragingly. It was found nec first of January last, the committee were foctunate in represented would demand a candid opinion. securing the services of Prof II C Ich, for the chair of mathematics. Prof. Jarman says, the Trustees Nashville, we return impressed with the conviction may well congratulate themselves for having secured that but little progress was made in the material unifiso able a teacher and scholar of such ripe attain cation of the State, and that the day when it can be ments as Prof irby.'

hundred and three students, from Alabama, Arkan- Middle Tonnessee came to the Convention at Union sas, Louisiana, Mississippi, Tennessee and Indian City and proposed, not to take us in, but that West Territory. To the credit of Jackson it must be said. Tennessee Baptists should permit them to unite the local patronage is remarkably good. Not one with us. student from the city, so far as we are able to ascertain, is attending a distant school.

"A sound and healthy discipline has been maintained. No irstance of insubordination has yet were even favorable to merging their General Assoarisen that the Faculty have not been able to correct. cintion into the State Convention, and adopting the a great deal of news, and costs but one cent.

who are preparing for the ministry.

highest expectations, and the future is hopeful. \$25 000 for college building, and \$100,000 for the all our readers in all the States will prize the articles of With the means already in hand, and a wise and endowment of a college proper, which East Ten- Bro. Lofton now passing through this paper. If you liberal policy vigorously executed, we shall command | nessee, we are free to say, ought to have, but can they | have not-read his first on Preference. a very extensive patronage and become the great ed. | not make it a college of the University and run it un. | ucational center of the Southwest, so far as our de- der its charter, and make its property part of its en found in another column. He is a resident of this nomination is concerned.

be held on the 3d of July next, when steps will be failure. taken for the organization of the University.

the year passed for the origin of an institution of tion to turn over the property of Union University | IF you have not you should save the names of the

AN ADDITIONAL DELEGATE.

Rev. J. R Graves, D. D., was added to the delegation to the Southern Baptist Convention

MIEUFLLAKEOUS.

The Convention was addressed by Ray.

the daily press for its reports of the proceedings of the convention and the officers of the various railroads for reduction of fare in transporting the delewith a few leading brothren, who are not unified.

It is well known that the masses of the denomination the paper question are more generally unified upon the paper question the solution and give it a liberal apport. Send 25 cents for a sample number. Latest fashion plates, patterns, etc.

Provisions was made for the publication of the minutes of the Convention for general distribution. Jones.

After a very harmonious and satisfactory session. Friday before the fourth Sabbath in October, 1876.

save money. Measure two inches below tip of hips involved in this question, in the presence of which before also. and around the body, and send measure in inches. Universities dwindle into insignficance as bubbles will sloo preach at Turkey Oresk on Tuesday at II with segress office. Address J. R. Craves.

Contributors: Elder GEO. W. GRIFFIN, Brownsville, Tentessee Elder J. M. WOOD, Barnasville, Georgia. Elder C. B. HENDBICKSON, Jackson, Tennessee, Elder J. T. EATON, East Tennessee. Elder J. M. PEILLIFS, Middle Tossessee. Elder W. G. INMAN, Na-hville, Tann.

Business Office: 301 Main Street, Memphis, Tenn CORTING. BEDU DOF EMBRUIR, in advance. Sond Money by Postoffico Order, lingistered Letter, Express, or Draft, at our risk; otherwise, at the sender's. If answer is desired by mall, send stamp or postal card.

THE TENNESSEE STATE CONVENTION.

casary to secure an additional teacher. Mr. E. G. the unity of our State interests and State leaders-Musgrove was appointed tutor in October. This ap we mean the brethren who represent interests and pointment terminated on the 25th December. On the localities, knowing that our readers and the body we dissolved or even resolved to do so.

Judging from what we saw, heard and learned at consummated is probably not so near as we noped, one "Up to this time, there have been enrolled one year ago, or even as it seemed when the brethren of

We will frankly give our reasons for our conclusions. I There was no expression from East Tennessee that led us to believe that East Tennessee Baptists this paper, and to send us news from their fields of "There are two young men attending the school Southwestern Baptist University as their one school dowment fund? Unless this is done the unification city, and one of the most skillful surgeons, since the "The annual meeting of the Board of Trustees will of East Tennessee with the rest of the State is a death of Dr. Stone, of New Orleans, in the South-

"The Lord has wonderfully opened the way during part of the Trustees and brethren of the middle sec | geon in ordinary and extraordinary cases.

3. The bond subscribers, or very many of the last your, as it will be universally denied that fiftyheaviest of them, we understand, decline to transfer four ministers renounced sprinkling and infant bap-

met in Nashville, could not, or did not unify and agree and then no mora on to transfer their Society and libraries, etc., to Jackson

s in the city and Edge and much less to sgree to start a new one.

by discreet brethren as the test of the sincerity of all that so many of our ministers, as well as members, During the singleg of a hymn the delegates joined unification professions. For it must be manifest to professedly intelligent and pious, are carried away in extending the right hand of fellowship, and devo- all that if the differences between the men represent with the blasphemy and gross infidelity of this book. tional exercises closed with prayer by Rev. W. P. ing the three sections are so great, either on de- If any one will read this review carefully, and nominational principle and policy, or in personal has a reasonable doubt left, and will propose it, we feeling, or all together, that they cannot agree will answer the doubt. Ariel's work appeals to the the Convention adjourned to meet at Jackson on upon the principles that shall characterize or the prejudices of the former masters of the raca. the men who shall conduct an organ for the State. how much less can they agree upon the principles and Dedication in South Carolina -Accepting the invi-Body and Lung Brack —There are twenty of the policy held and advocated by the men who shall teach tation of the church, we will, D. V., preach the first fifty left for poor men and ministers—the former at \$15 in the University, or hold commissions as missionaries sermon in the new house at Big Creek, South Caroand the latter at \$10 each. Don't fail to get one and under the Executive Board. Frinciples are evidently lina, no the first Sabbath in May—on the Saturday

Why can Kentucky unite upon one paper, the Recorder a private enterprise, Georgia upon the Index, a private outerprise, Virginia on the Herald, a private enterprise, and Mississippi and Louisiana npou Tax Barrist, a private enterprise, and Tennessee cannot units with her sister States upon Tux Barrier, when it is already taken by three-fourths of all who take any Baptist poner is Tennessee !

But waiving this question. If East Tennessee should refuse to merge her educational interests, she will not of course dissolve her General Association, the legal guardian of it, and this will end the dream of unifi

If Middle Tennessee declines to give up Union University, and those who subscribed bonds to its endowment refuse to transfer their subscriptions without litigation, unification exists only on paper and not in the hearts of the brotherhood. If Middle Tennessee can offer us little more than men and TILE Convention has held its second session. We management, very desirable when needed, with discor-A attended its sittings, and though we made no dances that are never, it will be a terious question with of the State. We were silent and observant of men build the new structure upon, before we pull down The Academical Department opened at the apland measures, that we might form the more unprejut the old one, glorious with so many memorica. We dired opinion as to the probable accomplishment of hope the skies will brighten before the meeting of the West Tennessee Convention.

P. S. The East Tenucaree Association has not yet

EDITORIAL BREVITIES.

WE give the rolls of the Old and Young Guards on e more for all to correct. If your name ought to be (n either, report to us.

THE Romish Mass, Serial, that was commenced last week, yields with other articles before the pressure of the report. It was written expressly for our paper, and a paid article. Read the first number if you have

WE want pastors and intelligent brethren all over the South; and the Southwest, especially to write for labor. Keep us posted up-a postal card will contain

APOLOGY -We surrender our editorial space this saving a preparatory school at Mossy Creek, but contra | week to the report of the State Convention, which "Thus fer the school has more than realized our wise they are pushing bravely ahead in raising will be of interest to all our Tennessee readers, but

> Surgeon.-The card of Dr. W. E Rogers can be west lie is our family physician, and we most cor-There was evidenced a growing reluctance on the dially recommend him to our readers needing a sur-

learning to be fostered by the Baptists of Tenheseee." to the Trustees of the Southwestern Baptist University. Protestant and Catholic ministers who joined us their bonds, unless they are compelled to do so by law. tism and joined us in 1875. Will all ministers pre-The two Literary Societies, whose representatives serve it? For this purpose we publish it once more,

HAPPY HOME, BY MRS. MAYFIELD.—As we predicted, Merry, colored, on the subject of a graging the colored portion of the Baptist denomination.

5 It was impossible to unify the representatives this periodical is improving steadily with each issued that met at Nashville upon any one paper, as the organ of the subject of the properties of the periodical is improving steadily with each issued to metter style and promptness in appearing. It is A resolution was adopted thanking the members of communication for the three divisions of the State.

It is the Baptist churches in the circumstance of communication for the three divisions of the State.

It is by far the handsomest monthly offered by any Southfield and the citizens generally for their hospitality, It is well known that the masses of the denomination of the ladies of the South, and we think

The question involved in the character of the organ ARIEL —Don't fail to read the review of this Infiof the united State, has from the first been regarded del in this and last week's issue. It is a sad thirg

TATE know that the times were never more stringent, than at this time. Memphis was considered one of and you will keep it there. the most important of the military poets in the South during the late war. Catholics and Protestants regard it as the most important center of religious influence in ATY DEAR Da. GRAVES:-I learn that a questhe Southwest from this point, and even the Spiritual- columns? ists have started an organ here. Is there a possible It is said in section 3, under Public Offences, "The and a new subscriber.

private brethren, we have conducted the paper through publicly purge itself? casy offers for hard times.

-without the gift; for \$1.25 with Bible Baptism.

2. For 75 cents wo will send it, post-paid, for three months, without, and for \$1.00 with Bible Baptism. 75 cents with Bible Bartism.

before he realizes from his wheat or fruit, or cotton | the spirit of the Scripture.

presented by ministers and active friends, bring us necessarily omitted. It was made small and cheap They have resolved to commence this pring, so as three or four thousand subscribe's, and right now is in price, and transparent in its arrangement, and to get into it by winter. The following is the course the time we want them, for the number of \$1.00 sub- composed of the most prominent facts in church life of sermons and lectures selected by them: scribers will triumphantly carry us over the five and order that it might have a wide circulation. This dry months, and MAKE OUR PRESENT IMPROVEMENT A desire, I am glad to say, has been gratified, and I which you are to speak-PERMANENT SUCCESS. Our hope is in the public and trust it will contribute something to the uniformity personal efforts that pastors will make to bring the of denominational usage and to the continued or 'Spiritism." For benefit of church. paper before their people, and we will make to all thodoxy of our churches. Baptist ministers this proposition, in addition to usual P. S -I think I ought, in justice to your paper, to

1. We will make a present of

who will send us the largest number of \$2.70 sub- ders than all the other papers combined, in the Converse." scribers, new or renswed, within three months, and South, in which he had advertised. Smith's Bible Dictionary, worth \$5, to the one that

conds the second largest list, and Cruden's Concordance for the third largest list.

Bible Baptism will be sent to each new subscriber. SUMMER SUIT OF BLACK.

We will send a nice suit of black to the minister price of the paper one year in any family." who sends us the largest list of \$1 10 subscribers before the 1st of June, and

A NICE BLACK COAT

to the one sending the second largest list of \$1.00 what is better, it is the most valuable." subscribers.

A NICE BLACE BEAVER OR SILK HAT

NICE SUMMER OF VALL BONKET AND DEELS PATTERN who will send us the largest list of twelve-menth year-every Baptist family should have one." subscribers, or a nice bonnet for the largest list of \$1 10 enbacribers, or a nice dress for the largest list of 100 subscribers. Let some sister in every able a premium as 'Bible Baptism.'" eburch engage in this laudable work. They will help the church and the cause. They will help themselves, It will be sent to any one sending one hew suband they will help the paper. The presents will be scribar, or for 50 cents cark.

EASY OFFERS FOR THE HARD TIMES AND sent on the 10th of June next-to somebody-why THE POPE'S ADVICE TO AMERICAN CATH. not to you? A Question to You.

How much would you be willing to advance on DROVIDENCE seems to have given, in our day, a W and money ac scarce, but we know also that it your paper to keep it up to its present size and ap-

ABOUT THE STAR BOOK.

the whole South, and they are doing all in their power to occupy it. The Methodists of Tennessee, Missis- as to the accuracy of a position taken in the "Star trine. — Encycacal of Pape Pius IX., in 1853. sppi, Alabama and Arkansas support a paper here Book" in a proposition touching the treatment of The Presbyterlana have one. The Catholics have re-public offences in church discipline. Since the same press in this great valley, to counteract the errors of cently started one, and last month the Episcopalians difficulty may have arisen in other minds, will you Romanism and Protestant Ritualism? Will not the have started a Witness to maintain their views in allow me to offer an explanation through your love of Jesus move you to assist your editor to keep

doubt that we ought to have a strong, sound, aggres- pastor and deacons should, by the best methods they sive, well supported paper here to antagonize the are capable of devising, labor to adjust the matter teachings of all these? There is no Baptist interest without bringing it into the church, or otherwise ITHE New York and Boston pastors, to supplement of more importance than a weekly Eaptist paper in making it public." Now it is asked would it be right | I their salaries, are delivering betures upon liter

confidence in the good will of the Southwestern Bap which can well, and may best be healed in a private month of March is free. tists, and their willingness to support this paper, even way. This is evident, since the very rext lines in at a sacrifice of some of the luxurier, or even common section 4, same page, says, "But if these efforts fail, ly regarded necessaries of life, such as coffee, tea, or if the case be already public and a reproach and sugar, tobacco, etc., if necessary. We have enlarged scandal to religion, then they should bring it to the 2. The Church of Christ in the New Testament it to its present beautiful form, that so delights the church and direct the course of discipline as seems eye and heart of all who have seen it. We have done | wisest." And section 8, on the next page (33), adds, 3 The Divise Masios of the Chesterso because we believe that its friends will find it easier "If the case be one of flagrant immorality, by which to support it in this form than in the half-sheet- the reputation of the body is compromised and the 4. The History of the Churchthough the weekly expense will be fully treble. Thus Christian name scandalized, the hand of fellowship placing the matter before our readers we make our should be withdrawn from the offender, notwith standing any confessions and promises of amendment."

