

5. That we should see to it that believers join themselves to the Lord's people by immersion.

Now, if we see that certain people are true Christians, and, on inquiry, find out that they have not been baptized, shall we refuse to worship with them? Shall we refuse to join with them in prayer, and praise, and in the ordinary acts of religious service?

Let me answer:

1. If they are intelligent, and familiar with the teachings and requirements of God's word, and refuse to do an acknowledged duty, it is a sign they are not true disciples, and the propriety of fellowship with such might well be doubted.

2. But, if they are entangled, if they are in doubt, seeking for light, then mingle with them, worship with them, use fellowship with them, as a means of leading them to baptism.

This I am to do with every new-made disciple, to recover him from an entanglement and a snare, to lead him to what I desire of him. Because he is entangled on one point I am not to refuse Christian intercourse and fellowship. But suppose the Lord's supper is to be celebrated, and he is present. It gives me an opportunity to tell him of a neglected duty. He says, "I can't see baptism to be a duty, but the supper I would like to observe." I say, "My Master doesn't allow it." "But," says he, "you will pray with me, and worship with me, and in various ways show your Christian fellowship for me, why not commune with me?" But I answer, I am not required to express my fellowship for you in the supper. The communion is not an expression of Christian fellowship, but a service in which the body [the church] qualified by baptism, participates. As baptism is immersion, I may not sit down to the supper with the unbaptized. Jews came to the passover by virtue of their circumcision. God-fearing men were to see to it that the proselyte was circumcised before coming to the passover. The proselyte himself was not to see to it. So, not the men who are disciples, but the disciples themselves are to see to it that they, the new-made disciples, are baptized before they come to the Lord's supper.

There is a disposition to lawlessness among men, a rebellion against the notion of authority, both in church and in State. We read of a time when "every man did that which was right in his own eyes." But God has not put his kingdom together on any such principle. His church is under authority, under law of his own giving, and he has delegated to her the right and the duty to execute those laws. So, if that brother comes to the supper unbaptized, I am to show him his error, and teach him the laws and regulations of my Father's house. In twenty-eight years, just three persons have here communed unbaptized. I had no knowledge of it at the time, and, of course, had no responsibility for it. Did it trouble me? Not at all. But if, in either case, it had occurred the second time, I would have asked the individual to come and see me, and talk the matter over, and see if I could not persuade him of his error, and induce him to obey the whole truth.

"But, shan't we all commune in heaven? My heart aches at this oft-made inquiry. Nobody doubts it. But our present duty is with our Lord's commands as we understand them. These, we are not at liberty to alter or amend. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

This is fearful language. Rather burn your hand off than be guilty of this sin. But next to this sin, remember, is the sin of falsifying God's word. Jesus says, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." And all this is not restricted to baptism and the Lord's supper, but applies to all matters of Christian faith and practice. Men are to be tutored, trained, disciplined by us in Bible truth, "teaching them to observe all things whatsoever I have commanded them."

Historical.

THE DISCUSSION.

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

Extra Remarks Concluded.

SIMILAR agitations and altercations were experienced in all parts of the country when the orthodox portion of our denomination adopted Mr. Fuller's exposition of the atonement in preference to the old particular and limited plan." Benedict's Hist. p. 524.

Mr. Benedict seems to be great authority with Mr. Duncan, in fact, his writings are but little more than a rehash of Benedict. For the reader has doubtless observed that he has thus far followed Benedict very closely. Elder Duncan contends that his people have never departed from the doctrine of original Primitive Baptists, but Benedict freely admits that they have. Hear him.

"The orthodox portion of our denomination adopted Mr. Fuller's exposition of the atonement in preference to the old particular and limited plan."

Here is a calm, plain and candid admission that Mission Baptists, or the orthodox portion of them, have changed their doctrine and taken that of Arminian, "in preference to the old particular and limited plan." Our readers must observe that this "old particular and limited plan" of construing the doctrine of atonement is the plan adopted by our order of people in all ages of the church, and, of course, when the Elder's people ceased to receive this system and adopted another, then they ceased to be the same people that they had formerly proposed to be. Now, what are we to think of Elder Duncan as a faithful historian, who, with all this evidence before his eyes, comes out boldly and affirms that his people are the old Primitive Order, and have never changed their doctrine? We cannot but think that any people ought to be pained who have blind guides for their leaders. (a)

Again, "such a rule would have robbed us of a Fuller, at whose feet so many educated theologians in Britain and America have delighted to sit." Benedict's Hist. p. 539.

We have charged them with superseding the Bible by their devotions to men-made institutions, but here is, if possible, a greater discrepancy than this would amount to, for this desire to sit at Fuller's feet and to drink in his exposition of doctrine may be regarded as the base or foundation upon which the whole structure of their craft is laid. Fuller, by his exposition of Scripture, has endeavored to effort us and Arminianize the entire scheme of salvation. And this desire to sit at the feet of Fuller and learn of him, is only to better to prepare them for drawing all classes into their net of human inventions, and in this way teaching them to observe many things which Christ has not commanded.

Sit at the feet of Fuller, indeed? Why not sit at the feet of Christ, or of some of those holy ones who were inspired by the spirit of Christ? Did you, or have you ever had theologians sitting at the feet of Fuller whom neither Christ nor his disciples were able to teach?

These were educated men— theologians—sitting at the feet of Mr. Fuller to learn that Christ made a general atonement, but that his sins or crimes were not transferable, and that Christ, of course, never suffered for them. Is this the theology that educated men have gathered while sitting at the feet of Mr. Fuller? Benedict appears to think so, and we suppose that he may be correct, but Christ and his apostles taught different, and Primitive Baptists over have, and yet think different. But Mr. D. says his people are Primitive Baptists, and have never changed their doctrine. Let him and Benedict decide. We will now take a little more proof: (b)

"Our old ministers in this region half a century since would have denounced as unsound in the faith the great mass of our community in the present day, both in Europe and America, Fuller and Hall among the rest." See Benedict's Hist. p. 580.

Not only would the old ministers in Benedict's region have denounced the doctrine now preached by the generality of Missionary Baptists, but the same remarks will hold good in every other region of the country where Old Baptist ministers were to be found in that day. And yet, with the authority from Benedict, his own cherished author, Elder D. insists, in contradiction of Benedict's testimony, that the Missionary Baptists now preach the same doctrine propagated by those early fathers of our order. What more can we expect of a man whose aim is to disregard truth in order to maintain any false position he may choose to adopt. Again, "a new state of things has arrived. Most of the old, self-denying ministers have ceased from their labors, a new set of men are coming on the stage without the secular means and talents of their predecessors, but generally with more acquired ability." Benedict's Hist. p. 544.

Here it will be seen that Benedict speaks of the rise of Missionism as a new thing, or more particularly of the ministers of this organization being a new set of men. This with the other authorities quoted does its part in showing that Benedict, in his own history, regarded Missionism in the light

of a new thing, and how could he do otherwise, when he knew that such was the fact?

One more quotation from the lamented Watson, and we will rest for the present: "Besides all the new going, the modern Missionary spirit is decidedly Arminian in its cause and tendency, is disposed to compromise with error—the bond of union for all religious shams and devices." See Watson's letter to Benedict.

We ask the reader to consider all these testimonies, and weigh them in contrast with Duncan's claim to priority in the Baptist line, and if he cannot see that such claim is simply ridiculous, then we agree that such reader must be blind indeed.

Before closing our remarks in this department we will notice more carefully the testimony of Elder Trott, which Mr. D. has counted on so strong, and on which he has harped so long. Not being sufficiently posted with reference to Elder Trott's meaning in the paragraph quoted by Elder Duncan we addressed a letter to Elder T. P. Dudley, of Lexington, Ky., for information. His answer is herewith appended.

LEXINGTON, Feb. 2, 1875.

Dear Bro. Dudley:—I received your kind letter three days since, and now proceed to answer it. You ask for Elder Trott's address. He has been dead a dozen or fifteen years. I had intimate personal acquaintance with him since the year 1820, at which time he was a member of our Association. In the year 1821, he returned to Lambertville, New Jersey, and a short time afterwards he was called to Welch Tract Church, in Delaware, and a few years subsequent he was called to attend several churches in Virginia, and located at Fairfax Court House. I had correspondence with him at each of these localities. Some time after he removed to Virginia he became acquainted with the late Elder Gilmore's disorders.

The latter being sustained by a portion of the churches, and Trott, regarding order, was not willing to retain connection with him, and those who were determined to sustain him in the Ketchikan Association, and two or three other ministers from the North whose moral deportment was little, if any, better than Gilmore's, being recognized by several churches of that body, combined with a controversy which grew up between John Clark, editor of Zion's Advocate, and Trott and Beebe, and with all discrepancy in doctrine and order, produced the meeting at Black Rock, Maryland, in 1832, when they assumed the name "Old School." Ketchikan Association corresponded with our Association for some years, and until they entered correspondence with a disorderly faction, which broke off from our Association, so soon as we became advised of which we dropped her from our correspondence. I do not believe that any of the Association represented at Black Rock have had anything to do with the modern inventions combining missionary, Bible or tract societies, either before or since the meeting at Black Rock.

I presume some of the brethren in your vicinity have a copy of the editorials of the Signs of the Times which have been published in book form. If you will get a copy you will find (I think) in the last volume account of the Black Rock meeting.

With regard to the Elder alluded to in my reply to "Old School," I will see the brother who gave the information and know when and where the declaration was made. Affectionately, your brother,

THOS. P. DUDLEY.

From this explanation by Eld. Dudley it will be clearly seen that the division among the Baptists of which Trott speaks, was one in which Missionary Baptists were not concerned, they had nothing in the world to do with it. It occurred among the old Primitive Order of Baptists, and Eld. Trott and his party separated themselves, and as Trott says, took on themselves the designating name of "Old School Baptists." This division took place on account of a difference between them relative to the meaning of certain doctrinal questions in which Mr. D. and his unsupportive party had no interest whatever. So Trott's original avails nothing, as the name mentioned by Duncan was not taken by them to designate them from Missionaries, but from those with whom they had just then split.

Mr. D. says they (both parties that then split) are all of our order. If so, then it was only a family quarrel among ourselves, which is entirely outside the limits of this discussion, and while it proves nothing to him and his party it does show to the reader that we must have had an existence long prior to the time fixed by him for our birth. An old adage says "those who cannot turn cannot spin," which indicates that they who can turn cannot spin, but Mr. D. is an exception to this rule. He can turn, and does turn at every straw that passes in review before him, but he fails to spin, for his testimony proves nothing by which he can sustain his unfounded position in this discussion. (c)

Reply to "Extra Remarks" Concluded.

Denominational identity cannot possibly be affected by mere accidental differences. Such differences will exist as the result of investigation and independency of thought. The Baptists who lived near a hundred years ago resolved that differences of this kind should not affect the fellowship of churches or of the denomination. To indicate, somewhat, this fact, they were called "United Baptists." They all believed the doctrine of atonement, elevation, holiness, &c., but not

expression of these doctrines varied very considerably in different localities, and, so far as the masses were concerned, different from what it had been. When it suits his theory, Mr. Fain cannot tolerate even accidental differences. But, to sustain himself, his reasoning is inconsistent and contradictory. For example, he is unsparing in his denunciation of our people, because large numbers of them adopted Mr. Fuller's theory of the atonement, although he concedes that he and his people were once "United Baptists," and in the early days of these very people, "the orthodox portion of our denomination adopted Mr. Fuller's exposition of the atonement," hence, if this fact destroyed the denominational identity of our people, (the Missionaries), what became of the identity of his people when they were "United Baptists?"

But we have maintained from the beginning that such differences do not and cannot affect denominational identity. But Mr. Fain maintains that the slightest difference, even in stating a doctrine, or the manner of expounding the gospel, destroys denominational identity, has long since destroyed the identity of his people with even the so-called Primitive or old school Baptists of twenty-five or thirty years ago. For in a large number of things they differ from the very old ones.

So far as the atonement is concerned, I wish now, once for all to inform my readers that by no means do our people universally adopt Mr. Fuller's exposition of that doctrine. Many of them on this subject follow much more closely Mr. Gill than they do Mr. Fuller, but the difference they do not regard an essential one, hence it does not affect their denominational standing or unity, or zest in the missionary cause. For these reasons we have considered the missionary enterprise and doctrine as at the bottom of all the troubles which occurred some forty years ago, although doctrine was, at the time of the split of the points of controversy, and hence, also, Mr. Fain's effort to force a discussion of the doctrines of election, atonement, etc., is altogether out of place, and should have been given a small space in this investigation.

(a) What we have said in the preceding lines is sufficient to refute all that our opponent says in connection with his quotations from Benedict on page 741 save what shall follow.

Mr. Fain says, "Our readers must observe that this old particular and limited plan of construing the doctrine of atonement is the plan adopted by our people in all ages of the church and, of course, when the Elder's people ceased to receive this system, and adopted another, then they ceased to be the same people that they had formerly proposed to be" (Italics ours.) Mark he does not charge our people with a rejection of the doctrine of atonement, but simply that they "ceased to receive a certain system of that doctrine." What arrogance! The point in this, our people were independent thinkers, and did not regard the system of the atonement adopted by the hyper-Calvinists as at all essential to a proper view of the doctrine, and for fearlessly rejecting it, they are thus denounced. When Mr. R. W. Fain proves that he and his people are infallible, then our people may be regarded as culpable for daring to reject any system of doctrine which they may adopt. But while his people are as liable to err as ours, we beg leave to ask the privilege for them of investigating the whole range of Christian doctrine, and adopting that system which they find to be taught in God's word.

But he says the "old limited plan is the plan adopted in all ages." This, my dear sir, needs a little proof. On this very point history is against you. This "limited plan of the atonement" is peculiar to the high or hyper-Calvinists, although there are not a few among Missionary Baptists who adopt what may be called a "limited atonement." It may be recouped as one of the peculiar and extreme views of hyper-Calvinists. And your people, Mr. F., are properly called hyper-Calvinists. Thus, I have not seen any denial of the historian whom you often quote makes you so, at least. He says, "the Antinomian party, as near as I can learn, without any exception, are high or hyper-Calvinists, and are so tenacious of the old theory of particular atonement, and have so far run the system up to seed, as to persuade themselves that the efforts of modern times are wholly needless, and Arminianism is the bug bear which they profess to fear." (Benedict's Bap. Hist., p. 935). Now let the reader couple with this the testimony of the same historian in another place. He there says: "Hyper-Calvinism; or

what Robert Hall denominated 'thick skinned' Antinomianism, has been the bane of the denomination (Baptist), for about two centuries past." (Ibid., p. 912.) This was written about twenty-five years ago, and fixes the origin of hyper-Calvinism, the peculiar system of doctrine adopted by Eld. F. and his people, at about the middle of the seventeenth century. What now becomes of his boasted and arrogant claim, that the system of doctrine adopted by his people is the one adopted by the church in all ages? For a confirmation of the foregoing facts pertaining to the introduction of the non invitation system, as it was then called, but now hyper-Calvinism; and for its blighting influences upon the Baptist cause of England, the reader is referred to Ivey's History of the English Baptists, vol. in pp. 259-271. But he remarks specially upon some of these points as follows: "The manner of preaching the gospel, by some of the Baptist ministers, to unconverted sinners, had been greatly altered during this reign. From the zeal which they displayed for the peculiar doctrines of Calvinism, and their tenaciousness for the sentiment that salvation is of the Lord, and by grace alone, without human endeavors, they were led into an extreme, so as to deny that all who hear the gospel are called to that exercise of repentance and faith which is connected with salvation. (Ivey's Hist. Eng. Bap., vol. in. p. 261.)

Mr. John Skepp in 1819, continues the same author, was the first among the Baptists who introduced the non invitation, non application scheme" (Ibid., p. 262-267). It will be seen that Ivey puts the rise of the hyper-Calvinistic theory at a somewhat later date than Benedict. The last named, however, did not pretend to give the date with exactness. None of these things do not, however, affect the question at issue. Mr. Fain's boasted assumptions are completely undermined. The extreme Calvinistic system, commonly called hyper-Calvinism, or Antinomianism, was introduced among the Baptists certainly not more than about two hundred years ago. This system, says Benedict, exercised a baneful influence on the denomination. Those who imbibed deeply of this system, as we have seen, adopted an entirely new manner of preaching to sinners—not calling on them to repent and believe the gospel. In this new method or "non invitation scheme," introduced by Mr. Skepp, who was followed by Brine, and he by Mr. Gill, the reader will find an exact counterpart of the non invitation method of Mr. Fain's people, for whom he arrogantly assumes the title of Primitive Baptists. This system of things, according to Ivey, greatly affected the prosperity of the Baptists—(Ibid., p. 273) in England. In this country its influence was also felt. Many of the ministers here, as therein, their preaching, as Mr. Dismore says, "dwelt on the hidden decrees of God to the neglect of applying practical duties to the hearts of their hearers." (Ibid., p. 273.) While the Baptists of this country were a feeble people and only promoting missions on a small scale, that element in the denomination which followed Skepp, Brine and Gill, of England, and which seemed opposed to real progress, made no fuss at all, but so soon as our churches and Associations had grown somewhat, and began to arise and increase their efforts to "preach the gospel to every creature, they began to oppose missions, and finally about the year 1832 separated from the body of the denomination, assumed the name Old School or Primitive Baptists, and then they became a distinct people. Thus we have traced to its rise, that system now so tenaciously held by Mr. Fain's people, and which culminated in their separation from their brethren, on account of opposition to missions, some forty years ago. Antinomian Baptists, then, can go no further back than the middle of the seventeenth century for the origin among the Baptists of their extreme views of what is called Calvinism; and hence his (Mr. F.) claim that such views are the oldest among the Baptists, is entirely without foundation.

(b) Our opponent makes quite an ado of the fact that many "Theologians in Britain and America have sat at the feet of Fuller." Andrew Fuller was a profound biblical scholar, none were more so. God manifestly raised him up for a great purpose. And I really suppose there was as little sin in sitting at his feet on the part of our ministry, as there was in sitting at the feet of Messrs. Brine and Gill on the part of Mr. Fain's people, for in what ever sense our people sat at Fuller's feet, in the same sense his people sat at the feet of Gill.

Let the reader carefully consider the foregoing facts, and Mr. Fain's assumptions will melt like wax before the sun. (c) Here is the Trott case again. A letter from Elder Thos. P. Dudley, of Lexington, Ky., is introduced to set aside the testimony we have heretofore introduced from Elder Trott relative to the split. We request the readers close attention to what Elder Dudley says above, (none of which we shall question,) and then read what Elder Trott says, and see if they are speaking on the same events. (A thing my opponent assumes.) Here it is: "This brought brethren, churches and Associations that had been groaning under the burdens of human inventions and impositions in religion, to separate themselves, some sooner and some later, from the whole mass of popular religion and religionists, and to take a stand as a distinct people, upon the old Baptist standard. The holding of the Scriptures as the only and perfect rule of faith and practice, and Christ as the foundation, the heart, and the life of the church, the only source and medium of salvation. This separation occasioned the splitting of several Association and many churches. We took, as a distinguishing appellation, the name 'Old School Baptist'" (Rel. Denom. in U. S. and G. B. p. 87, in Bap. Soc. p. 21).

feet, and Mr. Fain's assumptions will melt like wax before the sun.