1. For \$1.10 we will send the paper for five months The more common cases of what are usually called "publice offences" are public only within a narrow sphere, and are of a comparatively trivial character, except as they are allowed to linger and grow. They 3. For 50 cents two months, post-paid, without, or can usually be disposed of in a quiet way, without making them worse or more public by the publicity Now thousands of brethren could and would spare of church meetings. But no grave offence or scan 50 cents, 75 cents or \$1.00 to get the paper, and to dalous transgression should be compromised or covhelp sustain it, who could not well part with \$2.70 ered. Such seems to me the course of wiedom and

One dollar will carry a subscriber till he can sell a Allow me to aid that the "Star Book" was made bale of cotton, and 75 cents till he can sell wheat or small with much labor, that the most important would deliver a lecture or two to aid them in Now we are satisfied that these offers will, if only condensed form. Of course many explanations were would undertake the work. E. T. HISCOX

say that within a week Mr. Ward, publisher of the "Star Book," voluntarily said to me that his advertise A Body and Lung Brace, price \$15, to the minister ment of it in The Barrist bad brought him more or-E T. H.

OPINIONS OF "BIBLE BAPTISM!

"Of all the premiums or gifts that I have seen offered by editors North or South, this is the most beautiful, and therefore valuable. It is worth the in the village during the delivery of the course.

J. TOMBES. "It is beautiful indeed." Dr. M. L. HERRY. "It is the most beautiful picture in our parlor, and

"It is not only a work of art and beauty, but is most to the one sending the largest list of 75-cent sub- valuable for the studies of pastors and homes of scribers before the 1st of June. To any sister we Bible readers, containing as it does, every passage in article of the New York Weekly, we have ever regarded the Bible that alludes to Christian baptism. It is Dr. Hisoox as one of the soundest Baptists of the

MANY MINISTERS. "No paper bas yet offered so beautiful and so valu-

was never more important for a strong, sound Bappearance rather than to have it go back to its halftist paper to be kept up, and kept up in Memphis, sheet? Send that amount this week without fall,
and cold indifference have caused them to be forgot-

ten '-Letter from Pope Pius IX., in 1851.
"We urgently beseach of you to assist, with all good will and favor, those men who, animated with Catho-ic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals

What shall we say of the mission of the Baptist up this paper. Prove it by sending in your renewal

to keep from the church, hush up and adjust in pri ary subjects. To relieve the paper this year of the We have established, and through eight hard years vate, an offence which might be comething scandal expense of our family, we propose to deliver a course of toil and sacrifice, without calling upon the denom out, some gross vice which should not be condoned, of four or five sermons each week to such churches ination for one dollar, or without one dime's help from but publicly rebuked, and of which the church should as desire the course, and feel that they can but the the fearful viscisitudes of pestilence, floods and It is plain the above statement does not refer to ren without being a burden to them, but we cannot expense. We should be delighted to visit our breth droughts, to this present time. In proof of our any such cases, but to those more trivial effences Those wishing a visit will correspond with us The

SUBJECTS -ON THE CHUSCH

THE CHURCH OF CHRIST AS REVEALED IN THE OLD The Spadow of the True.

The Family of God

The Witness of Christ

It has ever immersed on profession of faith, ever been close in all its ordinances, and has ever been persecuted-The Beleaguered City

ON THE FIVE THREES

The three Births.

The three Resurrections. The three Baptisms. The three Judgments. The three Witnesses

The Seven Dispensations. The Seven Churches

things only might be stated, and those in the most building a house of worship whenever the little church

"We have selected the following subjects upon

1. Friday night before the fourth Sunday in April,

2. Saturday, Il o'clock, "The Church the Pillar of the Truth." Free.

Saturday night, "The Middle Life." Free.

4. Sunday, 11 o'clock, "The Mission of the Church" 5. Sunday night, "Mental Progression, or Spirit

By order of the Committee,

MEDORA RONGER, Secretary. It is hoped that the brethren from all the adjacent churches will come in and give this movement the "light of their countenances" at least. Free board

Dr. Hiscox, the author of the article in this issue, is the distinguished author of Hiscox's Church Directory and of the Star Book, hooks so justly popular in the South. We have ever objected to his views and treatment of general-which he denominates public -offences. A personal offence may be very public, richly worth the subscription price of the paper one North. Would that Bro. Patton were as sound on all ouestions as Bro. H. Read his article this week; it quite removes our former impressions of his Star Book positions.

Be Stitch or pin with two pins through the middle fold, and then cut the pages of the paper before yet volimence to read, and see how handy it is.

THE OLD GUARD.

APRIL 17, 1875.

Jos H Borum

fill ESE are the only names that have reported since L January by renewal or new subscriber, informing us of the time of their oulistment. We want to hear from all who remain. Some one of these noble brothren falls each week, and we wish to give them honorable mention: TENKRUSER.

R H Jones

E P Lucoado	30	A Montague	23
J C Sparkman	38	J C Prewitt	28
J W York (brevet)	25	E P Bashaw	28
A Freeman	26	Benj Harrison	25 28 28 27
J R Chappell	32	Robt Kimbrough	25
J J Martin	:37	Hugh Thomasson	20
S S Mallory	<u>:9</u>	A Montague	$\frac{26}{26}$
	M188108	IPF1.	
J J Sledge	25	Mrs E D Williams	26
W H Rogers	26	Elijah Deupree	28
A Taylor	25	J R Corbett	27
Do M W Philips			
	IRKAN	BAB	
R J Coleman	23	T J Craig	25

28

W II Halliburton (two papers)

W II Hambarton	(IMO babets)
	GEORGIA.	
J M Wood	25	Jerse Swain
M S Peden	25	Eli Hardin
A C Hoy	25	8 J Whatley
	TEXAS.	
J Shdge	25	J A Reavis
J T Heffen	28	Jas F Russell
	ALABAMA	
W W Quality	-9.5	I V Whitesides

Dentil-Roll of Old Guard for 1874. Eid. Bradley Kimbrough, Tenn. Geo. W. Young,

Dea. John Sanders, Dan'l Verser.

THE YOUNG GUARD

TITE publish the list with new recruits since the first of January, 1874. This is encouraging, and gregational minister, Rev J Cowan, who was for seven These are our enlisted workers, and on them, with the Church of England, was baptized recently at the Eld-lane help of the Old Guard, we rely for keeping this paper Baptist Chapel, Colchester, England.
In to its present size—sixteen pages. Will they not No. 4 Rev T W Jones, heretofore a minister of the respond with a new reader or recruit?

ROLL OF HONOR.

Terms of Enlistment into the Young Guard, \$5 00 and postage for two new subscribers, or one new and a renewal. Will you not enlist? This will be a Roll of Hozor in after years.

Carson, J M Alford, B M Williams, Mrs A J Dauglas, J Rogers, of Preston county, West Virginia.

C Sparkman, A Flowers, J J Blair, R T D Honche, R W No. 8. The Rev James Williams, a Methodist preacher rytown, Pa, July 2d. Smith, A Van Hoose, M Winn, Mrs UD Brooks, J H Jones, C Denton, J C Mynatt, J F White, C P Glover, J E S Aloxander, R Hull, G P Wells, Geo W Nowlin, R BBradford, J M Young, W C Grace, E K Hale, E H Jones, J W House, C Denton, J C Mynatt, J F White, C P Glover, J E S Aloxander, R Hull, G P Wells, Geo W Nowlin, R BBradford, J M Young, W C Grace, E K Hale, E H Jones, J W House, C Denton, J C Mynatt, J F White, C P Glover, J E S Hull, G P Wells, Geo W Nowlin, R BBradford, J M Young, W C Grace, E K Hale, E H Jones, J W House, C P Glover, J W Patton, a candidate for the ministry in the Presbyterian Church, Wilson county, Tenn, has united with the Baptist Church at Round Lick, and is now at the

J Kennedy, G L Dould, E Dupcee, R B Mims, J H Barkley, M E Abbey, R A Massey, D Wilson, J H Whitfield,
W A Stockton, A Ulmer, J T Pitts, J Witt, J H CarNo. 10. Bro L B White, becoming dissatisfied with the
Was recently baptized by A Fitzgerald into the fellowship Son, T J Walne, H L Finley, C D R Kirk, H Esstland Episcopal Church, has joined Enon Baptist Church, Essen of the Union B ptist Church, Raics county, Texas.

A Goss, J B Hamberlin, D I Purser, O F Breland, S W county, Va, and is now preaching with great acceptance, Kno. 42. Eld A Warren, Methodist pretober, was baptisted in the Ridge High Church, Shelby county, Tenn, A Goss, J B Hamberlin, D I Purser, O F Breland, S W county, Va. and is now preaching with great acceptance, Caldwell, M E Abbsy, E M Pender, L Ball, W L Goodhigh, "moving all hearts."

J F White, E L Carpenter, J B Wright, B W L Butt, A No. 11. Rev Paulus Harmegnies, a native of Belgium, J F White, E L Carpenter, J B Wright, B W L Butt, A J Brown, J N Meilton, J W Bozeman, Dr M L Henry, Mrs M J Hunter, C B Young, W M High, E D Miller, W J Holt, R E Whitten, C G Blount, C D R Kirk, W Pigford, M L Ball, E Lee, R Brown, S Bnifkin—61.

ABKANSAB—L F Dawson, W Y Duckwort', J F Griffin, J E Fitta, T M Oldham, J S Mitchell, W T Smith, J P wood Church, Brooklyn, was the son of a (Dutch) Related the clark of the church at Salem, N. J.

Who studied theology at Geneva, and has been laboring about four years as a Presbyterian minister among the French-speaking people of Newark, N J, was baptized, with his wife, at New Haven, Conn. February 22.

No. 41. Rev Paulus Harmegnies, a native of Belgium, No. 43. Rev Ernest Wesley about four years as a Presbyterian minister among the French-speaking people of Newark, N J, was baptized, with his wife, at New Haven, Conn. February 22.

No. 42. Rev Israel T Putn wood Church, Brooklyn, was the son of a (Dutch) Related the clark of the church at Salem, N. J.

No. 46. Rev Israel T Putn wood Church, Brooklyn, was the son of a (Dutch) Related the clark of the church at Salem, N. J.

JEFitts, TM Oldham, JS Mitchell, WT Smith, JP Hawkins, SG Abstratby, R Hood, JF Griffin, A M Russell, JW Ewin, WM Lin, WHP Limer, DW Holcombe TM Prowitt, JL Brooks, HL Cardell, FM Tucker, PS Desi, JM Ossey--22
Louisiana—WP Smith, M O Stribling, JC Jones, R Grambling, TJ Humble, Mrs E Blsckstone, H Winham, B W Brusen, A D Waldrop Jr, W C Moreland, R A Phelps, N Davis, WF Jenkins, HM Brusen, P Koonce, UW Jarrell, JW MoFarland, HF Viokers, H Bounett, W Jarrell, JW MoFarland, HF Viokers, H Bounett, W Jarrell, JW MoFarland, HF Viokers, H Bounett, W J March, C Sherrouse—21.

wood Church, Brooklyn, was the son of a (Dutch) Reformed minister.
No. 13. On the 1st of March, the Rev B D Miller, passon by the Rev Joseph Miller, a minister of the Methodist for of ine United Brethren Church, at Charlotte, Mich., as well as well as well as well as the Rev Mr Osborne.

No. 13. On the 1st of March, the Rev B D Miller, passon by the Rev Mr Osborne of the Methodist to of the United Brethren Church, at Charlotte, Mich., as well as well as well as the Rev Mr Osborne.

No. 46. Rev Joseph Miller, a minister of the Methodist Points and the Charlotte, Mich., as well as well as the Charlotte, Mich., as well as well as the Rev Mr Osborne.

No. 47. J C Bywater, Adventls', Maryville, Mo. 48. B D Miller, united Brethren, Charlotte, Mich., No. 48. B D Miller, united Brethren, Charlotte, Mich., No. 49. E Bayliss, Presbyterian, Chicago, 11t, Apr. 5. No. 50. A E Jefferson, Free Will Baptist. Bosion. Mass.

Martin, C Sherrouse—21.

TEXAS—L Norman, G M Taylor, G L Jennings, Wm Henry, M Lambright, G H Taylor, W S Turner, J II Peddy, T D Dupree, J Holden, B T Stephens, J H Hurdock, II Turner, J H Peddy, Y T Prewitt, J Harrell, J G Masterson, A H Barber—18.

Methods T H Duries G Delicare G L Jennings, Wm Henry, M Lambright, G H Taylor, W S Turner, J II Hurdock, II Turner, J H Peddy, Y T Prewitt, J Harrell, J G Masterson, A H Barber—18.

ORSOUND V H Caldwell—1.

Virgumin—J R Litter, W N McNiel—2.

Missouni—R A Finney, P Graham, W S Ellis, G W

Bharden, b R Perkins, P Marie, P M Olarke—7.

International experience and paperseq, and p

Stout-1. KANSAS -- T J Cook.

IOWA--M P Shank. CALIFORNIA-W G Buckner, S M Havreman, J N

NEW YORK-Eld S I Lee. P. 8 .- If any one has not been enrolled who is entitled, let bim notify u.

CONVERSION TO BAPTIST SENTIMENTS.

A TORE than a year ago we gave it as our opinion in IVI these columns that there was, on an average, one minister per week from the other denominations that renounced their errors and united with the Bap tists. This opinion was regarded as utterly ground—
less, and its author was no little abused for express
ing it. At the commencement of 1874 we commenced
didste for the ministry in the Cumberland Presbyterian noting those we chanced to see in our comparatively Church, was baptized last December into the fellowship of Cash Greek Church.

No 28 Rev J G Smaker, a liceatiate of the denomina-25 were published in these, nor do we think that all the tion of the United Brethren in Christ, united with the changes were published. We now publish the list Baptists, not leng since, at Colerain, Pa. entire, 54 in all for 1874; and if our exchanges have Presbyterian denomination, has joined the First Baptist published any we have not noted, will they add them Church at Atlanta. to it? It will be a nice article for the "Centennial No. 80. Ray Mr Gillert, for several years a minister Year Book." We doubt not more than 10,000 lay members from the various sects were baptized into Baptist churches last year. This, to the thoughtless, is amazingly strange, but to the thoughtless, it is amazingly strange, but to the thoughtless it is stranger that every regenerated person in those societies do not leave men and traditions and follow Christ and his word. These results should encourage | nounced Methodism at Kentnckytown, Texas, and was us to preach and write still more faithfully, that the number may each year increase who will acknowledge no king but Jesus.

haptized recently at Raynham, Canada. No. 2 Rev J T Beckley, of Boston, has baptized a Con-

we hope the number will be doubled this month years paster of St George's Chapel, London.