Now, dear reader, let it be noted, that, according to Elder Fain himself, Elder Dudley is speaking of a split among the Antinomianists, "on account of a difference between them relative to the meaning of certain doctrinal questions." While Elder Trott is speaking of a separation among the Baptists on account of the existence of alleged "human inventions," etc. Elder Dudley is speaking of a separation which occurred at a certain meeting held at Black Rock in the year 1832. (See his letter.) Elder Trott is speaking of a separation which occurred "sooner in some places, and later in others," and one too, in which his people "separated from the whole mass of popular religion." So, Elder F., your Dudley letter cannot help you. Your people manifestly are the seceding party, leaving ours on the old ground. Your own historian says they are. Dr. John M. Watson, another Antinomian Baptist says the same thing. Speaking of the separation in Tennessee he says: "After our painful separation from the Missionaries in 1836, a number of churches, in the bounds of the old Concord Association, met together and formed the Stone River Association." (Old Bap. Test. p. 36, in Bap. Soc. p. 25.) The Stone River Association, I believe is Mr. Fain's Association. It originated with a few churches which left the Missionaries in 1836. Strange that he would assume as much as he has in this investigation. We leave the candid reader to make up his own mind. R. S. DUNCAN.

New Hartford, Mo., 1875.

FOR THE CHILDREN.

DEAR CHILDREN.—I am a stranger to most of you and have never had a talk with you before, and now I ask your attention while I relate a true story designed for your benefit. A series of meetings of unusual interest were held with the Turkey Creek Church, embracing the second Sabbath in Sept., 1874. Large crowds attended those meetings day and night, manifesting the deepest interest. Tears flowed from eyes unused to weep, knees were bowed in prayer that were unused to bow at a throne of grace, old men and women, little boys and girls were among the anxious inquirers, and hearts were attuned to praise that never before knew a Savior's love—for souls were born to God. And a number of them presented themselves and were approved for baptism, some of them little boys and girls—Sabbath school scholars—and it would be interesting to speak of several of them, but we will only tell you about one, little Henry Rasor, son of E. B. and A. E. Rasor.

Henry was a pert boy and was blessed with pious parents. He had manifested some interest in the subject of religion for some time and during the meetings of which we speak he was happily converted. Only a little over eleven years old, but we all had the utmost confidence in his conversion. We felt that he was a Christian. It was decided that the baptism of those who had joined should take place on a certain day and the meeting close. But owing to the heavy rains and other causes three of the number were not present to follow their Master in the ordinance of baptism, and Henry was one of them. So it was announced that on the next meeting day if they would come prepared we would baptize them. The time came, we met at the water, according to arrangement, but instead of three there were only two, and

sources at hand, shut up our hearts and prove unworthy of the hour? Great God, forbid it! The Baptists of Tennessee cannot afford it; and they would not fail to do their duty in this auspicious moment, if they could.

In conclusion, your General Agent, appointed by the Baptist Central Centennial Committee, of Tennessee, would urge the immediate consummation of the following plan throughout every Association and church in the State:

1. The Associations will appoint, at each of their coming sessions, an Associational Centennial Committee, to be located at some central or convenient point, whose duty it will be to organize and execute the objects of the Baptist Centennial movement.

2. Each minister, within the bounds of his respective work, is constituted an agent for the purpose of urging forward the work and collecting funds for the endowment of the University.

3. Each church or society will appoint also some reliable and efficient brother as an agent to collect the said funds and to aid the pastors of the churches in the work.

4. These funds collected or subscribed within the bounds of the respective Associations, will be sent to the Treasurer of the Association, who will be *ex officio* a member of the Associational Centennial Committee.

There are two rolls of contribution to the Centennial fund, called:

1. The "Dollar Roll," in which it is expected that each Baptist in the State, each child of a Baptist family, each member of a Baptist Sabbath school, each member of a Baptist society, each member of a Baptist congregation, each relative of a Baptist family or of Baptist ancestors, will give one dollar. Also collect a dollar from any person from whom it can be obtained.

2. The "Donation Roll," in which every Baptist, or other person from whom it can be obtained, will give any larger amount above a dollar. Such will give according as God has prospered them, in addition to the "dollar" gift.

3. The General Agent will visit all the sessions of the Associations, Conventions and Mass Meetings immediately in his power, for the purpose of effecting these organizations, but wherever it is not possible for him to attend, it is urged that the brethren establish the Centennial organizations and put them in operation, until he is able to visit them.

4. The General Agent will visit and address also as many of the towns and cities as possible during the year, and he requests that the minutes of the several Associations be sent him at Nashville.

5. The names of every donor will be preserved in the future, upon a roll of honor in the library of the University. To this end let each name be given correctly to the treasurer of the Association, who will forward the name and donation to the treasurer of the Central Centennial Committee, at Nashville.

6. A beautiful certificate of donation will be sent each donor, which will be kept as an evidence of the memorial, which in part, each has erected.

Now, brethren of Tennessee, let us "go forward" in the work. Especially let not the nobles fail to put their neck unto the work of the Lord. Old Big Hatfield Association has taken the lead, is organized for the work, and has already begun her subscriptions and donations. Let us all follow throughout the State. Pray for your General Agent, who will co-operate with the Central Centennial Committee at Nashville. Pray for the University. Pray that God will bless and prosper the work unto its completion during the year.

GEO. A. LOFTON, Gen'l Agent.

THE PLEASED DUTCHMAN.

It is related of a Methodist preacher who had deeply studied Dr. Summers' work on baptism, written to settle forever the baptismal controversy, was preaching in a certain town upon the vexed subject. In the course of his remarks, he said:

"Some believe it necessary to go down into the water and to come up out of it to be baptized; and that Jesus went down into the water; and that the eunuch and Philip both went down into the water, and came up out of the water of the river or pond. But, my hearers, what will you think when I tell you that the Greek prepositions *en* and *eis* do not necessarily mean in and into, but *with* and *near*; on and upon, as Dr. Summers, the learned man of our church, shows in his book on baptism. The Savior, then, only went down to, or near to the water, and when he was baptized he came from the water, as you went to the church and was baptized, and then went home from it; and so Philip and the eunuch got out of the chariot, and both went to the water, the little spring or pool, and he baptized him, and

then they came from it. There was nothing in the Bible, as Dr. Summers shows, to favor immersion for Christian baptism, as every passage in which *en* and *eis* were found could be satisfied by the translation of 'on,' 'upon,' 'at,' or 'near to.'"

Having carried this idea out fully, in due season he closed his sermon, and gave an invitation to any one so disposed to arise and express his thoughts. Quite a number of the members arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally, a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:

"Mister Breacher, I ish so glad I vash here to-night, for I has had explained to my mint some things dat I never could believe before. O, I ish so glad dat I does not mean into at all, put shust close py or near to, for now I can believe manish things vot I could not believe before. We rest, Mister Breacher, dat Taniel vas cast into the ten of lions, and came out alive! Now, I neber could believe dat, for de will peasts would shust eat him up right off! put now I ish ferry clear to my mint. He vas shust close py or near to, and did not get into the ten at all. O, I ish so glad I vas here to night."

"Again, we rest dat de Iebrow children vas cast into de firish furnace, and dat air alwash lookt like a peeg story, too, for they would have been burnt up, put I ish all plain to my mint now, for they were shust cast near py or close to the firish furnace. O, I vas so glad I vas here to night!"

"And den, Mister Breacher, it is said dat Ionah vas cast into the sea, and taken out de whalesh pelly. Now, I neber could believe dat. It alwash seemed to me to be a peeg leesh story. put it ish all plain to my mint now. He vas not taken into de whalesh pelly at all, but shust shunt into his pack and rode ashore. O, I vash so glad I vash here to night!"

And now, Mister Breacher, if you will shust explain two more bashes of Scripture I shall be, O, so happy dat I vas here to night! One of dem ish where it saish de vicked shall be cast into a lake dat burns with fire and primstone always. O, Mister Breacher, shall I be cast into dat lake if I am vicked! or shust close py or near to, shust near enough to be comfortable? O, I hopes you tells me I shall be cast shust py a good yay off, and I vill be so glad I vas here to night! The oder bashesh ish dat vich saish, plessed are they who do dese commandments, that they may have right to the tree of life, and enter in through the gates *into* de city. O, tell me I shall gets into de city, and not shust close py or near to, shust near enough to see vat I have lost, and I shall be so glad I vas here to night!"

A long and painful pause ensued. Men and women looked anxiously into each other's faces, and finally all eyes were turned toward the preacher, whose face expressed his utter bewilderment, to relieve which he rose and said, "Let us be dismissed." As the crowd passed out, the steward fell aside of the elder, and, pulling his sleeve, he whispered, "That Dutchman was a leetle too much for Bro. Summers, don't you think so?" "I never thought of it in that light before; I shall certainly write to Bro. Summers," said the elder.

TAKE A RELIGIOUS PAPER.

PROF. JNO. A. BROADUS, of Greenville, closes an article on the value of Religious papers with these suggestions:

"1. There is scarcely any form of Christian effort by which a person may be so sure of doing good in a little time as by trying to induce others throughout the community to take a good religious newspaper.

"2. Much may be accomplished among our neighbors, as well as in our families, by judicious efforts to make people read the paper as well as take it. And where a good paper is generally read, the Sunday-school teachers will always have something to say to their classes when the lessons are over, the brethren who speak in prayer meeting will not have to say the same thing every time, and when neighbors meet they will have other subjects to talk about besides idle gossip.

"3. Those who are tempted to abandon a good religious paper, had better conclude to try it another year, and see if they cannot awaken more interest in it, on their own part, and that of their families and friends.

"4. Every subscriber who renews, and every new subscriber, helps to make the paper better for all the rest. A first-class newspaper of to-day can be conducted only on a large scale. The subscribers are really a mutual benefit association, helping each other to command the services of editors, contributors, printers and the rest. The publisher may be safely trusted to improve a paper just as fast as the means allow, for this is prompted by duty, ambition and interest all alike.

"So then, friends, subscribers heretofore, for the sake of your fellow-subscribers, for the sake of your church and Sunday-school, your neighborhood and your family, for the sake of your own mind and heart, for the gospel's and the Savior's sake, renew

your subscription immediately, and take some trouble—trouble to sure of being rewarded with usefulness—to prevail on others also to subscribe."

KINDNESS OF THE PRESS.

WE return our thanks to the *Christian Index*, Georgia, the *Working Christian*, South Carolina, and the *Biblical Recorder*, North Carolina, for publishing our "card" of vindication entire, the latter two papers a communication from a South Carolina pastor, who was present, in addition. The *Baptist Union*, New York (Liberal Baptist), publishes Dr. Dosh's letter, and confesses the report false, while the *National Baptist*, that first published it, not as report, but as a fact known to him, published only a part of our "card," and deigns not a word of exoneration, and thus, by refusing to withdraw his slander in effect reasserts it. The *Religious Herald*, Richmond, Va., one of whose editors was present and knew the report to be false and yet copied it, and the senior, after writing a caustic column, exciting the disgust of Baptists and directing the scorn of the world against us for the savagery of our ministerial manners, and, in effect, warning all Baptist Associations and Conventions against putting us up to preach, publishes, but a part of our vindication, and has not the Christian honesty to exculpate us from a damaging charge of which it knows us to be innocent.

QUERIES.

PERRINS COVER—On page 30 of *Temperance*, revised by a committee of the General Conference, I find this question: "When was it ever known that a Baptist minister baptized a whole family at once? The answer is in the words at the head of this note, 'perhaps never.' Who can give a better answer? Do you, Mr. Editor, know of a case?"

Carrollton, Mo. A. J. MILLER.
Remarks—We cannot recall the number of entire households we have baptized, but several. Who will respond? We will publish all sent within one month.—before the 1st of August. We will make the Book Concern see one thing.

BRO. GRAVES—I see from yours and Bro. Duncan's argument on foot-washing, that neither of you believe it to be an ordinance. Now if it is not an ordinance, is it not a command? And if it is a command, please tell us when, how and under what condition it is to be obeyed. If any man, or any set of men, the right to select such of Christ's commandments to obey as suits their taste or fancy, and leave the others unobeyed? Has not this principle brought on us Pedo-baptism and every other "ism"? Please answer the above queries in your valuable paper, and oblige.

Brooksville, Almont county, April 29th, 1875.
Remarks—We appreciate Bro. B's difficulties, and we want him to appreciate ours, touching this question. The foot-washing did not take place in connection with the Lord's supper, but the paschal supper, and was an act necessary and preparatory to it a Jewish and Eastern custom. Christ told his apostles that what he then did they then knew not, but would know hereafter, and this is proof that it was no church ordinance. We must believe that the apostles did afterwards know what the act was, whether a church ordinance or not, and whether it was my or Bro. S's duty or not. But they nowhere ever commanded a church to perform it, nowhere ever enjoined it as a personal Christian duty, and mention it in all their writings only once, and then in connection with other acts of private hospitality, which is proof positive that Christ did not intend it for a church ordinance or a personal Christian duty. This overweening desire to multiply church ordinances and works and doings, upon grounds that have not the weight of shadows, while the clear, unquestioned commands of Christ and implicitly enjoined Christian duties are ignored or neglected, is indeed a bad sign. We have ever found foot-washing Baptists as a class, those who give the least to support the gospel at home, their own pastors and missionaries in their own State and abroad in heathen lands. Why is this? Why is this? Can you suggest an answer? Have you read Bro. Hendrickson's sermon on this text?

OUR PRAYER-MEETING.

OUR Prayer-Meeting opens on each Sunday afternoon, at three o'clock, and it is proposed that every Christian who reads this will consecrate that hour to prayer for the subjects presented in these columns.—ED. BAP.

"There is a scene where spirits blend,
Where friend holds fellowship with friend;
Tho' sundered far, by faith we meet
Around one common mercy-seat."

BRO. GRAVES—I feel deeply interested in the weekly prayer-meeting. I have a little son twelve years of age, which is the only child I have out of the ark of safety, that I wish to present to you and all the

rest of my brethren and sisters engaged in our prayer-meeting for a subject of special prayer, that God, for Christ's sake, would early incline his heart to wisdom's ways. O, brethren and sisters all, when it shall go well with you, remember me and mine at a throne of grace.

DEAR BRO. GRAVES—I desire to be remembered in the prayers of those who unite with you in the Sunday afternoon prayer-meeting. God has been pleased to afflict me very sorely. On the 13th of last month just as the earthly Sabbath was dawning, my dear companion breathed her last. Perhaps you remember the gentle, cheerful spirit who presided over my table when you dined with me in Rutherford, Tenn., in the summer of 1873. She has often spoken of you since that time, and felt honored in having such a guest. She was rich in faith, and her life was one of the brightest in Christian hope it has ever been my pleasure to know. She was so thoroughly identified with me in my work that it seems impossible to give her up. Two little motherless ones and a disconsolate husband are left to mourn her early loss, and for these I ask your prayers.
Bellevue, Miss., July 15th, 1875.

REVIVITIE.

FORGOTTEN COMPROMISES.—In these days, when so many dispraise denominationalism and are extravagant in their eulogies of liberality, confounding consistency with bigotry and mistaking indifference for charity, the following words from Archbishop Trench may sound a needful note of warning. He is speaking of the decay of the schools of philosophy in Greece in the time of Ptolemy, and its causes. There had been so many reciprocal concessions, the latter teachers had explained away or abandoned so much of what was characteristic of their systems, that there was less divergence of belief simply because the various beliefs had been emasculated of their strength. These are his words:

"When doctrines do not affirm themselves strongly, when they cease to be intolerant and exclusive, when they transact on important points with one another, they may disarm much opposition hereby, but their votaries must not be surprised to discover that this has been done at a very serious cost. It has not been all gain, the same concessions which have partially destroyed enemies have gone far to abate the strength of friends."

The Archbishop is not a Baptist, but his words are worth heeding by Baptists, nevertheless.
Worcester, April, 1875.

The London *Freeman* (open communion Baptist) says: "We are informed that Rev. Mons. Dez, pastor of the Baptist church in Paris, has succeeded in gaining the consent of the pastors of the various evangelical churches of that city to discuss with him the subject of baptism at their next annual conference. M. Dez will prepare a paper on the Baptist side of the question. This discussion will be an event of importance in the history of French Protestantism. That Pedobaptist ministers, who constitute an overwhelming majority in Paris, should consent to discuss and examine the subject of baptism in an amicable spirit, and at a public conference held in one of their own churches, is very remarkable indeed, and leads us to hope that it will be the starting point of a new era in France, in which the Scripturality of our principles will be better understood, and more heartily acknowledged. The corruption of baptism was the origin of all the other corruptions in the church, and the reformation of that ordinance will be the beginning of the complete reformation of Christianity."

THE PAPACY.

UNDER this head our readers will find the current news and items touching the religion and the designs of this most deadly system of politico-theologicalism that is arrayed against our civil as well as religious liberties. There are some who insist that there is nothing to apprehend from the designs and efforts of American Catholics, and they cry "peace, peace," while the stern fact stares us in the face that Catholics are rapidly gaining the balance of political power, and they are sworn to use it whenever they are ready to do so. We beg our readers to read, reflect and act.—ED. BAP.

WHAT WOMEN SAY ABOUT THE CONFESSORIAL.

Forty-six women, married and single, who have been led by Mr. Chiniquy out of the bondage of Rome into the liberty of the gospel, recently addressed the following letter to the bishop of Montreal:

To his Lordship, Myr. Bourget, Bishop of Montreal:
YOUR LORDSHIP—Since it has pleased the God of mercy to enlighten us in regard to the errors of the

Church of Rome, and give us grace to abandon them and follow only our Lord Jesus Christ, we believe it to be our duty to say a word to you on the abominations of the confessorial. These abominations are such, however, as you know, as it is impossible for women to think or speak of without shame. How it is among men who call themselves civilized and Christians, all the rules of chastity are completely forgotten in the attempt to force, under penalty of eternal damnation, women and girls to go and reveal in the ear of an unmarried man all their most secret thoughts, their most guilty desires, and most hidden actions? Must not your priests carry brazen faces to dare to appear in public after hearing the revelations of misery which it is impossible for a man to hear without being himself corrupted? It is impossible for a woman to recount them without forgetting all laws of modesty and charity. Again if your Church contents itself with commanding a woman or girl to accuse herself, what shall we say of the abominable questions which are addressed to them, and which they must answer?

The laws of modesty will not allow us to enter into detail upon this subject. It is sufficient for us to say publicly that if husbands suspected the tenth part of the corruptions which flow from the confessor's mouth into the wife's soul, they would prefer to see her dead sooner than have her thus degraded.

As for us wives and daughters of Montreal, who know by experience the confessorial's corruptions, we cannot too much bless heaven for having reclaimed us from them by teaching us that it is not at the feet of man, as perverse and feeble as we, but at the feet of Jesus, and Jesus alone, that our souls can be purified. (Signed) Juliette Hebert, Emma Rochon, Francoise Dringer, Agnes DeBackas Lyons, &c.

HE KNOWS HIS OWN.

BY J. E. RANKIN, D. D.

HE knows his own, Jehovah
Jehovah knows his own
Nor will he give them over,
Or let them be overthrown,
The wings of love their cover,
To shield them from all harm.
He knows his own, Jehovah,
Their names are on his palm.