These are our enlisted workers and on these with the No 3. Rev G A Hayward, formerly a minister of the

No. 3. Rev G A Hayward, formerly a minister of the Church of England, was baptized recently at the Eld-lane Baptist Chapel, Colchester, England.

No. 4 Rev T W Jones, heretofore a minister of the Methodist Episcopal Church, was ordained to the work of the Methodist Episcopal Church, was ordained to the work of the Continuous of the Second Raptist Church, recently igned the Second Raptist Church, re-

No. 5. Rev Wm M Guilford, for fourteen years an Epis-

Ga, recently.
No. 6. Eld W Cochren, Cumberland Presbyterian min-TENNESSEE-R Wilson, J. J. Martin, J. M. Morris, J. W. Gardner, and subsequently ordained to the ministry.

Jones, W. P. Johnson, J. C. Prewitt, S. K. Tigrett, J. C. TreadNo. 7. Rev. D. H. Coyner, who for forty years has been a

well, J W York, T J Lane, Mary E Lane, A F Dix, W C Prestycerian minister, was recently baptized by Rev D W

with the Baptist Church at Round Lick, and is now at the Mississippi-J H Carrett, S W Sibley, R A Cobros, Seminary at Greenville, S C, prosecuting his studies for last quarter.

Masterson, A H Barber—18.

Aldram—M G Hudson, J II Purifoy, T PGivans, G Mynatt, CH Skelton, J M Chiam, H Gilmor, J N Bragg, E Anderson, W H Atkinson, W B Carter, T Stillman, E F Read, P Clay, A G Bainss—15.

Gescoll—A C Hoy, J H Maddon, N A Dodd, M B L Binion, J T Walton, B Bass, G W White, B Daniel, R Latimer, A G B Vandivers, J S Parker, J W Eskew—12.

No. 17. Rev J T Doyen, who went to Chiam in 1858, as an Episcopal missionary, in company with Bishop Boone, and is expected, as a thorough scholar parking Japanese, to make an effective Baptist Mollin, J W Graves, A B Pittman—6, South Carolina—Eld J A Strady, M Hoffman, A R Pittman—6, South Carolina—W Plunkett, N & Cooner, A T Latts, M Willis, J W Durham, W C Ludlam, J Eskew, Eld Jas D Jameson—8.

Figure A C B Vandel—1.

No. 10. Rev R Fuller, of Baltimore, recently papers.

I wo stillents proparing for the Episcopal ministry. They are now studying and preaching successfully at mission in 1858, as an Episcopal missionary, in company with Bishop Boone, and who, after some years, removed to Japan, was baptized last September, and is expected, as a thorough avail himself of this.

South Carolina—Eld J A Strady, M Hoffman, A R Pittman—6, South Carolina—Eld J A Strady, M Hoffman, A R Pittman—6, South Carolina—W Plunkett, N & Cooner, A T Latts, M Willis, J W Durham, W C Ludlam, J Eskew, Eld Jas Union, we believe, has held several meetings at West-ville, and twenty converts or more are reported. Among the number a Michelia ethoric has been baptized, and llocensed by the thurch to serve them as pastor.

Dorson—V H Caldwell—1.

KENIUCEY—J McMurry W B Tyler, J Overdell, W W
Durbam, Marthy Gaines, J B Moody, Eld M F Ham,—6.
ILLINGS—8 Nighsworger, J Joseph—2.
INDIANA—J frowex, Jan Mugg, W A Clark, O A
Hills.

No. 22. Ray A J Yeater, a minister of the Protestant Episcopal Church, was baptised recently at Bedais, Texas.
No. 23. T J Rosn, previously a Methodist preacher,
was baptized last April and ordained last Outober, at

Jackson, La.

No. 24. Pather Grassi, Vlcar of St. Maria Maggiore, has, after long conflict, this day left the Church of Kome and joined the Baptist Church.

No. 25. The Kalamssen Herald records conversion to Baptist views and the baptism at Kalamas to of the Rev William Reed, a minister of the Methodist Episcopal Church.

No. 26. The Loudon Baptist of late has reported several conversions of clergymen of the Established Church of England to our views, the latest being that of Rev Jas. Marryat, who was baptized in the "Downg Chapel, Clap-

tionalist preacher, was im nerced, April 6th, in San Francisco, and united with the First Baptist Church No. 82. A F. Ball, a Methodist minister, publicly re-

subsequently ordained to the work of presching the gospel. No. 83. At the Second Church, last Friday evening, Rev M H Pogson, Missouri, who has been for Jomes No. 1. Rev W H Marden, a Pedobaptist minister, was seven years a minister in the M E Church, related his

experience and applied for baptism and member hip.
No. 31. Rev I J Barnett, who was for twenty-one
years a Methodist minister, has recently joined the Bapt at Church, and though he is a physician of twenty

the ministry in the Baptist denomination at New Hope, Illinois, June 12th.

Contly joined the Second Baptist Church, Chicage.

No. 36 Dr Charles Cullis, formerly an Episcopalian, was baptized in Dorohester Bay, on Lord's day, June 28,

copal minister, joined the first Baptist Church in Atlanta, and he then baptized fifteen others as members of the Ga, recently. sumptives, Home, in Boston, Mars.
No. 37. Rev R C Catterall, 1ste of the Primitive Methodist Church, has been baptized at Mahanoy City, Pa, and

ordained as a Baptist minister, No. 38. The Rev Erastus Quick, late of the Methodist Church, was ordained pastor of the Baptlet Church, Tar-

No. 39. Roy J B Nunn, of Oaklor, Mich, united with the Baptist Church, reusuncing his Arminian and open

communion sentiments.
No. 40. Rev A W Hendrick, at Niles, Mich, Free Will Baptist, recanted and united with the Baptist Church the

No. 41. Rev C II Featherstone, for the last eight or ten

on the second Sabbatk in June last. No. 43. Rev Ernost Wesley, Methodist, baptized into Lee Avenue Church, Brooklyn, N. Y.
No. 44. Rev John Garr, Mothodist, baptized Into the

No. 45 Rev Israel T Putnam, Methodist, baptized into

March I.
No. 40. E E Bayliss, Presbyterian, Chicago, 1lt, Apr. 5.
No. 50. A E Jefferson, Free Will Baptist, Boston, Mass.
No. 51. D D Halsted, Free Will Baptist, Fort Dolge,

Iowa, April 12.
No. 52. E B. Clarke, Free Will Baptist, Vernon, Mich. No. 53. J W Merrill, Methodist, Boston, Mass, Sept. 7.
No. 54. J G Shuvo, Mothodist, Newburgh, N. Y.

Mississippi Department.

ELDER M. P. LOWREY, Editor All communications designed for this Department stonid be

dressed to the Editor at Ripley, Ricciscippi. MOTION.-All mency for elberriptions should be sent to Hro. Braves, at Mamphia. I cannot be responsible for money for the paper entil-it comes into my hands, but will be responsible for all that

SUMMARY.

Spring Creek and Taylor's Depot.

CAPT. T. J. DEUTREE, well known to our brothren ing and guide it to his praise. who attend the meetings of our Baptist State Con vention, recently graduated in the Mobile Medical College. We wish the Doctor great success in his new profession.

tion to her brief article in this paper.

Is these such a word as pearl in Wobster's Una Pendleton in regard to De. Dale: bridged?" Yes; leaving out the a in spelling, and it means, lively, brisk, smart.

WE have had for some time a nice piece of poetry on hand, which we were much inclined to publish on account of our great respect for the author; but finally author. His residence is in Media, De'aware county, decline it, because (inadvertently on the part of the Pa. Though the county seat, it is a small place, as Chera ithor,) it associates the sacred name with unsuitable ter is a large town not far distant. Dr. Dale is a very expressions. "Hurrah! three cheers!" and other like industrious man, in proof of which I need only say last Barrier, that what we have already done in the

troubles in Doak's Creek Church are known to many. Ship of the world in regard to the meaning of the Greek baptier. In his first volume he gave "intuspose" parties into a new organization known as the Stump friends cannot now tell what his position is except Bridge Church. The Moderator and Clerk of the that he does not believe immersion to be baptism. pleasure, thinking the trouble was over at last. But when Harmony Association met, it was found that Ford," is the baptizing place of one of the messons of the status of Stump Bridge Church. After consider find titles for.

Dr. John A. Broeder in the continuous for the continuous find titles for. good and orderly church, properly organized, and under proper discipline, and we wish it great success; gianing with the position that baptizo means immerse, to this whole subject.

Ws yield the space for our leader again to our excellent correspondents, and thank them for their good articles. Brethren, let us hear from you often, and let all unite to make our paper, in its new form and dress, an increasing power for good; and to this Evangelist: end do not forget those postal cards we have had so much to say to you about.

PROF. M. T. MASTIN has quit the field as agent for

Southern Baptist Convention - This large and cili- dwelling. He gave me a seat and then called Mrr. cient body of Baptists will meet at Charleston, South Carolina, on Thursday before the second Lord's day in May. It represents almost half the Baptists in the world, and always presents an array of talent and world, and always presents an array of talent and piety not surpassed by any body of Christians. We have talked it over a little, and we have concluded it have to dony ourself the pleasure of meeting with it best to bear the loss ourselves, and not to charge it to the Lord. This spoke the cheerful givers, such as this year, which is generally our lot. We always God says he loves; and it was a spirit which, if carried have our hands full of duties at home, and as a nar- out, would make all our Christian enterprises 'probrow sphere suits both our capacity and our inclina | proof." TALB. H. L. Finley, Abbeville, writes, "our cause is tion, we soldow go to large gatherings, except where Love at Home.—Washington Irving has this to say I now brightening here." He preaches two Sun the demands of duty are urgent and strong. But we in favor of married life: days in the month to the church there, and they hope hundreds will go, and that the meeting will be have raised two hundred and fifty dollars toward interesting and profitable. We love the Convention misfortune, is more apt to retrieve his situation in the his support. He devotes his other two Sundays at and its great work, and feel the deepest interest in all it has in hand. May God bless the coming meet- kept alive by finding that, although all abroad be

Dr. Dale's Peculiar Views .- A Proibyterian minis sions, for want of an inhabitant." ter who thinks well of Dr Dale's peculiar views, re- The Baptist Visiter has this in regard to cheerful Miss Many J. WEISH is traveling agent for the marked to us that but one man had over undertaken people: Southern Baptist Publication Society, and for Mrs to review Dale's works. No wonder. No Baptist Manfield's Happy Home She was for several years has so much time to spare on non-essentials (?) Four child, old or young, illiterate or educated, handsome connected with the Orghans' Home at Lauderdale as a octavo volumes of 350 pages each and over, and or homely. Over and above every other social tract teacher, and for a while edited the Orghans' Home Ban- vet they fall us all the time' it makes are differenced. feacher, and for a while edited the Orphans' Home Ban- yet they tell us all the time it makes no difference what God is to the stricken heart which knows how ner. She has also written a good book or two, and has about baptism, if you are only sincere!—" interestion is to lean upon him—are cheerful persons in the house been otherwise useful. We bespeak for her a cordial not baptism'! and yet numbers of their prominent and by the wayside. They go unobtrusively and unreception wherever she goes, and invite special atten- members have received nothing else! The Western consciously about their silent mission, brightening Recorder has the following from the pen of Dr. J. M

REV. J. W. DALE, D. D.

honor of living within four miles of the celebrated to those loving faces. that he has written four octavo volumes on bapti m am always glad when Pedobaptists take this ground

It is proper also to say that a place on Chester Creek, De'aware county than for twenty-five years previ-

paratory Department. Professor Martin was received by his class with loud applausa. A student writes:

"He is one of the best disciplinarians I ever saw."

Paramer W. S. Wree has accepted the invitation from the Faculty at Greenville, and will preach the Sem nary Sermon (D. V.) on the first Lord's day in May.

We are asked if we will be at Charleston to preach the Convention Sermon. We will not, and have so untilled Dr. Ford, our alternate.

man had made up bis mind to give \$100 to the Lord's adjusted to the Lord's disease of the Lord's day work, but before it was paid over he suffered a disease stir the hearts of every Baptist from one end of the tory by a destructive bail storm. An extensive contained to the other; is to commemorate the "new borth of both political and sonl liberty; to advance the cause of education and religion, and above all, to glorify the blessed Lord who redeemed us.

The practical design of the Centennial is to secure the Convention Sermon. We will not, and have so in view of his classify pointing to the greenhouse, in view of his classify pointing to the greenhouse, in view of his classify pointing to the greenhouse, in view of his classify pointing to the greenhouse, in view of his classify pointing to the greenhouse, in view of his classification to preach the Convention Sermon. We will not, and have so in view of his classification to preach the cause of education and religion, and above all, to glorify the blessed Lord who redeemed us.

The practical design of the Centennial is to secure the cause of education and religion, and above all, to glorify the blessed Lord who redeemed us.