He knows his own, Jehovah,
He knows their path of tears
Them back he will recover
From all their doubts and fears
A better for their footsteps wander,
He'll bring them to the fold,
With penitence to power
His faithfulness of old.

He knows his own, Jehovah,
And he will give them rest,
When this brief life is over,
In heaven, among the blest.
He'll clothe them with the raiment
Made white in Jesus' blood,
For all earth's shame give payment,
And make them priests to God.

He knows his own, Jehovah,
Jehovah knows his own;
And though each friend and lover
On earth may them disown,
There's nothing that can move them,
Or from his care can send,
For he, who's sworn to love them,
Will love them to the end!

RELIGIOUS ITEMS.

Rev. T. T. Eaton, of Chattanooga, Tenn., goes to Petersburg, Va., to be pastor of the First Baptist Church there.

Rev. M. B. Wharton, of Augusta, Ga., late of Walnut street, Louisville, had the degree of D. D. conferred on him by Washington and Lee University.

Rev. Charles A. F. Moss, of Carroll county, Mo., formerly a preacher of the Methodist Episcopal Church South, has recently joined a Baptist church—Central Baptist.

The English Church Review regards the establishment of the Baptists in Rome as a "plague" on that city. We need not wonder that the daughter should extend her sympathy to her afflicted "mother."

Rev. Dr. Graves, of Memphis, successfully vindicated himself against the charge of abusing the courtesy of the Lutheran pulpit (Dr. Dosh.) in Charleston, during the meeting of the Southern Baptist Convention.—*Journal and Messenger*, Ohio.

Kalamazoo College has just passed another commencement. Dr. Graves, of Grand Rapids, preached before the graduating class on Sunday evening, 13th inst., from 2 Peter 1:5. Prize declamation came off Tuesday m., in animated style.

Dr. Fulton was so displeased with Mr. Beecher for allowing Dr. Jeffery to preach in his pulpit, and for warmly commending him as a liberal Baptist, that he wrote him a sharp rebuke, and declared that he no longer felt the interest in his acquittal that he did before.—*Baptist Union*. And yet Bro. Fulton would permit Beecher to preach in his own pulpit, and recognize him as an evangelical minister. Why not take him to his table as well?

Rev. J. R. Graves of the Tennessee Baptist, is reported to have preached at the St. John's Lutheran Church in Charleston an hour and a-half's sermon, showing up the errors of Lutheranism, its robes, ceremonials, doctrines and ordinances. The Lutheran pastor sat in the desk, with his robes and other millinery on. We like this frankness and boldness for what one holds to be God's truth. If Baptists were always as faithful they would be more respected and successful.—*Pacific Baptist*, California. But we did not utter a personality or a sentence the least discourteous, but we tried to preach Christ as the only priest, and that no man or sacrament may come between the sinner and Christ. That's what's the matter.

SECULAR ITEMS.

The 24th commencement of Harvard College took place June 30th.

The ex-Emperor Ferdinand I. of Austria, died June 27th, aged 82 years.

Ex-Marshal Bismarck has taken up his residence at Remsgate, England.

Reverdy Johnson, who is 84 years of age, recently argued a case in a Baltimore court a whole day without apparent fatigue.

The St. Louis Times was sold to the highest bidder June the 30th and bought by Col. John T. Crisp, of Independence, Mo., at \$131,250.

Hugh J. Glenn of California is said to have sold his last years crop of wheat for a half million dollars in gold.

The estimated losses by the floods in the southwestern portion of France are \$50,000,000 and 3,000 lives.

The recent earthquakes have been awful. A dozen cities, towns and villages have been totally ruined or greatly damaged. One city lost 5,000 lives. New York has sent \$10,000 to their relief.

A maker of obscene photographs and a peddler of the same were both convicted, through Mr. Antony Comstock in New York last week. The former is sentenced to two years and the latter one year's imprisonment besides heavy fines.

"Evarts closing his speech for Beecher yesterday. It took him eight days to deliver it. He closed with this sentence, addressed specially to the jury: 'In your verdict you will find, and we shall find with joy, that the truth matches all round, and your verdict will be no exception.' [The jury disagreed. Nine were for and three against clearing him. Beecher's church has raised his salary from \$20,000 to \$100,000. So the case stands.]

A LA DONNYBROOK—"A mob attacked some Orangemen returning from a picnic in Lawrence, Mass., on the 13th inst. About a dozen of the Orangemen, with ladies and children, disembarked at the steamer landing. Several hundred Irish followed, shouting and jeering, and finally throwing stones at the Orangemen. A lady was struck three times and badly hurt. All were more or less injured. During the half mile walk to the station house, where they went for refuge, four men wore the regalia. One was severely hurt and had his sash torn off. The Mayor undertook to disperse the crowd, but his efforts were ineffectual. The Mayor, with a squad of police, then attempted to escort the refugees home, but showers of stones and brick-bats were hurled at the party as soon as they made their appearance. With the exception of the Mayor, every one was hurt, some seriously. The mob made furious assaults on nearly all Orangemen, and the police were knocked down. The police commenced firing on the Irish, who cried: 'Kill the d—d Orangemen!' The mob scattered before the revolvers. Of the officers none were killed outright. Two men, one woman, and a boy twelve years of age were wounded. The riot lasted two hours and extended over a route of a mile in the most thickly settled portion of the city." [We comment upon the weakness of our city governments, mostly in the hands of Catholics, and the strength of the Catholics among us. A war raging for two hours in the heart of an American city!]

Mississippi Department.

ELDER M. P. LOWREY, Editor.

ALL communications designed for this Department should be addressed to the Editor at Natchez, Mississippi.

NOTE.—All money for subscriptions should be sent to Bro. Graves, at Memphis. I cannot be responsible for money for the paper sent in some late my hands, but will be responsible for all that I receive.

EDITORIAL PARAGRAPHS.

THEir GOOD COMPANY.—At the late Baptist State Convention we told the brethren that their long articles were treated with great respect, that they were carefully laid away with many others of the same kind, and hence, were resting in good company. One brother has sent for his, (unlocking postage of course), and proposes to make it shorter. That's a good idea. Read the article of Bro. I. G. H. on "Condense—Condense."

"Why did you not publish the synopsis of Bro. Webb's Seminary sermon, sent you by Bro. King?" Bro. Webb did not consent.

ELd CHAMBLISS, of Charleston, is after Bro. Graves in the *National Baptist* about that Charleston sermon—gives out the idea that the principal part of it was good, but that Dr. G. said some things that many Baptists and others did not like to hear. Was not the same true of Dr. Prichard's Convention sermon? Some P. do Baptists did not like that, and some Baptists complained because there were parts of it that P. do Baptists did not believe. Some assumed, that as it was a great occasion that had brought together all classes, nothing should have been preached that would not have been acceptable to all. Let the *Herald* see to it, that Dr. Prichard is not put up to preach at another Convention. But if what Eld Chambliss says about Dr. Graves' sermon is correct, the editor's paragraph that has been so extensively copied and commented on was not correct. But the editor was doubtless cool when he wrote, and made from hearsay, statements that have been proven, even by Eld Chambliss's article, to be false. But we suppose Eld Chambliss had a fever and wrote before he prayed, and will regret, at least, the spirit of his article when he cools off. "Let us have peace,"—peace away down in the hearts of men who are too bitter against some of their brethren to do them justice. Let us have a little charity too for Baptist preachers, as well as a superabundance for those that all of us agree are in error.

PRINTERS' TROUBLE.—All men have their troubles, and there is no good reason why printers should be excused from the common lot of their fellowmen. A fair correspondent wrote, "Warring with Satan," which appeared a few weeks ago, and although her chirography is nice enough, it is not the plainest in the world. She is after the printers now, who have nothing left to them but to take off their hats and bow. The printers must not be severely bandied until all of us who furnish "copy" take a little more care in writing. And let our correspondents who write poor hands take the hint. Do not turn on us with the old proverb, "Physician heal thyself," for we are trying to do better. We expect one of our correspondents who appears in our postal card column this week, to be "warring" with the printers next week, but he must hold his peace until he learns to write so the editor can read it.

TAKE THE NAME OF JESUS WITH YOU.

Were pleased with the answer of the little girl to her Sunday-school teacher, when asked what was the best thing she could do when tempted. The reply was, "think of Jesus." That was an excellent answer. And we like that Sunday-school song, *Precious Name*—"Take the name of Jesus with you." The great fault with most of the religion in the world is, that it has not enough of Christ in it. The preaching consists too much of moral lecturing. The people are told what they ought to do, and what they ought not to do, and urged to perform good works. The incentives offered are, that it would be better for them; that it is expected of them; that they will go to heaven if they do certain things, and to hell if they do certain other things. They are also told, that if they give their money for benevolent purposes from proper motives, they will get it back again with interest, and if they withhold more than is meet, it will tend to poverty. All these things may be true, and should be stated as facts. They stand as facts to warn the transgressor on the one hand, and to encourage the obedient heart on the other. These facts may

make people stop and think, and it is well if they do; but there is a very little soul-stirring power in them. There is a higher, nobler, holier incentive to every lover of Jesus—the name of Jesus, that name which is above every name. No one is a Christian who does not love the Savior. And this love is far superior to the love of the dearest ones on earth. It is far above the love of father, mother, wife, children, or self. A true Christian will give up everything else before he will give up the name of Jesus; and well he may, for it will support him when everything else is gone. The name of Jesus is the only support that will suffice for the faithful minister of the gospel. Jesus said, "Lo, I am with you always, even unto the end of the world." The Savior never uttered words more strengthening to an humble minister. He may lack many things that would be helpful to him, but he need not lack the name of Jesus.

An humble man of God, whose custom it was to go from his knees to the pulpit, kept the congregation waiting one Sunday morning, until a servant was sent to see what was the matter. The servant returned, and said the preacher was locked up in his room with some one whom he was begging to go with him, and that he heard him tell the friend he could not go without him. By and by the preacher came, and sure enough, the friend came with him as the results of the meeting clearly manifested. That friend was Jesus. Too many of us (poor frail creatures) go to the pulpit without feeling the great necessity of having Jesus with us. And what miserable failures we make then Jesus must not only be with the preacher, but in the sermon. Did an apostle ever preach a sermon without preaching Jesus? We never heard Dr. Fisher preach, but we know much of him, and have read his sermons, and one of the great excellences of his sermons is, that they are full of the name of Jesus. The name is true of Spurgeon's. A preacher of the gospel should not be a mere lecturer. Such are some who bear the name, but they are not entitled to it. The name of Jesus is alike important to preachers and to churches. No church can enjoy real prosperity without the name of Jesus. Fashionable societies may be built up and called churches, and may gain members, and do "many wonderful works," and yet be without the power of that dear name which is above every name. Great numbers and influence may be gained by worldly splendor and by granting indulgences. The Roman Catholics are not all who sell indulgences. Where revelling is allowed, and worldly attractions are held to view instead of the name of Christ all, that the gay and the rich may be brought into the fold, the abominable practice of selling indulgences is as effectually carried out before high heaven, as when the priest enters into a contract with his worshipper, that he may commit so much sin for so much money to be paid into the treasury of the church. Numbers do not always bring spiritual strength; and when other influences usurp the place of the cross and its attractions, Satan has possession of the fort, and uses a deceptive armory to attract souls to his own whirlpool. Churches must keep the name of Jesus with them. A pure gospel must be preached, because it is of Jesus, and because it honors him and gives to him all the glory of our salvation. The ordinances must be kept as they were delivered to the first churches, not for any selfish or secular purpose, but that Jesus may be honored and obeyed; a healthy discipline must be maintained, not to make the church popular, but to make it pleasing to Jesus. Each member should be faithful, not to his friends simply, or to the demands of society, but to Jesus. "Take the name of Jesus with you," and you have an incentive to purity of life, and to labor and sacrifice, unknown to the world. Whatever you do from such an incentive, you do for one you love. A boy can give up his own way for his mother, and it is no hardship, because he loves her. A Christian loves the Savior more, and can give up his own way with pleasure. The hardest duty is performed gladly because it is for Jesus. Thus his yoke becomes easy and his burden light; and "wisdom's ways are ways of pleasantness, and all her paths are peace." There is no pleasure in performing a duty to which one is driven; there is no rejoicing under the lash; a master who drives furiously, is shunned or hated; but duty is delightful, when one is drawn to it by the sweet cords of love; and thus,

"'Tis sweet to work for Jesus," because he is a precious Master. "He is touched with the feeling of our infirmities," he is present with his love and sympathy; he is the good shepherd, "knoweth his own sheep by name, and leadeth them out," he knows his own, and is known of them, and "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." He is always near, and can be called to the side of his servant by a whisper. He is found within the Christian, the hope of glory. Paul says, "I can do all things through Christ who strengtheneth me." In affliction, when no other hand can minister comfort, Jesus can give happiness and contentment. In temptation, call him lovingly and faithfully and he will not fail to come. In death, thousands have realized that "Jesus can make a dying bed." Feel soft as downy pillows are.

The name of Jesus is a tower of strength and a never failing comfort. It is the hope of earth and joy of heaven. Christian, never go where you cannot take the name of Jesus with you.

eth his own sheep by name, and leadeth them out," he knows his own, and is known of them, and "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." He is always near, and can be called to the side of his servant by a whisper. He is found within the Christian, the hope of glory. Paul says, "I can do all things through Christ who strengtheneth me." In affliction, when no other hand can minister comfort, Jesus can give happiness and contentment. In temptation, call him lovingly and faithfully and he will not fail to come. In death, thousands have realized that "Jesus can make a dying bed." Feel soft as downy pillows are.

The name of Jesus is a tower of strength and a never failing comfort. It is the hope of earth and joy of heaven. Christian, never go where you cannot take the name of Jesus with you.

LETTER FROM ST. LOUIS.

CONDENSE—CONDENSE.—Dear writers for the *Baptist*, condense and hold down your articles, so as to make them short. Long articles are seldom read, and writers lose time, paper and ink to their preparator, and sometimes their temper too, when the editor says, "Your article is too long; I cannot publish it. If you want your articles published and read, condense them; hold them down so as to give the pith and marrow of what you have to say, and they will be read. If published the reader looks at your long articles and concludes, 'I have not time to read this now,' the paper is laid aside, your communications never read and both you and the printer, and the editor have spent your labor in vain. Writers for the *Baptist* ask the editors if I am not right. They will certainly tell you to condense. That long articles published are very seldom read.

HOMES.—It is said that every man has his hobby, and I am almost constrained to believe it. When I hear ministers preach and read the same sermon over and over again, they seem to think that their sermon has all the pith and marrow of the gospel. Let us avoid our hobbies, and give to every Bible truth the position assigned it in the word of God.

DEAR BRO. LOWREY.—Bro. Sibley failed to mention Rev. R. A. Venable as preaching for Bethel Church, Yazoo county. He is a Clinton student, but proposes to spend his vacation with his charge, Zion, New Hope and Rocky Springs churches are without pastors so you see we have ten churches with only four preachers, and only two of them reside in the county. We need more. Who will come and help us?

Vicksburg, July 15th, 1875. G. A. GRAYSON.

ELd M. P. LOWREY.—I understand that the colored Methodist church at Magnolia, a few miles below this place, sprinkles its members when receiving them on probation and baptizes (immersed) them when received into full fellowship. How is this? Consistent or inconsistent? Can anybody fix it up? I cannot. Too complicated for me. Light wanted.

McComb City, Miss., July 18th, 1875.

THE WORLD GOING CRAZY.—That's bad, isn't it? But it's a fact, and that, too, about dancing. Picnics, barbecues, spelling matches, excursions, concerts, Sunday schools, firemen, Masons, Odd Fellows, and Grangers' celebrations "wind up" with a dance now-a-days. I have known of the celebration of all the above named orders within the last three months, and without a single exception, they have concluded with a dance. If one concludes to partake in the festivities of the day, or spend a little while from labor and study, he may just prepare himself to run up on a "fiddle." What are we to do? Now dancing is either right or wrong. If right, we have no objections to raise. If wrong, what are we to do? Turn over all our social gatherings and public meetings to the gay and frivolous? Or, are we to continue and see the thinking portion of every community run over by unthinking and uncaring "young America?" I'm soured with secret societies and public amusements on this account. Some church members give their sanction to these things, and I am soured with them too. I more that somebody speak out on the subject either pro or con. Just here let me say that while at Commencement at Clinton, and the Convention at Hazlehurst, for one time, breathed easy on this subject.

July 17th, 1875. J. W. SANFORD.

MARRIED.—At the residence of the bride's brother Mr. Sam'l. H. Kirkland, July 14th, 1875, by Eld J. W. Sanford, Mr. Bobb F. Marion, of Pelahatchie, and Miss Olive Kirkland, of Morton, Miss.

LETTER TO CHILDREN.

DEAR CHILDREN: I presume many of you read with much pleasure, and I hope, profit, Bro. Miller's letter to you, published in the *Baptist* of February 13th. I hope it has been the means of increasing the zeal of those of you who have enlisted as workers for Jesus, and by it many others will be induced to try to do something for him. You may feel assured the smiles of Jesus will rest on your efforts to work for him, however feeble they may be. The world may never know of your attempts to do good, yet Jesus will know, and will not fail to appreciate them. Ever little deed of kindness, performed by you, will be noticed by him. Perhaps some of you remember reading in the Bible, that while Jesus was on earth, he, on one occasion, sat over against the treasury, and beheld how the people cast in their money. He saw the rich, of their abundance, cast in much; he failed not to see, also, the two mites of a poor woman. He truly beholds his treasury now as then, and as readily sees the penny or nickel of the child as the dollar of the grown person, and I doubt not in many instances values its gift more highly.

There are many ways in which children can work for Jesus. One of these ways is by making self-denying sacrifices. In thus working, Jesus simply rewards the happiness he gives in return. He will make you feel in your hearts "It is more blessed to give, than to receive." I will tell you of an act of self-denial on the part of one of my little Georgia friends. When only six years of age, he assisted his papa in working a day, for which he was paid fifty cents, and was told he could buy anything he wished for himself. Papa said the noble little boy, "I would rather give the money to help buy papers for the Sunday school than to buy anything for myself." The heart of that father was deeply touched by the spirit of sacrifice which was thus shown, and I doubt not Jesus was well pleased to see one so young cheerfully giving his first earned money to the Sabbath school.

I will now tell you of an incident which occurred here. A little girl five years old, a member of our Sabbath-school, was given ten cents with which to buy candy by a gentleman boarding with her mother. Instead of expending the money for candy she saved it and carried it to the Sunday school. The next week she was again given ten cents and asked if she employed her candy last week. She modestly told the kind gentleman that she did not buy any, but carried the money to her Sunday school. He then gave her two dimes, one to buy candy with, the other to give to the Sunday school. She again denied herself the pleasure of buying candy, and carried both dimes to Sunday school. When the gentleman found this out he was much affected by it. He greatly admired the self-sacrificing spirit of the child, and gladly furnished her with ten cents, each Sabbath morning after that. To me, this little girl had always looked pretty and interesting, yet never half so much so, as when with her eyes beaming with joy, and her face all aglow with love, she said: "Mrs. B. is it better to give our money to the Sunday school, than to buy candy and nuts? and don't Jesus like it better?" Perhaps some of you will think this little girl either did not care for candy, or else was given plenty by her mother. If you think this, you are mistaken: she loved it as much as any of you, though she did not often have it, as her mother was a poor widow. Think dear children, of the truly self-denying spirit of these two little children, and determine, that you, too, will deny yourselves of some luxury or pleasure, for the sake of giving for the support of the Sunday school; for the distribution of Bibles, for sending the blessed gospel to the heathen world, and for relieving the wants of the poor around you. You should esteem it a great honor and privilege to be workers for the blessed Savior. Remember Jesus sacrificed his life for you. What have you done for him? Most affectionately yours,

Santa Rosa, Cal., 1875. MRS. N. A. BARNY.