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The provided to the cause of education

"I have observed that a married man, falling into world than a single one, chiefly because his spirits are darkness and humiliation, yet there is still a little world of love at home, of which he is a monarch. Whereas, a single man is apt to run to waste and self neglect; to fall to ruins, like some des ried man-

"God bless the cheerful people-man, toman or up society around them with happiness beaming from their faces. We love to sit near them; we love the expression of the eye, the tone of their voice. Little children find them cut, oh' so quickly, agaidst the Having seen this gentleman's name mentioned in densest crowd, and passing by the knitted brow and recent numbers of the Recorder, I deem it proper to compressed lip, glide near, and laying a confiding say to the readers of the paper that I enjoy the great litt e hand on their knee, lift their clear young eyes

THE CENTENNIAL ENTERPRISE.

expressions, do not accord well with "Sing praises unto His energy and perseverance are very nearly incredible, and certainly worthy of a better cause. His ob- light through the mediu n of the press. This is, I DOAK'S CREEK AND STUMP BRIDGE CHURCHES -The ject seems to be to reverse the decision of the scholar- suppose, to be attributed to the aversion that some of us have to writing, or more properly speaking, per-A compromise was agreed to, which resulted in a as the signification of baptize; but the understanding haps to seeing ourselves in print. So far as I am division of the church, and the formation of one of the is that he has got further along. I think his best concerned, I am quite willing that this communication should be considered as a second to Prof. J's 'motion," as he has the honor of first giving promirew church gave us a statement of the compremise, I am happy to say that since Dr. Dale began his which seems to have been strictly true according to career of authorship a Baptist church has been ortheir understanding of it. We published it with ganized in Media, which is in a flourishing condition.

| An always glad when Pedobaptists take this ground nence to the Centennial idea in Mississippi. But here are the facts: At a regular meeting of the Board of Trustees of Mississippi College, in October last, the recommendation of the educational commission, represented by Dr. Cutting, was taken under the trouble was not over. Our paper of January 2d the Upland Baptist Church. I think I may safely say careful consideration, the result of which was the apcontained rather a different construction of the com. that since Dr. Dale began to publish his books more pointment of a Centennial committee, who should, promise, which we published, regarding it only as the Delamite share been added to the Baptist churches of after correspondence and consultation, organize an view taken of the subject by a considerable number ous. I have never baptized at any place so many effort in the State for completing, as a Centennial of brethren, whom we deemed to be honest in their persons brought up under Pedobaptist teaching as at offering, the \$100,000 endowment of Mississippi Colopinions. We are now called on for our opinion of Upland. I am therefore more than willing for Dr. lege. While I am not able just now to give the names of this committee, it nevertheless has an actual existence, and the members thereof have had two or three informal meetings, and been quite interested in talking over and arranging plans of work. It is and with these words, our columns bid a final adicu be ends by maintaining that immersion is not baptism probable, however, that these plans will not be fully Here is the word baptizo meaning immerse, or if you developed before the next meeting of the Mississippi The Alibama Baptist.—There are some writers whose articles we always read when we have an opposition is not baptism at all. If you feel inclined to portunity. Prominent among these are the three say the force of absurdity could no further go, be not editors of the Alabama Baptist, Brethren E. T. Winkler, to fast, for Dr. Dale, apparently fascinated by his fanciful to fast, and the subject will then be editors of the Alabama Baptist, Brethern E. T. Winkler, J. J. D. Reziros and E. B. Teague. They make an excellent paper, and we are not surprised that the leading Baptists of Alabama are proud of it.

10) 18st, for Dr. Date, apparently issuinated by its land of the Convention to it, and the subject will then be placed most prominently before the denomination, and arrangements completed for the successful baptism, and also speaks of them as drinking a cup; prosecution of the work. But in the meantime, let and Dr. Dale deliberately infers that drinking a cup is the brethren Le agitating the subject. It is a big baptism. I cannot hold this up to the sheer ridicale thing, and will require a good doal of agitation. CHARGING LOSSES TO THE LORD.—The Western Re Think about it, talk about it, write about it, and thus corder has the following, taken from the St. Louis let the world know that we are in carnest about it, Evangelist: How frequently Christian people make their dis- now a word about the movement: The idea of this asters or disappointments an excuse for cutting short Centennial offering is unquestionably a happy one: PROF. M. T. MASTIN has quit the field as agent for their benevolent contributions. This is usually the it commends itself to us for many reasons; it is the Mississippi College and returned to his class as Profirst place where retrenchment begins, but it is both product of the carnest thought of some of our wisest fessor of Mathematics, and Professor Griffith, who has lated recordly in the New York Evangelist, is a fine place temporarily, returns to the Preparatory Department. Professor Martin was received man had made up his mind to give \$100 to the Lord's ally; it is to embrace our whole denomination and

cation, or who feels the need of it, will hesitate to CH. IS. TANQUEREY SuREPLY TO E. D. HILLER Tarse spirits spent the time in leaping from the reastgive both heart and hand to this movement? It is au undeniable fact that education lies at the very pasis of our great national superstructure, whether it fills reply of Mr. Tanquerey is in the Southern obstisement for such as defer confession and amendbe political, financial or religious. Cultured thought | Cutholic, a paper published at Memphis, of March | ment of life till death. Buch stories as these, and ever has and ever will rule the world, and if we as Bap- 13th. I am right glad that our Catholio neighbors their mains in legion, were scattered broadcast in tists would exert the influence that our numbers, seem to desire to know the truth. This causes my every land by the wisest and the best of the children wealth, and above all our profession require, we can sympathy to llow out toward them. I have often of Rome. They had their effect maney was plenty, not, we must not permit others to go before us in the wished to speak to them concerning their hereafter, and priesteraft almost omnipotent. Yet the authors vital matter of higher education. But here I will and to ask them, "What of the night?" How deep of this giant fraud were not even guilty of vental stop; but before I close, however, I would say that the gloom in which they have groped for ages, and sins! True, I have referred here to what may be of a votive offering of at least one dollar from every they possessed, thinking that they are following holy the saints. In after ages the utterances of infalli-Staptist in the land, and so much more from our rich apostles and propheta! We knos, however, that bie Popes and defenders of the faith of this period and liberal brethren as they may be willing to give; they are going in the opposite direction. Your route were unceremoniqually repudiated. With some the a therefore, "let every one lay by in store as the Lord is very expensive, sirs; you had bester go by way of purgatorial flames resolved themselves into mere has prospered him," in order that this dollar may be the cross and get a free passport. On this line you metaphor—a beautiful figure of speech.

Crystal Springs, March 29, 1875.

APRIL 17, 1875.

[11] the Baptist Churches of Mississippi. The Trusutil our income would meet all the demands of the institution. In this they have been mistaken, and rent away some of the children In doing this they have given entire orphans' preference where it was necessary, and smaller children over larger ones. our hearts were made to bleed that we were forced to this unpleasant duty. Dear broth en, we appeal to

you to help us that we may not have to send more of

ORPHANS' HOME.

them away. Some have done well, others have done nothing. u- now? We have kept the smaller and more help has once, and have thrown ourselves between them our Lord 1438 did purgatory become a Romish dog. Does not Origen's "fiery ordeal" differ in two very and suffering. May God put it into the hearts of his ma. In that year it was formally brought before the material points from your purgatorial notions? people to help. In nearly every instance where committees of ladice have been appointed they have succerded well. What church will appoint a committee of three ladies to work for us? Brethren, do not pass this appeal by, but act upon it, and if you cannot have concert of action, send us something yourself, of the fifteenth century it was either held as a specu- feetivals. even if it be only ten cents apiece. Shall our chil- lative belief, or used by the lovers of "filthy lucre" 2 As to the persons exposed to this refining prodren want the necessaries of life this summer? We to frighten money out of the pockets of their deluded oess. Origen's "flery ordesl" includes all, holy lock to God firstand to our brethren as his instrumen-

talities. Truly yours,

R N HALL, Sup't.

MRS. MATFIELD'S HAPPY HOME. juagazine, published in Memphis. For several months pear in the last day of the world as he was in the I have been traveling, canvassing the towns in East last day of his life, and will be judged in the same Mussissippi in its interest, and have had the pleasure state in which he had died. Gregory the Great exof introducing it into many of the homes of our presses himself with like uncertainty and cautious sunny land. The subscribers, so far as I have since ambiguity. But when the object seems to be to awe heard, are delighted with it. Many have told me and to control the multitude at will the writers of they consider it vastly superior to all other magazines this thousand years relate some "facts" hard to be ever, Gregory the Great who consolidated the vague they consider it vastly superior to all other magazines this thousand years relate some "facta" hard to be and conflicting views circulating through the church, it is calculated to make "happy homes" believed about the purgatorians suffering in flame and brought the dootrine into such a shape and into wherever it goe. The literature-the production and ice, hot and cold. of Southern authors—meets all the requirements of a pure and elevated taste. The fashion department the Universal Father and Vicar General of God, for and income, which it has ever since remained. From will give satisfaction to the most fastidious; and Mrs. the following information on purgatory. His love of this time onward through all the middle ages, purga-Mayfield as a purchasing agent, cannot be excelled.
Recently I spent a most pleasant week as her guest, secompanied her on several shopping excursions as the field large orders for friends in another State, and i could not help the conclusion that it would be better for all of us to get her to do our shopping than hell and purgatory, which he said were in the same he pretended to deliver souls from purgatory is "The o do it ourselves. She will fill any order from a pair neighborhood. These volcanic eruptions, he also Franciscans claimed that the head of their order deof gloves to a bridal wardrobe, and she never fails to says, are evidences of the fiery punishment of the soended annually into purgatory and delivered all give satisfaction.

ter and design, and established upon a firm money ba gulph in Sicily. Now, the question is, will our people generally | Another authority, one of the defenders of the give it their support? I hope so. Providence per- faith, gives us this information: "That souls appear mitting, I shall continue my travels several months amid the conflagration and thunders of Hecla, and longer, my next trip perhaps along the line of the proclaim thair sufferings in the flaming fulminations New Orleans, Jackson and Central roads, and I hope of that mountain." to receive for Happy Home, in all the places I may Bedo, sometimes called venerable, and Cardinal visit, the patronage it deserves. Why send North for Bellarmine, men noted for their learning, give us a magazines when you can get a vastly better one in detailed account of the journey of me Drithelm the South? Send twenty-five cents to Mayfield's who visited purgatory under the guidance of an angel Happy Home, 361 Main street, Memphis, Tennessee, in hright apparel. They traveled eastward till finally secure a specimen copy, examine it far yourselves, they a rived in a valley of vast dimensions. To the and be ready when I come to give me a subscription left of these travelers this valley was covered with and treat yourselves to the best ladies' magasine pub reasting furnaces, to their right with loy cold, hail

ON PURGATORY" REPLIED TO-AND A LITTLE MORE.

in the coming when "the Lord's anointed" calls for it do not pass through the dismal land of purgatory, I venture the essertion that this Dalton father does J. A. HACKETT. where delays are always certain, frequently very Lot believe the "infallible" statements of this Vicar long, and perpetually unpleasant. In my remarks General himself. On this point, however, I am only on purgatory in my late article, on the intermediate skeptical, for if he believed " those fathers of the first state of the righteous dead, I inadvertently omitted centuries so unanimously teach Romanism," I think I tees foundly hoped that the donations to the to divide the human family into three classes, viz.: the he can believe all the rest. For so far as purgatory Home would be sufficient to support all the children good, the bad, and the middling. And because of is concerned "those fathers of the first centuries this omission, I sent a few, perhaps, to purgatory who never beard of it. And by the first centuries I mean are not entitled to quarters there. This middling from the first to the fourth. Learned Catholics in rather than run the Home further in debt, they have class have the sole title to that land. But for this their attempts to defend this terrifying dogma, make classification of man, Plato, the heathen, is responsi- no reference to the teachings of Barnabas, Clement, ble; and more, for this very idea of purgatory he is Hermas, Ignatius, Polycarp, Ireneus, and others of the author, which he published in two of his works, these centuries. These authors wrote of the res-100 years before the Christian era. This same idea urrection of the dead, of death, and of life, but not a is repeated by Virgil and Cicero; and not till about word have they left us concorning the Romish dogma, 100 years after the Christian era do the saints take purgatory. Is this the "unanimity," sir in which up this idea. St Augustine, of Africa, hat the honor "they teach Romanism?" of leading off in this heathen speculation. But the But this Dalton father will cry out, "Oh, Or gen Will not those who have failed to do anything help growth of this purgatorial idea was very slow, as were learned Origen speaks very plainly of purgatory." all the other Remish dogmas. Not till the year of Ah, sir, do you accept his teaching on this point? General Council of Florence in its twenty fifth ses- 1. His begins after the general resurrection; yours

lished in any country.

Many J. Warsk, Agent H. H.

Shuqualak, Mish, April 5, 1875.

Totaling furnaces, to such right with toy of souls there, Moore, of Bettin arrings, Tourismon, to Miss Cordelin which a temper seemed to tool in all directibles.

M. Banter, of Copingh.

ing furnacea to the lay cold. This wouderful traveler was informed by the sagel that this is the place of this Centennic movement contemplates the securing are yet groping! With what an awful delusion are called the formative period of this apperatition among

sion and received its sanction. This decision was tegins, you say, at death, unless for convenience you ratified by Pope Eugenius. Since then curses have change to suit yourself to Origen. This you know is been heaped on all who say it is false or heathenish. the way we got "Easter," from the heathen Sazons, But from the time of Augustine to near the middle was it? and a number of other religious rites and

subjects and brethren. It was and is a most fearful apostles and prophets, confessors, saists and sinners, and even Mary the mother of God and Qreen of Augustine often doubts the truth of his specula- heaven. You say that only the middling class go to tion, sometimes regrets it, as the following quotations purgatory. No wonder, you all stamped this old man's WISH, by your permission, Bro Lowrey, to say a show: "The idea of a third place is unknown to life out of him. For your purgatorial deminions will L few words to your readers in regard to the above Christians and foreign to revelation." "Man will ap all be in ruins and for sale before Origen's flery ordeal has even an existence

But of the fathers to whom Romanists refer a learned writer says, "The fathers looked at everything through an atmosphere filled with the forms of Pagan traditions and ideas." Again, "it was, howpurgaterians. This infallible viceroy further says the brotherhood who were there delained." The Unquestionably we want a ladies' magazine in the that Theodoric, the Arian king of the Goths, was at South. Here is one, unexceptionable in its charao the hour of his death seen descending into a flaming promised that no one who died with the Carmelite scapulary upon their shoulders should ever be lest.

. For the Roman dogma, purgatory, there is not the shadow of support from the Bible. This I will attempt to make good, in two more articles, one on prayers for the dead, the other on venial and mortal ain.

I acknowledge, in conclusion, my indebtedness to Drs. Edgar and Hodge. E. D. Millsa. Holly Springs, Mics., March, 23, 1875. and 1904. 2 2

MARRIED.

WILSEY-BEXUES. -- In Corinth, Miss, on the 28th of Larch, 1875, by the Rev. J. T. Freeman, Mr. J. W.

Arkansas Department.

The Shristian should make everything bend to his religion, and w religion to bend to nothing Is. James There is no middle ground between Cathelles and Baptists.

Catholic alive true, and they are with it partakers of its root and fat-ness" G. c., Jugaism).—Br. Exv. J. T. Tunvans, Bp. of Strasburg.

HOW TO TREAT SKEPTICS.

TREACHERS of adult Bible classes are sometimes at a lose what course to pursue when some skep-tical member insists on presenting "bis aide" of the religious question—suggesting doubts, objections, etc., and arguing the case until the hour is past, the op-portunity for instruction wasted, and perhaps insidi-one seeds of error implanted in minds not yet "rooted

The fair reply in all such cases of challenge, there tainly; now we will hear yours: tell me some way to it to pass." rid myself of guilt, to quiet my conscience, to give me communion with my Maker, and to bring me to My dear Christian brethren and sisters, one of the Thon let us thank God for all things. heaven: toll me your side.

will hear both sides But suppose the same thing is to be decent to such impertinence?

Here is a man who frankly admits he has no faith only he wants me to hear him say all he can against it. I reply, "This dear old book comforted and susthen cooly proposes to go all over the objections again—how long am I bound to be polite to him? How many minutes must I endure the impertment in my father's will, my wife's honor, or my Christian saith? It seems to me I have rather too much at atake to waste forbearance on such fruitless dispute.

Meanwhile it will be a healthy exercise just, to ness unto them which are exercised thereby. force alternatives for a while. I cannot forget the the inquirer grow restive. "They say you are lead- God's distrusting children if I could do so with these

elipped from the Examiner and Chronicle, is worthy of faith and all will be calm within us. being rend and remembered. Instead of trying to The language that our God addressed to his seranswer the many foolish questions propounded by vant Jacob is equally applicable to every one of his akeptics we should put them on the defensive by dedear children. He said, "Behold I am with thee, manding of them a system which will account for the and will keep thee in all places whither thou goest." creation of the world and origin of man, and which Yes, we should ever remember that we have a pres will lead to holy living here and happiness hereafter. ent God, one that does not sleep nor slumber, and There are a great many more mysteries about the whenever he calls us to go he will go with us to take Bible, upon the enpposition that it is false, than to care of us. God knows that we are too weak, frail accept it as the truth. Let any who feel that they and ignorant to keep ourselves, therefore, he has endoubt the Bible try to fix their minds on something gaged to do it for us, for he says that he will "lead We must believe the Bible or nothing.

As such they need comfort and consolation, and that from them that walk uprightly." Though we have a ception and entertainment. C. L. Burchnyre, which they need can only be derived from the found head yes, from the sure premises of the God of and fears within, yet we must go ahead; but our God. Charleston, S. C. Harth 4, 1875.

another, and bear one another's burden, and to ful- not, nor be afraid of them, for the Lord thy God, he fill the law of Christ, it behooves each one to cast in it is that doth go with thee, he will not fail thee nor their mite of teaching in order that we may all be forsake thee." comforted together in love; for the spirit within us My Father's children in tribulations and in unity the serie practicing aman sprinkling are branches or office of the says, "comfort ye, comfort ye my people" There is of that one hope, are not these assurances that God nothing of earth that will comfort and console the has given us of his divine protection sufficient to disprecious promises that God has made to us; and in yet care for us? yes, and always will care for us; for order to be spiritually benefited by them we must to we know that we bring much of our trouble on ourin faith and trust, for without faith it is impossible to selves by taking unnecessary thought about the fuplease God, and I have thought, and yet think, that ture. Let us quit that and thank God for all the if there is any one thing that pleases God more than past and the present, and implicitly trust him for the another it is that simple, childlike obcdience of faith future—yes, giving thanks to God for all things. and grounded in the truth." A hint may be taken and trust that the humble child of God is enabled to My Father's children, let me give you a bit of my as to the management of such cases from the follow manifest toward our very kind Heavenly Father own experience:
ing paragraphs from an erticle by Dr. C. S. Robinson, Now, many of his dear children, under the pressure.

It has pleased God to call me to pass through the in the American Messenger. Speaking of men who clamor to have "both sides" heard, he says:

Thus, pleased God to call me to pass through the clamor to have "both sides" heard, he says:

Thus, pleased God to call me to pass through the deep complain, and also through the deep complain, and are saying, "wherewithal shall we be ner less then one "side," and vile attacks on one fed and clothed." Now, that is all wrong, for hath brought me aimost to the lowest verge of poverty, aids. The skeptic has no side. He proffers none not God said, "Trust in the Lord and do good and forsaken by friends and hated and confied at by foes, He employs his energies in insidiously attempting to nr dermine the religions convictions which a man self also in the Lord and he shall give thee the de- if I know my own heart, I would not have any of the eires of thine heart." And again, "Commit thy way past altered, for I think that God has enabled me to fore, would seem to be this: hear both aides. Cer- unto the Lord; trust also in him, and he shall bring see, in part at least, wherein he has been honored

reasons of our perplexity and disquietude is this, we eerning the will of my father by which I hold my of our heads are all numbered, and that not a sparproperty. I tell him that this is none of his business. But he taunts me with being unwilling to hear both sides about the document. Here is a gossip who Doubtless our God, who is all wisdom and goodness, salvation." present seemeth joyous, but grievous, nevertheless of the poet on the mysteries of divine providence: afterwards it yieldeth the peaceable fruits of righteous

We should ever remember that the chastening of confusion into which I asw a conceited young fellow the Lord is for our profit, and that he is just as good thrown once, when he turned to an aged minister, and, as if challenging discussion, said, "I am told and kind when he is laying on the rod as when he is laying on the rod as when he is you believe in the inspiration of the whole Bible." smiling on and caressing us, for our God can't change, The good man answered quietly, "Ob, yes, my friend, what do you believe in?" A little laugh covered the defeat, but he continued: "But you certainly know what the great scholars say about it." When know that the great scholars say about it." When span the caim answer met him, "Somewhat; but it is rather difficult for us to recognize our great did they say to you about your soul?" Now as in the calm; but I would come to each one of ing men along with a farthing taper in your lantorn."

To this the nged preacher only said, "Do they say men would see any better if we would let them put disciples while on the boisterous deep, "It is I, be not then would see any better if we would let them put disciples while on the boisterous deep, "It is I, be not then would see any better if we would let them put disciples while on the boisterous deep, "It is I, be not then would see any better if we would let them put they are the same to us your then the same to us your they are afraid," and he is saying the same to us now, then The above, on the treatment of exercice, which I let us recognize his voice and lay hold of him by

they do believe. They will find it simply impossible the blind by a way that they know not, and in paths we must believe the Bible or nothing. J. B. Skarov. | ways straight and rough ways smooth. These things will I do unto them and not forsake them." And BOTHER GRAVES, will you allow me a small which I have spoken to thee of." What is the great space in your paper whereby I may say a few thing that God has spoken to his children about? Is

all grace; and as we are admonished to comfort one says to us, "Be strong and of a good courage; fear

estie, strengthen the wesk, and confirm the strong. pel all our doubts and fears and enable us to cast all therefore we must go to those exceeding great and our care on him, knowing that he has always and does

and glorified, and my poor soul has been benefited

Brethren, if we were left to ourselves as our own The patience of true Christians is equalled in these are too much inclined to look at secondary causes keepers we would destroy ourselves in a very shout matters only by their unsneploious delusion They for all our grief instead of looking to the great "cause time, we are so blind, ignorant and sinful Toon. inagine they are exercising a large char'ty when they less ausiton," as Dow would have it, that rules in what a God blessed thing it is that our God knowet h proposed as to other matters. Here is a shrewd real- heaven and on earth; yes, we should look to that our frame and remembers that we are dust and in estate manager, who comes to me to raise doubts con great and good Gol who has said that the very hairs that he pities us as a father pittieth his children As house, or the deed by which my father received the row shall fall to the ground without his notice. by the power of God through faith unto eternal such we are not our own keepers, but we are "kept

Brethren, we can't fathom all the mysteries of God comes to my wife to suggest suspicions concerding pose, for "all things work together for good to them here, and we ought not to want to do so There are her marriage certificate. He grows indignant because that love fod." It is for a trial of our faith, and it is many things that we are not to know here, but we really necessary that we should be tried; for what shall know them hereafter. We too often want to would become of us poor, envying morta's if we had know why God does this or that. Yes, says one, why in the Bible, no interest in breaking my confidence, no trials? God tries us as gold is tried in the fur has God sent this bereavement upon me, or this trial, nace, and all our trials are for our good; they con- or this persecution, ar this drougth, which threatens tained my father and mother; it solaces and re-freshes me; it gives me an outlook beyond the grave. the brighter. Then let us glory in tribulation and cavil about divine providence or call in What have you to put in its place?' When he an infirmities; yes, and in necessities, and in all things question the divine arrangement. Submission to his awers that he has nothing, and zever said he had, and that we have to bear with in this world, knowing will is our duty, and we can never be reconciled until that we have to bear with in this world, knowing will is our duty, and we can never be reconciled until that our light affl ctions, which are but for a moment, our wills are swallowed up in the divine will. Then "shall work out for us a far more exceeding and the language of our hearts should be "Not my will questioner who wants to undermine my confidence eternal weight of glory." "Now no chastening for the but thine be done, O Lord" Then in the language

> "God moves in a mysterious way His wonders to perform, He plants his footsteps in the sen And rides upon the storm.

" Ye fearful saints, fresh c urage take, The clouds you so much dread Are big with mercy and shall break In blessings on your head.

" Judge not the Lord by feeble sense But trust him for his grace, Behind a frowning providence He hides a smiling face.

" His purposes will ripen fast, Unfolding every hour; The bud may have a bitter taste,

But sweet will be the flower. "Blind unbelief is suro to err,

And scan his work in vain : Ged is his own interpreter, And be will make it plain."

W. H. HATSELL Star City, Liacoln County, Arkansas.

Ar last my nephew J. B. Rickett, of Texas, has given himself to the work of the ministry. I cannot preach, yet I want to help in doing my Master's work, and I think for my nephew to read the columns of THE BAPTIST would give him much need'ul instruction. Pray for him, that God may give victory in the contest. God speed you in all good words and works is the prayer of your elster. R. M. POCKETT.

words to the poor of Christ's flock by way of encour- it not their eternal salvation? Then our blessed in Charleston, S C, on Thursday, May 6, are reagement? These unprecedented hard times have Savior says that "they shall never perish," and the quested to give early notice of their intentions, in cast a sad gloom over many of God's dear children. Psalmist says that no good thing will be withhold order that arrengements may be made for their reApril 17, 1875.

THE DISCUSSION.

Historical.

REVIEW OF MR. DUNCAN'S ARTICLES, PROFESSING TO SHOW WHO ARE THE OLD OR PRIMITIVE ORDER OF BAPTISTS.

/ IviliS article is devoted to a his orical sketch of Baptist

Primitivo Baptists promoted ministerial education. Antimies ouary Baptlets do not promote ministerial

The premise is false, the of re the conclusion must nee of the country gave more or loss for the purpose. So essurily be to the centrary of his showing. We have with the Mary Sharp College at Winehester, Tenn. This said the premise was false, now let us prove it Our institution was so hard pressed for funds that it is beginned reasoner surely will not deny but that in the doubtful whether it would have been completed, had not of seno sling their children, and and that they continued lady come to the resove with a donation of five thousand this habit, some more and some I as, according as ability dollars, which the tendered that the female children of and opportunity served. But, as a general thing, the the country might have the facilities for acquiring an s loois of that day were nothing more than what are education. n : w regarded as old fushioned country schools.

Brown University is the first cchool he mentions in which we may find a professor's chair, and this was not series y a Baptiet school; it only belonged to them in connection with every other religious denomination then this liberal and catholic insutation shall never be admitted any religious tests, but on the contrary, all the members ther, of shall forever enjoy full, free, absclute, uninterrup ed liberty of conscience; and that the pla :os of crofes ors, tutors, and all other officers, the president alone excepted, shall be free audopen for all denominations of Protestants; and that youth of all religious denominations shall and may be freely admitted to the equal advastages, empluments and honors of the college or university, and shall receive a like fare, generous and equal treatment during their residence therein, they conducting themselves toaceab'y and conforming to the laws and sta utes thereof; and that the public teaching shall in general respect the sciences, and that the sectarian differences of opinion shall not make any part of the pu' lie and classical instruction.

including the president, must be Baptists, and a Board of Trustees, consisting of thirty six members, of whom twenty two must be Baptists, five friends or Quakers, four Congregationalis s, and five Episcopalians."

These represent the different denominations existing in the State when the obsrier was obtained. The instruction and immediate government of the

e diege rests in the president and Board of Fellows." From a perusal of the above charter of Brown University, it will be seen that it never has or can entoriuin a thoological chair, and if five hundred out of two thousand of its students become ministers, it as not on account of tion as proof, since all the testi nony it doos offer is decidedly against the modern schisms and polity of Missionary Baptists But these need not astonish us, for among the early Baptists of this country. in these days the world had never witnessed such a thing as a modern Missionary Baptist. But we who that time there was no such institution in this country | not seem to be by Bro. Fain. would know that such a thing is impossible.

Where will you find a M salonary Baptist school based they are not true descendants of those Baptists. school standing on the same principles with Brown tially made in a former number: University, cannot in truth be said to belong to any scot 1. Primitive Baptists founded schools for promoting be Baptis s."

University was established, the Baptist appears to have been the strongest religious order (n a numerical sense) in the State, and they doubtless donated freely, for in the State, and they doubtless donated freely for in the State, and they doubtless donated freely for in the State, and they doubtless donated freely for in the State, and they doubtless donated freely for in the State, and they doubtless donated freely for in the State, and they doubtless donated freely for in the State, and they donated fr

We think it more than likely, as we know that Primi-

Our oblidren stude the sciences in schools which we generally assist in erectiag and we doubt whether you, therefore Au imissionary Baptists are not Primitive which the Primitive Baptists have not assisted in buildisg Your people c'aim two universities in Middle Tea-It will be remembered that according to logical rules, nessee which we are certain our people assisted in a syllogism based upon false premises must always lead erecting. Union University at Murfreesbora was huilt to a false conclusion. So it is in the instance before us. by subscription, and we believe that all the religionists early settlement of America our fathers were in the habit one of our members, in the person of an aged widow means of instruction for these was intended to sater the

These, with many instances which might be elted. go to show that we are not incorrect when we eay that the Primitive order of Baptists were and had been patrops of clucation.

So we trust we shall have no more sneers on this subo cupying in the province of Rhode Island. Its charter ject. Elucation is needful for all; this we have not Philadelphia Association, by vote, "cono nded to raise a contained the following stipulations, viz. : "That into denied, but theological training in schools is not required by the word of God, and Primitive Baptists believe, and ever have believed, that it is extremely hurtful both is the grammar school for the promition of learning among us, cause of God and to the individuals thus trained.

How many theological students have come forth from schools as ministers unprepared to teach truck, but well qualified to disseminate error. While these may be counted by the thousand, those who do some forth from such schools properly qualified to advance the ocuse of bruth are indeed few and far between.