LETTER FROM STARKVILLE.

DEAR BRO. LOWREY:—I was rejoiced in the last State Convention at the unanimous and spirited approval of the *Baptist*, in its Mississippi department, as the organ of the State. The fact that this paper has been enlarged and has the entire attention of Bro. Graves, and our department will have more of your time and attention devoted to it, will most assuredly restore it to the favor and popularity that it once had with the Baptists. As you stated in the Convention, the paper had been sick, quite sick, but was recover-

ing now, all were aware. But who or what escapes sickness all through a long life? Especially where fearful epidemics are raging all through the land are the people sick, the most stalwart and robust are taken down. Also enterprises of every character get sick during fearful panics and adversities that sweep over the land like epidemics. During such times as these our *Baptist* got pretty sick. But we have watched it recovering and convalescing until now it goes forth well and vigorous—ready for the battle of the Lord. What endangers a person most in time of his sickness? It is not so much the want of a physician, as it is the desertion of his friends. If friends forsake him, and leave him to the visits and attention of the doctor alone, can we expect the sick to recover? Just so with the *Baptist* in its sickness. With all the attention and dosing of its doctor it was greatly endangered by the dissatisfaction, and desertion of its friends whom it needed more than then at any other time. But we are thankful that the *Baptist* did not die! Through the constant, watchful care and nursing of its doctors and the faithfulness of a few tried, and now proved friends it has recovered, and is ready again to hold up the banner of gospel truth on every hill and in every hamlet for the Master. And now your doctors must try to use strong preventives to not let it get sick any more. And its friends must not show bad faith by being for the paper in its prosperity and against it in its adversity. Such changes mark the history of great and grand men and noble enterprises that bless the world. In this connection I will say that a new paper is now perhaps being started in Meridian, under the proprietorship and editorial management of Bro. A. Gressett. This paper is styled, the *Meridian Baptist*. Bro. Gressett runs it on his own account, with the intention of filling a place and answering a demand that none of our papers have been able to do yet. From frequent conversations that I have had with Bro. Gressett I am safe in stating that he is heartily in sympathy with the *Baptist* in its grand mission and work—does not entertain any feeling of hostility to any of the late work in our denomination, but wishes all success. I am assured that he has no scheme, or has ever thought of any, for supplanting or antagonizing the *Baptist* in any of its claims to the State of Mississippi. I do not therefore think that this paper will harm the *Baptist* or lessen its number of subscribers in the State. But I do believe the *Southern Baptist*, started as it has been, published in the section of the State in which the *Baptist* circulates very little, I say that I do believe that it will exert a good and salutary influence—an influence that will be felt in the next State Convention if properly and judiciously directed. I also believe that it will open up a section, strongly populated with Baptists of the genuine sort, into which the mighty arm of the *Baptist* and other instrumentalities may be thrust to wield the sword of victory for our Christ. Hence I become a voluntary contributor to the *Southern Baptist*. But no less a lover of and a friend to the *Baptist*. Yet if I could have succeeded a few years ago, the *Baptist* might now have been the organ for Alabama as it is for our own State.

I. M. STONE.

VALID BAPTISM.

THE following article was intended for the *Religious Herald*, but for reasons which I presume are satisfactory to themselves the editors have not published it, and I suppose they decline it. I submit it to you to be disposed of as you think best, if worthy of a place and calculated to do any good, put it in the *Baptist*, if otherwise, stick it up in the file of "good company you keep on hand."

In a recent number of the *Herald* an article with the above caption is published in answer (?) to a question which I propounded; and, while I did not expect to continue the subject further than to propound the question referred to, and feel considerably flurried at the idea of engaging the editor of the *Herald* in anything like controversy; yet, this answer is so remarkable in several respects that I feel called upon to notice it.

The editor says: "we deem faith, baptism, church membership, an orderly walk, and church authority, all essential (italics mine) on the part of the administrator, to the regular or proper performance of baptism." I presume the most ultra landmarker would endorse that doctrine; I understand from it that a man who does not possess these qualifications cannot administer regular or proper baptism. If that is not the idea embodied in this statement, I must confess that I am unable to understand its meaning; and, but for subsequent statements, which will be noticed

in their proper place, I should accept it as the *unmistakable* position of the editor of the *Herald*. The next sentence however, is somewhat incompatible with this idea. The editor says: "whether they (meaning faith baptism, etc.) are all *indispensable* (italics mine) to the acceptableness of the ordinance on the part of the subject, is quite another question. The decision of it involves many nice distinctions and grave consequences."

Are we to understand from this that baptism which is, *per se*, irregular and improper, and therefore unscriptural, if accepted by a proper subject can become regular and proper? Or, can a church receive irregular and improper baptism and thereby render them regular and proper. Such doctrine will do for Rome, but not for Baptists.

I fully agree with the brother that the decision of this question (according to his position) involves "nice distinctions," so nice, that it requires considerably more astuteness than I possess to discover any at all. The first proposition being true I desire to know how the character of the ordinance can be affected by the subjects accepting it, the regularity and propriety of the baptism is determined by a standard set up (in this article) by the editor; and accepted by the most ultra among us; upon what grounds does the brother claim that this standard may be dispensed with? I can discover only one reason (?) in his article and that is, it "is a question upon which Baptists have never been agreed."

Is not this a weak argument for the editor of a prominent paper to advance? Could he not as well say, "the baptism of infants is a question involving nice distinctions upon which Christians have never been agreed." We now come to another statement: "For our own part, we do not believe that the acceptableness of a believer's baptism depends necessarily on the qualifications, either moral or official, of the administrator. That is, we think that a believer solemnly immersed may perform an act acceptable to God, and not needing to be repeated, if the administrator be an impostor, or unbaptized, or, from any cause, unfit to perform the duty."

Taken in connection with the first proposition this is very hard to understand. In the question which called forth this article I state: "I understand you to say that, if you are satisfied with the qualifications of the subject, you care nothing about the administrator of baptism," etc. And in his article the editor starts out with the following assurance, "our correspondent understands us to say that certainly we have never said." Well, if he never said it does not the statement above quoted mean just that? If it does not, I would be pleased to be informed what it does mean. Again—

"We shall not give our reasons, for this opinion, partly because the subject has been repeatedly discussed in our columns partly because its discussion is not likely to secure unity of views in the denomination, and partly because we do not deem it a matter of importance. Why not add, partly because it (this opinion) is so constructed that to give reasons for one portion will be to present very strong reasons against another. Once more reason."

"We will only add, that to suppose the opinion that the validity of the act of baptism does not necessarily depend on the fitness of the administrator leads to open communion is simply a mistake. Neither logically nor practically is that the result. The Dover Association, one of the oldest, and for many years by far the largest and the ablest Baptist Association in Virginia, having twice decided the question on both sides, has not for almost a century, wavered on the subject of communion."

This is "a mistake" that has been made by some of the ablest brethren of our denomination; I am satisfied to be found in such company. I have not time to discuss that point; but will only add that neither the age, size nor ability of the Dover Association can relieve it from the charge of inconsistency. Nor can the distinguished ability of my esteemed brother reconcile the glaring discrepancies contained in his article.

Jackson, Miss., June 5th, 1875. J. R. B.

LOOK OUT PRINTERS.

BRO. LOWREY.—Is there a limit to Christian forbearance, or can the printer with impunity, distort and botch up an article sent for publication? We may differ, as great minds sometimes will, but a fellow "can't stand everything, if he is religious; and if that chap shows me up" unfairly, in the light of a fool again, there will be "warring in another quarter." I didn't say, "this child ain't Eve's mother Adam," but "this child ain't Eve, neither Adam," and I didn't say, "so by, in the name of honesty," etc., but "why in the name of honesty." There, with a misspelled word or so, such as, "wishtit" for "weekit," a word left out here, and an extra one wedged in there, make up the sum of the present complaint. He'll be sure to charge it to the penmanship, and I couldn't blame a common printer for the charge, but anybody that can bring your chirography "up square," ought to be able to accomplish anything in that line.

Yours, with fear and trembling, B. SPENCER.

Remarks.—The printers are not used to our correspondent's chirography, as to ours. But they don't bring ours "up square" every time. A few weeks ago, in referring to a school, we said we had spoken of it in the highest terms, and the printer made us say, high cat tones. Our times had not been immediate. But printers have a hard time with bad chirography, and are entitled to some forbearance.

THE CHARLESTON EMBROID.

THERE are some things recalled by the above named unpleasant affair, which, it seems to me at this juncture, ought to be said. I do not know that it will occur to any one else to say them, and indeed would not be surprised if my saying them should subject me to the censure of some of our very (?) considerate and shut-mouth policy brethren. I am an angular man and have a fashion of saying things in an angular way, and not unfrequently has this angularity of mine not only ruffled up, but cut deep furrows in the smooth surface of some of my spherical brethren. I wish, however, to disclaim any intention of touching any one in this communication except the parties who are unmistakably alluded to.