The school at Hopewell, N. J., and those et Hopewell Pa. and Wrentham, Mssi, were on the same p'an with Brown University, except they had a special provision to give lessons in Latin to young ministers.

for teaching theology. This was a state of corruption to which our Baptist fathers had not attained in those days. Our readers can now see the difference; then we bad of Fellows, consisting of twelve members, of whom eight, no theological schools for to teach men to preach; now a Academy, a literary and theological school, was opened, greater discrepancy dies not, cannot exist, between and was continued some five or six years." (Ommpbell's no school of Primitive order, to this good day, has llist Ga. Beptists, p. 16.) it ever been said that theology is or was taught there. But Missionaries have no school of particucountry in which the Baptlets took something like a lar note in which theology is not taught. This appears to be the strength of the game with them; they must have preachers, and they know no other way t get them than to make them; for we cannot think that the Lord will give many preachers to a system fraught with so much corruption.

This entire number is devoted to educational matters

Our reviewer mostly uses the term "theological train-

on such principles? They have no such rehools, for a We call attention to the following syllogism, aubstan-

or religious denomination.

In those days the Primitive order of Baptists had no "ministerial education."

the state, and they doubtless donated receip, for in the state, and they doubtless doubtless donated receip, for in the state, and they doubtless soon in what way we could be benefited by them. But honce we need only preve the first, via : "Primitive the Philadelphia. In 1774, through Mastre. Gano, Pelot nevertheless, we claim to be friends and patrons of sdu- Baptists founded schools for pr moting 'ministerial and Hart, she addressed the Baptist Associations through-

foundly as yours? Then way insinuate so strongly on the ignorance of our ministers? Parhaps there that tanget the sciences in scasors which they have you heard in your boylood had been raised and educated generally assist in erecting. What they do as oitizens does not affect this question, but what they do its Baptive Baptists very seldom turn out such as you seentton tists, or, as a denomination. T presume they, in common And then you know that Missionary Baptists ers very with our citizens generally, de semething by way of nuch in the habit of leaving your people and coming over to us. But be this as it may, we are satisfied that you have but little to beast of on the embject of knowledge. This they are required to do by law. There may be also a schools, and glose; with the following logical syllogiant:

| Section is devoted to all a detection of the section of the case of the property of the Sharp College; but to prove an identity with the oldest Baptists of America, he must show that his prople, as a denomination, found nobes's and colleges, and promote education among candidates for the miniatry fer the Primitive Baptists did these things; not simply as eltizens, but as a denomination, in their charches and

> We call attention at once to the testimony on the rubject. Dr. Cramp says: "The impersance of providing ministry was early felt by the Baptists of America. A considerable sum was raised for the a sistance of such persons by the Philadelphia Association." (Baptist History, p. 548)

As early as 1756, nearly a century and a quarter ago, Rev. Isaac Eaton established a school for the same purpose at Hopewell, New Jersey. In the same year the sum of money toward the encouragement of a Latin under the care of Bro. Isaac Eaton, and the inspection of our brethren, Abel Morgan, Isaec Sielle, Abel (Irlffith and Peterson Vanhorn." (Min. Pail. Asso., p. 74) "Dr. Semuel Jones established another robool at Lower Dublin, in Pennsylvania, in 1766; and a third was founded at Wrentham, Massackusetts, In 1776, by Rev. W. Williams, one of the first graduates of Rhode Island College. These were useful efforts. They were germs of the noble undertakings which have chera terlied the In non; of these schools do we find any arrangements present age." (Cramp's Bap. Hist., p. 549.)

Silas Mercer, in 1793, established a classical school on his own premises, in Georgia, and continued, it until

general interest was

BHODE ISLAND COLLEGE.

This is an old and time honored institution. It was founded by the Bipti-te for the purpose of promoting Now let us see hew the syllagism will look when their interests as a denomination, as will seen appear, any theological training which they receive in this reversed. Primitive Baptists know that God has not although they might not teach theology. This institusheel; for you see that such an idea is positively forbidden in the stipulations of this charter. Nor have we
any proof that even one-teath, or in fact any of those
five hundred preachers were Baptists. We cannot see

The commanded theological training in common theological
schools. Missionary Baptists make their preachers in
such schools. Therefore Missionary Baptists do what
five hundred preachers were Baptists. We cannot see

God has not commanded.

R. W. Fair

'Until now (1764) they (the Baptists) had never had the government of any coilege for the education of youth in human learning. Their churches in New Jarsey and are becoming acquainted with Mr Dancan's manner of ing." In our original chapters we used the term "min- Pennsylvania had held an annual meeting to promote debate, need not think it strange for him to introduce isterial education." This is more comprehensive, and their welfare ever since 1707, and it now appeared exthe Brown University in the way of tro f, for nearly, if conveys more nearly the right idea; for a knowledge of pedient to them to endeaver to erect a college in Bhode not quite all his proof, when properly examined, testifles against him, and must continue to so so until he
comes down in the United Sales to 1814, for prior to
fact was comprehended by our Baptist fathers, but does Manning, who was born at Elischethtown, October 22d, 1788, appeared to them a saitable man" to lead in this as the Missionery Baptists, and we do consure this Mis- "In those days," says our opponent, "the Primitive work. Therefore in a voyage to Halifax, he ca'led at tionary champion for making fa so impressions, by pre-tending to find proof in favor of a noneutity; for if him and his renders would but take second thought, they regarded as a denominational concern, and in this par- geatlemen, and they liked it well, and though they met with ticular we know of no change in her polity from then some opposition, yet they obtained a charter for a college Does Brown University resumble any of he modern Missionary cohools? Look at it, and you see an excellent school for the instruction of youth in the various branches of c'ementary and scientific knowledge; but there is no theology there; no Bible lesson given or were active in promoting education as an instrument- pal, Qtaker and Congregational denominations were to be taken; no sectarianism of any kind allowed to enter ality of denominational and religious progress, and as in it. No religious test was ever to be imposed upon the that school, which, according to ratio, belongs equally to his people have declared non-fellowship for such things, scholars, though great o rs wes to be taken about their morals." (Backus' Ch. Hist., p. 188)

The charter provided that "of the Board of Fellius consisting of twelve, eight, including the presid at, must

The same year that the charter was obtained the Phila In those days the Primitive order of Baptists had no schools which might have been regarded as a denominational concern, and in this particular we know of ne change in her polity from then until now. When Brown 3. Therefore Antimissionary Baptists are not Primitational as a charter is obtained in Rhode Island

cation. Why then should you insinuate, as you have done in the foregoing part of this artiel, that we do not believe in education? Are not our children as well education; "'s and when we have done this, we shall have believe in education? Are not our children as well education; "'s and when we have done this, we shall have cout America, is favor of a plan of contributing to augment the fainds of Rhode island College." (Benedict's shown beyond controversy that his people, the Anti-ment the fainds of Rhode island College." (Benedict's Bap. Hist., Vel. ii.; p. 187.) And is 1790 the same body

adopted a plan for raising a normanent fund to educate picas young men candidates for the ministry. (Se bod. pp. 141, 142.)

The contributions to this fund from churches and dividuals, from 1791 to 1810, amounted to more than

To the fund for educating young min'sters in the Philadelphia Association Mrs. Blizabeth Hobbs, in 1783, personathed the sum of three hundred and fifty pounds. (Ibid. p. 458)

In 1791 the Warran Association adopted a plan i raises find for educating young men for the ministry." (Toid. p. 454.)

istry. The Baptists now engaged in this work are the same people who, at the first, engaged in it.

Our point is now sustained: "The Primitivo Baptists founded schools and promoted ministerial education: " hence those who now do so are the real Primitivo Baphave been proven beyond a doubt. We submit this whole life and aid its blessings. aubject to every candid reader.

College (now Brown University) was not a Baptist insti- and instructors, we look with lingering and sad regret cause you fear to hurt his wife's feelings! This is tution is a failure. As we have seen it was founded as upon the luminous track left by an earnest worker of charity of the devil's most approved patent. euch, and is yet so recognized. And again, he attempts Zion is the destitute fields of Louisiana, who so soon law of the fact that some of the Does this prove that those who founded them were opnosed to theological training? Or does it not rather

The second to the second to the second training of God's law? Faithless plea! Let selemin regard

What are the facts? Simply these. Our early American Baptiets established schools and colleges to aid in the promotion of ministerial education: They contributed ! money to aid young men in securing such an education. " modern schisms."

How strange that he should be willing to have schools departing from the living God." in which to educate ministers in the English, Greek and Latin languages, etc., but mot in the Scriptures, notwithetaading every sinister needs, above all things, a knowledge of the Bible. But Mr. Fain's people are not, even as a denomination, pronoting ministerial education.

W HAT shall the church do with her drunkards? ers "than that which goes speedily to the gutter, and the church do with her drunkards of critainly the moderate drunkard ought to be inin the solenees, etc., and hence they are unlike our oldest off or die;" the farmer says of weeds, "root them cluded in the definition. As to proof, nothing could Associations, as we have here ofore shown. Why, then, out or lose your crop" does he ole im identity with them? If his people are the Fact, stern and stubborn, is that mortified limbs, brethren to ascertain from him personally the truth ecclesiastical descendants of those who founded Brown weeds, dead wood and the like, are under the con- of the charge. If "commonly reported" that a University, and also Columbian College, and Mercer University, the malure developments of the efforts and institutions among the old Bap ists of Virginia, Georgia and other States, then why do they not own said institutions are in sentiment. What of the drunkard? His name is on the church-book, is it on "the Lamb's book of this name in sentiment." tntions now? If his people are the same in sentiment with those Primitive Baptists, then why do they not collect funds, found collegas, appoint Education Boards, and promote the advection of candidates for the min. and promote the education of cardidates for the min"They shall not inherit the kingdom God." Gal. istry? Let him answer if he can. R. S. BUNCAN. New Hartford, Mo., 1875.

RITUALISM — We quo's from the New York Church- lievers. 1 Cor. v. 11. man: "When we teach oblidren that in haptism they are made members of Christ, children of God, and shall the churches do with him?

Louisiana Department.

Benefied, That we at pressut accept Tae Barrier se our State organ | ward?" on the sollowing conditions, vis.: 1. A ressouable porsion of the paper chall be allowed \$, represent our local interacte. 2. That the Minis tere and other Baptiste of the State be invited to write for said paper. Besided, therefore, that we do pledge oncesives to er and the circulation of the organ thre selected.

Booled, furthermore, that the ability with which Tau Barrier has one of the best living exponents of Repitet faith.—La. Blate Consection.

PASSING AWAY.

stamp. "Is 1788, one year after the union of the Regu- L commented upon; but how few reflect over the Repentance includes an after thought, a resolution lar and Separate Baptiste, the General Committee, which facta! Life, so busy, filled with crowding scenes and and an act-" fruit meet." "They that do these things was composed of messengers from each District Associa- multifarious activities, and surrouned by the enchant shall perish," is written against the drunkard. He tion is the State, appointed an 'Executive Committee, ments and snares of the tempter, is loth to regard CANNOT enter the heavenly kingdom; all the churches consiting of Samuel Harris, John Williams, Eii Clay, those things that lead to self-denial and abridgement on earth can't change God's truth. Simon Walton and David Barrow, on the north, and Robt. of the desires of the flosh. How unwise, when we Others plead for delay. "Let us wait and see if he Cartar, John Waller, Wm. Fristoe, John Leland and contemplate the exalted sphere of life in the great won't do better." Ungodliness grow better! Sin be Reaben Ford, ox the south side of James River, to for eternity of God, and the directing power of this come holiness! What says Paul? ward the business respecting a seminary of learning. carthly existence over individual destiny there "Deliver such an one to satan for the destruction The foregoing facts are submitted in proof that the light over all the doings of the flesh, and every the Lord Jesus." Hence, to retain the drunkard in Baptiets have been osgaged in this country for more thought and intent and deed brought out in pane church-fellowship opposes his thorough and Script and than a hundred years, in founding and sustaining educations when the sum of the sessenbled universe reformation. Paul's way is to put him out of the tional institutions; one great aim of which was the Humiliating reflection to proud, vain, designing hu church that he may awake to his true condition it then that the soul does not cry out mightily, "My false method with God's word. In God's name teach infancy must have the protecting, tender care o action that God has forever shut the door of his king tists, and Eld. Fain's people who, as a decomination, op. parental love; but man, though possessing the dom against the drunkard. If anything can save him p:se such things are not Primitivo. These conclusions mightiest development of mind and spirit, is infinitely it is under God's blessing, the truth are legitimate and inevitable from the premises which more dependent upon the power of God to sus ain nate one is delayed because his family connections

tirely consecrated to the one object of saving souls, for the drunkard and his family, we, ourselves, are capable of doing more.

and clashing of discordant elements, the heir of eter true to men. At fivet the instruction was confined mulnly to the ordin- nal blessedness, is in great danger of forgeting the "But," says another, "we cannot prove drunken-At fivet the instruction was confined multiply to the ordinary branches and the languages. Subsequently the same high estate of his Father—God, and of yielding to the people provide for the instruction of ministerial students dictates of the world of sin around him. So the drunken before he is a drunkerd We don't know exin the doctrines of the Bible, and did thus incresse their apostle Paul, that great and earnest man of inspiration where sobriety ends and drunkenness begins. edvantages. When this is done Mr. Fain cries out tion, utters the warning, "take heed, brethren, less This is the great stronghold of cowardice in church

Evergreen, Avezalles Parish, La. 1875.

CHURCH DRUNKARDS.

v. 21; Rev. xxi. 27.

"They are of the night." 1 Thess. v. 7. They are to be cut off from the company of bc-

declaring: "We regard you as fit for the kingdom of God, the brother of cur Lord Jesus; your profession and life ere Christ-like, your footsteps are heaven-

A preacher once said: "I really believe that some men have more religion when drunk than at any other time," and instanced an old relative of his oan as a remarkable example corroborating this singular beretofore been conducted—ite a compromising defense of sound gos. declaration. It was replied to him that the word of pol principles and literary merits-commend it to the denomination as God explicitly declares that drunkards cannot inher t the kingdom of God.

It is pleaded that drunkards should be forgiven again and again, as oft as they profess penitence. But The Baptists of Virginia were also of an educational [1] HE evanescent nature of earthly things is often repentance leads to present salvation and holiness.

That every soul is to bear the full blaze of divine the flesh, that the spirit may be Saved in the day of manity! Truly, flesh in its inherent strongth is as Hence, the salvation of the drunkard is exclusion grass and its spirit is poured out like water. How is from a nominal church-membership founded upon father thou art the guide of my youth!" Helpless the inebriate the truth! Tell him in loving, faithful

As we survey the rapidly changing course of events and the urgent need of faithful and capable quides Finally, Etd. Fain's effort to prove that Rhede Island and the urgent need of faithful and capable guides end of truth. Think of it. Send a man to hell be-

What are a family's feelings to God's truth, to the to make quite a scare-crow of the fact that some of the has been summoned to rest from his labors. And by self, to the welfare and feelings of the church of God, early institutions of learning among the Baptists had that example we are urged to consider whether we to your own obligation to faithfulness? Feelings inno theological chair in them. What if they did not have? cannot bear greater burdens and endure greater deed! Has the church no "feelings" that deserve posed to theological training? Or does it not rather seems, as we reflect over a Christian life so filled up for truth and faithful love for the church and to dyshow that at that time their plans were not fully de- with arduous labors, so unwedried in spirit and so en ing sinners lead us to true sympathy and friendship

The danger of a drowning man is heightened, not In the present confused state of temporal affairs family. Be true to God and you must therefore be lessened by concealing the fact from himself and his

there be in any of you an evil heart of unbelief in action. The world knows what drunkenness is, and the Corinthian church knew. If conscience is so tender on this question, the church should define its view of the matter. It should declare that any one who habitually, unnecessarily uses intoxicating liquors is a drunkard. For more harm is done by be easier. If rumor says that a church member church members. Delay destroys strength and peace. Wait for more evidence when you may learn the whole matter from him you call brother! When he is said to be in danger, go see for yourself, your covenant pledges you to this course. Your Marty did more than this for you, and he says, "love him God bas fixed the status of the drunkard. What as I have loved you."

And this is the duty of each member of the church.

are made members of Christ, children of God, and inheritors of the kingdom of heaven, we must take eare bow we negative the virtue of that by making the process of conversion unnatural and strange. Conversion is only living up to our baptismal privileges. It should be, therefore, no violent transition."

It is hard to see how more of error could have been crowded into the same space.

And this is the duty of each member of the church. "What is everybody's business is my business," is the Christian version of an old saw. Don't be afraid of anything but of God's truth and of his displeasure. Be very much afraid of aiding Satan in fastening regard which is inflicted by retaining a drunkard in its fellowship.

What saye the church by its neglect to withdraw from the drunkard?

What saye the church by its neglect to withdraw from the drunkard?

The church calls him "brother," admits him to the Lord's table, and te ell the privileges enjoyed by the church as upon your false ary of "peace, peace" destruction and sall.

The church calls him "brother," admits him to the large which is inflicted by retaining a drunkard in its fellowship.

What saye the church that outreverse he are church of God, and seal from the drunkard?

The church calls him "brother," admits him to the large and the privileges enjoyed by the church as upon your false ary of "peace, peace" destruction and seals.

The church calls him "brother," admits him to the large and the privileges enjoyed by the church as upon your sales are the beauty of "peace, peace" destruction and seals.

The church calls him "brother," admits him to the large and the privileges enjoyed by the church as upon your sales are the beauty of the church.

The church calls him "brother," admits him to the large are the church of the church of a dating Sean in fraction of an old saw. Don't be arraid of a privileges and the church of a dating Sean in fastening the church of a dating Sean in fastening the church of a dating Sean in fastening the church of a privilege and the churc



APRIL 17, 1875.

G. W. Rogers, Mo .- Wou'd that we did

J. M. WHITE, Ind .- Your paper has long since been changed to P.

Z. T. Byron and all others. - The Bible Baptism all sent up to first April. P. W. Cook -- Where is your postoffice

and where did J. W. Rays get his paper? N. S. Davis, Tonn. The old clork did not credit your club; it is now done, excase card. Tell all they are paid.

Da. McRussells, Tenn. Toward that paper stopped. Please tell us how you sent the money and when

ricand A. Burris, Alfred Ray, Phalesend them -- CLKEK

JNO Y. MIDDLETON - Fostage received We do not see the moral feature in the claim you set up. By a legal technicality only can it has a construed. Will write so soon as possible, but it has been explained highly recommended. See advertisement to your father.

LITA'S CHAPLE, Tenn .- Some one gave u at the Convention, \$1.39 for pap rs. bu we cannot find ruch a postoffice on our list nor in the Postoflice Directory. Tell us where they are now getting the paper and we will eredit them.

H. M. Bauzgon. - Where are you? - two letters and no postoffice! You say you Send cash with order, or C. O. D. Try a send \$6 in one letter and it comes without patch and have seed for next crop. Alany. Write and give your State and post-dress J. R. Graves, agent for McCarley. selize, as all others should. We have a pile of letters unastended to, breause without address.

S. R. Bins, Ala.-The clerk says they were long ago sont and they are so marked will try and trace but that they were sent by mail; will examine old express books. At what express office should they have preaching and speaking. About the first

NAMELESS, Miss -- Some one send, us his postage—and will not all do it at once who have not?—without name, but asks if a last of my sore threat. It acted like a pastor has the right to letter off the memters? No more than any private member of his church and n Baptist church should troubled me in the least. In this connec-

F. L. HEARN, Ala .- We know nothing of Body and Lung Brace is the hast mechanical patent you can sell and make a good living-with Tus Barrist and Hymn

Money Letters Received.

Tennessee-J F Fields S2 70, R M La 2.00, J A Moore 5.10, J M Carter 1.25, Brace," and am satisfied there is no supplied the state of the supplied the supplie

K Gardner 5 50, R II Payne 5 40, J H Casof Brace within the last twenty-five years, son 5 00, W H M Durham 2 60, W H Wheat but nothing comparable to the "Banning,"

8 R Simms 2.15, J H Glayner 2.90, R W ever possessed by ms.
EdJm, Tenn. J. M. YOUNGBLOOD. them s call.

Georgia—Mrs A A M Guthrie \$2.70, W I can proach day and night for two ucker 8.00. A McAllister 10.00.

Kontucky—J F Marra \$2.65 W T Guddie hoarse as I would in one week without it. Tucker 800. A McAllister 1000.

'Arkansas-J F Howell \$2 70, T Moody

Miceellaneous -T W Ayers, S C, \$540 M Hoffman, N C, \$2.70; C C Hughes. Oregon, \$5 00, W French, Mo. \$2 60

Editorial Notices.

you paid more than a month ago, and the this implement, which is advertised in our columns and extensively introduced last thing he needs. season, is now sold under a guarantee to give The following name i parties have sent satisfaction. This feature shows conciuletters with money to this office, without sively that the gentlemen who are intergiving their postedies or State: L. Bur- osted in the sale of the machine have perfect confidence in its su cess. Their charactor and responsibility is vouched for by the leading bankers and public officials in North Carelina. We are also pleased to note that a corn planto has been added to that lassitude of body so common to public the cotton planter as an attachment. It is

> MCCARLEY'S JAVA PROLIDE COT.ON 1 kb - See advertisement and testimoniais of this rare seed, yielding nearly twice as much per acre as the old, common, de- subscribers. generated seed. We will send the balance on band, in quantity to suit purchasersone bushel, half bushel, and even one reck.

Special Notices.

on the books-sent out of first edition. We Read What Those Who Irave Tried Is

"For the last two mouths I have suftered a great deal from sure throat, from August my th cat became so sore that I pecame unoasy lest it should result in something serious. I put on the Lung charm. And though I preached on through receive a member on a letter from a pastor. Hen excuse me for saying a word to sillicted sisters: I believe the Brace would be of as to the office. much service to them in many cases, as it the Eye Cups or of Ball's agent. Sell good is to preachers. I know a sister who, withbooks-the Hymn and Tune Book of the out the Brace, is helpiess, but with it she Southern Baptist Publication Society. The is able to attend to all her household duties A word to the wise is sufficient.

R. J. REWLETT. Oxford, Miss., 1874.

FEMALES TESTIFY.

Suffering very much from "Dyspacea" and general debility—the result of pro-tracted illness. I obtained and have been wearing a "Banning's Long and Body

For old persons, and for all with weak up a fresh cold in tweaty four nouse. backs, it is the very thing.
Fail Branch, Tenn. A. L. MORGAN.

I have given the Brace a fair trial. find it all that is claimed for it. I would! not take \$100 for the right to use it. I hope that all my ministering brothren will

It is certainly a blessing from God through medern science to the overworked public speaker, singer or teacher. Long Town, Miss., 1874. S. C. LUSK.

It has greatly benefited me in singing, in preaching, and riding horseback—especially preaching—relieving me of a hoarseness that I usually suffered from, and men after speaking. Evergreen, La. TIIOMAS E. MUSE.

My old Brace that I have worn for six-My old Brace that I have worn for six-teen years hus become too small for me I find that I cannot do without it. They are worth—I cannot estimate how much.

P. A. Surroad, M. D. find that I cannot do without it. They are worth -I cannot estimate bow much .. forward you ten subscribers and S5 carb, 23 I cannot wait until I get the remaining five THOS. GILBERT.

Beulah, East Tennessee, Dec. 27, 1875. PRIORS.

unless sent by P. O. order, express, or in on mo. egistered letter.

THE LUNG AND BODY BRACE feet at is secured—the purchaser paying the are you taking? Several are talking of expressage. If the measure is properly James liuff desires ms to order for him \$9 taken, a fit is secured the first time. The worth of the Hemp.

Wu. Hunr, North High Street. Brace, like spectacles, to benefit in every ease, needs only to fit the person, and this I guarantee.

How to secure the Brace " without money and without price," see premium list.

Directions for Measuring.

Take a tape, if you have not a regular the entire month, preaching twice a day, in all fully three hours, my threat has not troubled me in the least. In this connection excuse me for saying a word to afflicted abdomen, and send the measure in inches

The Braces are all marked in even numbors, and can be enlarged two inches. Most persons increase in flesh and rotundity by taking the Cannabis Indica with happy rewearing it. Don't wait until you are half dead or permanently injured before you send for one. Borrow or beg the means of self-preservation. Address all orders to J. R. GRAVES,

April 17, 1875. Momphis, Tenn.

2.00, J A Moore 5.10, J M Carter 1.25, Mrs V 8 Baird 2.80, J M Morris 1.00, W T Elliferro 5.50, J 8 Bennett 5.00, J W Talliferro 5.50, J W Talliferro 5.50, J W Talliferro 5.5

Tucker 8 00. A McAllister 10 00.

Kentucky—JF Marrs \$2 05. W T Guddie

Louislana—W C More and \$5 40. R M

Nesbit 5 40. G W A'exander 1:50, H M

Brunson 4 40. W B Reynolds 3 00. F Courtage 5 40. J A Walker 8.50, J W McFarland 8 20.

Texas—W H Waldrop \$1.10, Mrs E M

Roach 2.70, J N Key 12.70, C Foster 5 00.

Arkunsas—J F Howell \$2.70, T Moody

For old persons, and for all with weak

For old persons, and for all with weak

I menths with my Brace on and not he is a country of the strange sad weaderful plant, was remain sileat and let it speak for first lives one. He was remain sileat and let it speak for first lives one was remain sileat and let it speak for first lives one. He was remain sileat and let it speak for first lives one was remain sileat and let it speak for first lives one was remain sileat and let it speak was remain sileat and let it speak for first lives one. He was remain sileat and let it speak for first lives one was remain sileat and let it speak for first lives one. He was remain sileat and let it speak for first lives one. He was remain sileat and let it speak for first lives one. He was remain sileat and let it speak for first lives one. He was remain sileat and let it speak for first lives one. He was remain sileat and let it speak for first lives one. He was remain sileat and let it speak for first lives one. He was remain sileat and let it speak was remain sileat and let St. Marv's Church, Alleshany City.)

The East India Hemp has been taken by Rev. Matthles Binder, O. S. B., and Rev. Sebantian Argeld, O. S. B., bett assistant pastors of this only and, so far has procure one.

J. A. REYNOLDS.

Fulton, Miss., 1874.

I can preach without getting the last THE DIAMOND COTION CHOPPER, CULTIVATOR AND PLANTER, WITH CORN PLANTER
ATTACHMENT.—We are pleased to see that
this implement which is advertised in our
this implement which is advertised in our every minister or public speaker as the very ment. We shall inform you in due time thing he needs.

J. W. PALMER, at what further species the medicine shall inform you in due time.

REV. PREDIMAND WOLF, O. S. B. 87 Washingtor, Bt. China Grove, Rowan Co., N. C.,

: Fend one doesn Ointment and one of Cannebie Indica. Ween Mr. J. W. Fisher brought his wife to me for examination, I found her in the ineiplant stage of tuberoulous consumption. Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything and anything of its kind I

Ridgoville, Gaswell, N. C., Sopt. 12, 1874. Inclosed is \$10 for more of the Indian Hemp. I can truly say that this medicine has done me more good than all the doctors, and I had savaral of the best in the The price of the Brace is \$18, but to all ministers \$15, cash in every instance to You may look for several orders soon, as accompany the order, at the sender's risk, many have seen the effect of this medicine

Columbus, O., Oct. 80, 1874. Your treatment for consumption has so In no case will money be refunded for a improved my condition that the inquiry

P. 8 —It is my epinion that an agent at this place would sell considerable for

Decherd, Franklin, Tann, , Sept 12, 1874.

-: Send three more bottles of your consumption and bronchitis cure. My son began taking the Hemp last night three

Princeton, Ky, Oct 14, 1874. - : Send twelve sirun, six pills and

A 7 60 8 24 cow

K Gardner 5 50, R H Payno 5.40, J H Cason 6.00, W H M Durham 2.60, W H Wheat 6 60, B F Briley 2 70, R S Flinn 2.70, J Lowis 8.00, J W Hay 1.40, J G Sallis 3.50, G H Varnado 2 70, J Harrell 5.00, Mrs R J Sims 2.50, J T Brown 5.40, B A Lee 1 25, Alabama—J A Scott \$2.70, F L Hearne 1.00, W M Cooper 8 10, B C Bennett 1.20, S R S Imms 2.15, J H Glayner 2.90, R W Davis 12 90, J Chancelor 8 10.

Bennett 1.20, B R Simms 2.15, J H Glayner 2.90, R W Davis 12 90, J Chancelor 8 10. and enterprise of Meters. Kennedy & Co.

AGENTS, ATTENTION!

TO ANY PERSON WHO CAN PRO-DUCE A REMEDY WRICK WILL PROVE, BY ACTUAL TEST, A MORE

DR. BADOLIFFE'S

Great Remedy

SEVEN SEALS

四 A

KENNEDY & CO

GOLDEN WONDER.

We have bad this challenge of \$1000 prominently displayed in all our circulars and newspaper advar-sizements, for the last four years, and not token, which shows the superior excellence of our REMEDY OVER ALL OTHERS.

For External and Internal Use. It will Effect a speedy Curo in all Cases of

Headache, Neuralgia. Toothache, Sprains, Bruisas, Flesh Wounda, Burns, Colic, Cramp, Cholera Morbus, Flux, Diarrhea, Bronchitis, Catarrh, Coughe, Cold, I. flammatory Rhumatism, Asthma, Phthisic, Heart-Burn, Indizention, Summer Complaint, Pains in *ide, Back or Loins, Piles, Ringworm, Folons, Sting of Insects, Bitea of Venemous Serpents, and especially Rhoumat em.

A Powerful Remedy which is taken internally by any one.

This celebrated Medicine is, beyong a construct greatest discovery in Medical Science known to the sould. Its action is at once felt; its wonderful cures are instantaneous; in feet, it

EXTERALLY DESIGNATES PAIN.

Equally Good for Man or Beast Remember, we guarantee every Bottle.

NO CUBE, NO PAY. TRY IT AND BE CONVINCED.

Sickness comes when least expected. One bottle may save your life. If you are not satisfied, after a fair trial, we will refund your money.

DUR MOTTO, NO CURE, NO PAN A Source of Happinese to Millione of Suffering Humanity.

During the past year the wonderful success of this great remedy has far exceeded our most sangular expectations; "Hour-most sangular expectations; "Hour-most sangular expectations; "Hour-most sangular expectations; "Hour-most sangular experience that DR, RABULIFFE's Great Remody, Seven Seals or Golden Wonder, is the most Wonderful Park Detraction in avistance, the most sangular of Golden Wonder, is the most world; Carle are a located as immost instability, as if by Magic, Thousands of Certification bear feels and universal praise of this Great Remody, from personal knewledge of its almost miraculous powers in ouring the most continue and protracted cases of Licease

We want a Good Live Address in every county in the United States and Cacadas. It will pay you better than anything size you can take hold of. Send in your order. Secure your county at oncr. Lemedy than haything size they ever took hold of. Why is this? Because the Hamesy does just as we say, and are Agants of warrants every bottle. No. Ours, No Pey. Knowing that we make all losses good, absend taxy-be called on to redeem a Bettle, Agents ran no risk of loss.

HERE IS A SAMPLE LETTER OF WHAT OUR AGENTS ARE DOING. Mearly 3,000 Battles Sold in Four Months.

Messus. Kennedy & Co.—Dran Sins:—At this late hour I will inform; you of the great ben-fit I releft g oo fined to my bed for eight years with a complication of diseases, viz:—Dyapspile, Bronchitis,
Papilation of the hear? Pain in the Bight side, with general deplicit, for which I t led the skill of our home physicians, also a doc or of Mew York Ulty, and two of Pittsburgh, and one in the northern part of Ohio. Took enough patent medicine to swim in—all to no purpose. At length I was induced to try
Dr. Raccilla's Seven Scale or Goldan Wonder. I sent an got my 6, fifty can bottle, and before using it all, found myself able to travel in a buggy. Took the accord for its vale last April: our pack from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the growing demand (osel) ton thousand (10, 10) hottles in the 2. August 20, 1871, and expect from the 2. August 20, 1871, and expect from the 2. Augu

IMPORTANT TO ALL PERSONS OUT OF EMPLOYMENT.

edy & Co... Dear Sir :- We take pleasure in herewith handing you a come of our Circular to Agents, which we feel confident in a diligent personal by one wishing to make money rapidity and certainly. We are now the SOLE PROPRIETORS AND ONLY MANUFACTURERS OF

DR. RADCLIFFM'S OREAT REMEDY,

SEVEN SEALS OR GOLDEN WONDER.

Fur this Orest Romedy We Wish You to Ast as Onr Agent.

Phas Sia:—The above fully explains the articles we wish to sail. This business is honorable, and by bring sucressia, will pay on west. It is our deere to oppoint an Agad in every county in all parts of the United Mister and Canade, granting to such the extensive right to sail avery bottle and in the county. Should you accept the agency for one or more counties, you shall have the exclusive right to cell avery bottle and in your county, he long as you contians to act as our agent, and all orders whom we may recalve from your territory shall be turned over it you accept the agency of the right kind of the right in the hands of the right kind of men, and we want none other. Now, if you think you are the man for the work, forward your order, has your county, and go to work; you can sait a grow in a faw days, without a doubt. We have one some who buys on as average three gross per wark, and his others are increasing rapidly, and he has a (Serke Car, Fa.) He write that he expocts to sail on gross per day a retail, the county season, not counting wholesale. You have the privilege of selling wholesale or retail, or patting it on commission with drawning of espital. Sheetid you know he has a season to the county of the right wholesale. You have the privilege of selling wholesale or retail, or patting it on commission with drawning wholesale. This business is worth the attention all good men, and man of espital. Sheetid you make here are one black wages—early 6.00 or ment the trait three mentile, into a man more provided nevertheless be establishing a business that well gay you largely in the sail of the man for the world gay you largely in the sail of the man for the world gay you largely in the sail of the sail o

the end.

AEVER HEALS OF GOLDER WONDER is put up in \$1.00 and 52 cent bottles, elegantly finished in neat and appropriate wrappers, and packed in nice boxes, one dozen in each box.

To draggists our scale of prices are:—Large Size, \$1.00 Bottles, per Dezen, \$9.00; Small Size, 50 Bottles, per Dezen, \$4.50.

We give special terms to our County Agents at such figures that they can sell te druggists and country agents are such figures that they can sell te druggists and country agents are such figures that they can sell te druggists and country agents at the above price and make a handsome profit. We also give an

EXTRA PREMIUMS TO AGENTS!

In order to have live, energetic men to take hold of the business at tuce, we have concluded to give free gratis to each agent a present of a handsome, fine

COIN SILVER HUNTING CASE WATCH,

IN GOLD COIN!

COATROL of such county as the agent may select, (not already taken); and furthermore, all orders coming from such counties as the agent may select, will be seat back by us to the agent to be filled—in fact, we are worked or agent to agent continues in this business. Beamember, fact, we are worked on a given graits to agent. We take the plan to have or great remody quickly and the remumbly introduced. Let us hear from you at your corliest convenience, and secure your sounty at the remember, this after is up n for a short time only.

We work and to parties contemplating to act as our agent, fample, Large and Small Buttles securely maked with our different posters, bills, show cards, terms, &c.

AND WILL PORPRIS \$1,000.00 UPON THE RECEIPT OF \$1.00

and to all sending \$1.10 for samples we will also send

Free of Charge, Sample of our Light Elegant Chromos, entitled

SPEEDY, OBSTAIN AND SPPEOT- GOOD MOBNING AND GOOD NIGHT, FIRST PAIR AND ONLY PAIR, GET AWAY, TERRI

ACHES OF WHATEVER FORM, EXPERMAL ARD INTERNAL, ACUTD
OR CHRONIC, DERP SEATED OR
OTHERWISE, THAN

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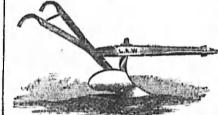
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Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jen

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Our Contributors.

INFERENCE-PREFERENCE-CHARITY .- No. 3

cause, just as zeal, devotion, courage, etc., does.

ion which exist among men. In other words, we compromise are to be so liberal toward the faults, errors and But then some will say "There are good men differences among men that we are to excuse who differ with you, whose character is spotless, with you?" Only in what I honestly disagree them upon the ground that we are all subject to whose wisdom is unquestioned." All very true; with them in, whether of the positive or the -like faults, errors and differences of opinion, onr. but wise and good men are the most fatal of all meral of the Christian religion. If a man is not selves being in a state of ignorance, inadvertence errorists upon all points of controversy. A wise immersed, I disfellowship him baptistically and and sin. We forget, however, that Paul says and good man, occupying a false position, is the eucharistically, and occlesissically, if he is, in charity "rejoiceth not in iniquity, but rejoiceth most dangerous of all. "He may be right and my honest belief, disorderly and violative of the in the truth;" that is, love rejoiceth in the truth, you wrong; what then?" Why, it is charity- laws of Christ which constitute the church and not in iniquity. Love can never "rejoice" in love-in me to make that man show me his error its ordinances. Morally, if a man does not bethe faults, errors and differences of opinion which or to discover mine. "But, then, suppose you lieve in the blood of Christ as the ground of all exist among men, Love abhors faults, errors leave off where you hegan-both of the same salvation and obedience, and claims no change of and differences. It is true that love has charity opinion still?" Then, if both are honest, we heart by the Holy Spirit in the belief of the toward those who are the authors of these things. must occupy our same opinion still, and contend truth, I disfellowship him in all that is vital and It judges no man, however much it censures his in the spirit for what we sincerely believe to be fundamental to the salvation of sinners, although wrongs. It leaves each man in the hands of his the truth, examining above all things the motives he may be a member of the Baptist or any other God; but the conduct of men is the subject of and surroundings which have led us to our con- church and a partaker of the ordinances them-God's severest punishment, especially when all victions. It is generally safe in God's word to selves. My faith is my life. If I am wrong in methods of restoration and correction fail. It is take the hard side of every truth which is contro- faith, so it will be all wrong unto me. But upon charity which tells a man his faults and errors, verted. Thousands do not believe in "uncondi- this hard and safe of the question I shall stand which seeks to correct differences of opinion tional election," because they dislike the doctrine, or fall. among men by a search and vindication of the or do not understand it. Thousands do not betruth. It is no charity to encourage sin and lieve in "immersion," because it is inconvenient error by smoothing it over, or to assign to dif- "indecent," and because it has the humiliation of ferences of opinion which divide and distract the the cross in it. Thousands do not believe in a world the character of non-importance and non- hell, because inconsistent with their views of essentiality. Charity rejoiceth in the truth.

two directions: (1) in the love of mon and (2) in construction, to take the "cross" side of all the love of law. He that loves God loves his divine truth. Whatever is popular, fashionable neighbor, and especially his brothren, no matter or pleasant to human nature, taught as God's Roger Williams?-Wm. Huff. how contemptible their natures or their charact word, is almost certain to be an error. The goster. In fact, a Christian is to love his "enemies." pel is a "looking-glass," which makes man look This love is to extend so far as to do good for ugly just in proportion as he comprehends the to take steps at an early day to establish school evil, to return blessing for cursing. It does not beauty of Christ. It is a bitter pill to sin-bitter of liberal grade within its bounds?-R. B. Freemean that we are simply to do good to our one- in the mouth, but sweet to the heart of him who man. mies in a state of distress, but to return good for takes this prescription from the Physician of evil even when they "despitefully use" us. This souls. is the chief and highest test of Christianity. But | Hence I am a Baptist. It is the hard side of this does not forbid us to hate the evils of the all that is controverted in the truth. If I had best brother on earth. On the contrary, we are followed my inclinations, my love of popularity, first to seek his correction, and in case of incor- my preferences or my inferences, my associations rigibility, then we are to expose and punish or connections, I never could have entered a Bapthem. This is love to God in our love to man. tist church. Charity-love-makes me a Bap-But John says in our love of God's law, his word, tist. Convenience and preference, and a dozen his truth, his commandments, is love perfected. It other things which follow the flesh instead of a

ences nor preferences. Love is jealous for its a difference of opinion upon the Baptistictorpre-God, and it seeks to know the truth, the whole tation of God's word. Immersion, a converted truth, and nothing but the truth. It is intolerant membership, the doctrines of a free grace, a dem-TYAVING considered the two words which are of an error or a violation of law. It is extremely ocratic form of church government, two orders the source of so much strife and error in the chary of a difference of opinion upon the truth, of the ministry-all seem to meso plainly taught ranks of Christianity, we come now to consider and it "suffers long" before it will give the least that a wayfaring man, though he were a fool, sanction to even a difference, and then only when could not err therein. But suppose there is a 3. Charity.—In the first place, it is a mis trans. the truth declared is decidedly obscure, vague of ground of controversy upon these interpretations lation of the word which ought to be rendered equivocal in its definition. It will be sure to give of the word which we hold so dear? One thing love. "Faith, hope, love, these three, but the the benefit of all doubt to the side of Christ, who, I see clear they constitute the hard side to hugreatest of these is love." Why not say "God is instead of man, is on trial before the world. man nature; that side is never chosen by the charity," instead of saying "God is love"? What Charity would prefer men to suffer, and to suffer humble seeker of the truth; they constitute a bitis the consistency in saying "Though I bestow itself, before according any compromise to a dif- ter pill to human pride, and pomp, and power; all my goods to feed the poor, and have not char. ference of opinion. However hard, unpopular or they exalt the people instead of the rulers, and ity ? etc. Bestowing our goods to feed the poor mortifying to human flesh the truth, or any part God above men; they give a strict interpretation is charity, and the present translation simply of it, may be, charity loves it, will defend it, and of Christ's law; they found nothing upon infermeans "Though I have charity and have not will always die by it. It never shrinks to con- ence; they choose nothing as a matter of prefercharity, it profiteth me nothing. Charity is trovert error in the spirit of Jesus, however ence; they make Christ and his word all and in simply one of the effects springing from love as a "kind" it may be to an errorist. It never, how- all; they constitute the safe side, granting there ever, controverts for the sake of controversy, nor is a ground for controversy. This is charity The word charity is frequently urged toward does it love mere contention and strife. It loves which rejoiceth in the truth, however hard and the faults, the errors and the differences of opin- peace and concord, but not at the expense of unpalatable, and not in iniquity, however casy

God's justice. So it is a safe rule, if the language Love, or charity so called, toward Jesus takes is just definite enough to place upon it a possible o'clock Friday.

is the hardest of all tests to obey the truth in love of the truth, would have made me anything

love. Here especially charity admits of no infer- else under heaven. I can conceive no ground for and plausible.

"Then you disfellowship all who do not believe

MINISTERS' AND DEACONS' INSTITUTE OF DUCK RIVER ASSOCIATION.

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