In the first place, I will express an opinion touching the above named unpleasantness, which opinion is warranted by acts and facts, and is sustained by the opinions of very many brethren with whom I have conversed. That opinion is this: That the committee appointed on religious exercises at every meeting of the Southern Baptist Convention for the last ten or more years, with one or two honorable exceptions, have sought either to ignore Dr. Graves, or as much as possible cast contempt upon him. In some instances they have thought it too small a thing to ignore him altogether, so they have assigned him to preach, not where his distinguished and generally acknowledged abilities would have suggested, but to some unimportant little church in some remote and out-of-the-way quarter of the city. Knowing his distinctive denominationalism, brotherly kindness, it seems, would have suggested an appointment to preach in some Baptist church, if not the first, then some other, even had it been the last. And Christian courtesy in view of his acknowledged abilities would have suggested an appointment to some important Methodist church, rather than, as has almost always been the case, to some unimportant and almost unknown place of worship, and when it is well known that there are but few ministers the people and his own brethren are more desirous of hearing. Now this opinion of mine rests on other opinions, which I am equally free to express such as that their appointments are thus made: First, to throw contempt on Dr. Graves by thus preferring others, and many times inferior ministers to him. In the second place, to send him to such out-of-the-way places that he would have but a small audience, and thus humiliate him and in the third place, that, perchance he might, knowing his intense faithfulness to his convictions of truth, indulge in some expression of them that would lay him self liable to the charge, which has more than once been fulminated at him after such meetings, of abusing "Christian courtesy." Now, I say these are my opinions. In entertaining them, I may be in error, and in expressing them, I may be wrong; but at this juncture of this affair, when it seems to me that a systematic effort is being made to injure, disgrace and ruin an innocent man, I claim the right to express them, and the history of the Southern Baptist Convention for ten years warrant them.

Some of the brethren to whom I have alluded, no doubt, are ready now to ask, "Why should we treat Bro. Graves amiss?" I have only to answer, brethren, because he is a "landmark Baptist," and what I mean by a "landmark Baptist" is, one who is not only a Baptist, but one who acknowledges the logical results of his profession, and accepts all of its consequences; who belongs to a "sect," not only "everywhere," but by all people, even many who claim to be brethren, "spoken against." You have aimed in humiliating the man to belittle the principles he represents, which, after all, is better for your purpose had you succeeded than the best argument you could make.

A WORD TOUCHING DR. CHAMBLISS

I wish now to pay my respects to Dr. Chambliss, of Charleston, who has recently published an article in the *National Baptist*, in which he seeks to justify the paragraph which originally appeared in that paper, and which has given rise to this unpleasant controversy. Dr. Chambliss thinks that it is incumbent on him as pastor of the church where the Convention met, and as chairman of the committee on religious exercises, to say something, and so he says something, —not in a Christian spirit, however, or under the promptings of brotherly love, but with worldly wisdom, not to say malignant hate, he has sought to fasten the slander on his brother. In doing this he has represented Dr. Dosh, pastor of the Lutheran church as bearing false witness! Dr. Dosh declares in

his letter to Dr. Graves, in substance, that the charges of the *National Baptist* was untrue, that he agreed with him in all he said, except that at the close his remarks seemed to imply that Lutherans held to some of the Romish errors of the priesthood, but even this Dr. D. did not regard as a serious thing, that it did not amount even to a serious insinuation. But Dr. Chambliss makes the Lutheran pastor tell a very different tale. He causes him to represent himself as not only feeling, but manifesting—I suppose by frowning and squirming in his seat—his disapprobation of the hideously discourteous and uncivil things which Dr. Graves had the audacity to say in his pulpit! He represents Dr. Dosh as saying that Dr. Graves' language was "rude" and "discourteous" and his (Dr. D.'s) people as gathering around their pastor to express their sympathy for their utterly demoralized pastor and to assure him that "hereafter they would know who occupied their pulpit." And all of this after Dr. D. had disclaimed over his own signature any offense or really any unpleasant feeling on account of the sermon or remarks in question.

As I have been expressing my opinion pretty freely with reference to this matter, I will express it here. It is this, Dr. Dosh is either a man of no moral courage, with little regard for Christian consistency and honesty, or else he is utterly without moral backbone, a mere weather cock to be warped or turned about by the beck or wag of designing men, even to the injury of honest people. And furthermore, that Dr. Chambliss, whose record for sterling moral manhood would hardly bear inspection, is only doing what many others have sought to do before him as committee men, and to make it good, has made diligent use of this double dealing and pliable witness. And I suspect that wonderful stories about the Pedobaptist giants this Baptist Achilles had slaughtered, and the much hurt he had done to their people, together with his great want (?) of popularity with his own people, were freely related so as to lessen the Dr. a good opinion of the preacher, and make him forget what he had before said, and thus lead him into bearing witness, or giving testimony in keeping with the verdict that was to be rendered.

I have one other opinion to express. It is this: If Dr. Dickinson did not get up that paragraph for the *National Baptist*, I don't know who did. I know the insinuation is equivalent to charging him with the most arrant moral cowardice and poltroonry, but I am afraid it is so. What business had he (we know his animus towards Dr. Graves,) to be in that congregation if it was not "for a purpose?" Others than I have said, "It is just like him."

I have heard the sermon Dr. Graves preached in that same Lutheran church. He preached it once for my people at my request. He knew he had a Baptist congregation and was at liberty to say all that was in his heart. And I can and do add my testimony to the many who heard it at Charleston, that there was nothing in it to offend any evangelical Christian or minister. It did cut up ritualism, root and branch, but Lutherans disclaim all sympathy with ritualism. Presbyterians and Methodists without exception, who heard the sermon, and many did, were highly pleased, and I have got to learn that Lutherans are more ritualistic than they are. I conclude with the expression of this opinion that this whole thing was gotten up, and that "for a purpose." J. A. HACKETT.

Louisiana Department.

Resolved, That we at present accept *The Baptist* as our State organ on the following conditions, viz.: 1. A reasonable portion of the paper shall be allowed to represent our local interests. 2. That the Ministers and other Baptists of the State be invited to write for said paper. 3. Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.

Resolved, furthermore, that the ability with which *The Baptist* has heretofore been conducted—its uncompromising defense of sound general principles and literary merits—commend it to the denomination as one of the best living exponents of Baptist faith.—*La. State Convention.*

QUERY.

BRO GRAVES:—A word of enquiry about discipline: A. uses personal language in a public crowd against a brother in the church. B. takes Bro. A. to one side and tells him privately what he had heard. A. makes no apology to Bro. B. Bro. B. takes or sends two brothers to try and reconcile the matter—he still refuses to hear them. Bro. B. brings the charges before the church. The church order the charges to be spread upon the minutes. The church appoint a committee to notify Bro. A. that charges have been preferred against him, and to labor with A. to reconcile him, and cited him to conference. He refuses to come.

the case came up at the next regular conference. What course, then, would have been Baptist discipline for the church to have pursued? W. C. CARR.

Remarks.—This case is not stated clearly. Was the language spoken against B? If not, B. had nothing to do with the matter, *per se*, unless requested by one or both parties to do so. If spoken against B, then did B do his utmost in the proper spirit, and that to settle amicably the matter? If so, the first gospel step was taken. 2. Did B. *refuse*, or did he go himself with the brethren? If he only *went*, then he did not do as the law requires—"take with him two others," and the church should quash the indictment and throw the case out of court until properly brought. 3. Should A. refuse to hear the two brethren, after they have labored to settle the matter, then let the church hear it and decide what reparation A. should make, and should he refuse to hear the church exclude him. And if he will not answer the summons of the church exclude him for contempt of the court.

ARKANSAS BAPTIST CONVENTION.

THIS body met here to day and was organized by electing, J. H. Tucker, President, F. Courtney and G. W. Hartfield, Vice Presidents, W. E. Paxton, Secretary, O. L. Durbin, Treasurer. Convention sermon was preached at night, by Geo. B. Eager. The afternoon was spent in appointment of usual committees and routine business.

SECOND DAY.

Forenoon principally occupied in discussing the Centennial movement. Several visiting brethren are here and enter heartily into the deliberations of our meeting. Grand speeches which stirred our hearts were made this morning by Hackett, Searcy, Landrum, Nelson, Paxton, Courtney and others.

THE SOUTHERN BAPTIST PUBLICATION SOCIETY was endorsed, speeches were made by Geo. Tucker, Hackett and others. Not a dissenting voice present.

"THE BAPTIST,"

the organ of our State was recommended unanimously. We were encouraged to read other papers which faithfully teach the truth, though the name of no other paper was mentioned.

DOMESTIC MISSIONS.

received some attention, and a mass meeting was held at night and addresses made by Ledford, Moreland, Searcy and Nelson. A collection was taken amounting to \$.

FOREIGN MISSIONS.

showed some increase in interest over preceding years. A mass meeting Sunday afternoon in which addresses were made by Paxton, Hartfield, Mayfield, and Landrum, an \$13.00 collected. Courtney made a stirring speech on Foreign Missions pending adoption of report on Foreign Missions.

SUNDAY SCHOOL.

received a good deal of help in the way of fine talk—words of cheer were uttered by Landrum, Mayfield, Hackett and others. A committee was appointed to organize another Sunday school institute.

Devotional exercises were held each day. The people were supplied with preaching, at night and on Sabbath, in the pulpits of the Methodist and Presbyterian Churches, at Monroe, in the Methodist and Baptist Churches in Trenton, and in the African Baptist Church in Trenton, by the following brethren: Eager, Moreland, Hartfield, Hackett, Searcy, Geo. Tucker, Mayfield, Courtney, J. H. Tucker, A. J. Terry, Relyea, Kirtley, Rounton and Landrum. Your reporter heard Bro. Hackett's sermon on Sabbath morning and felt that he could go for almost forty days on such meat! May he live long to preach such sermons.

THE HOSPITALITY.

of Trenton is all that we can ask. We have been taken care of in princely style. Allow me to thank the very kind family to which I was assigned. Mr. D. T. Head and lady have made me feel that I have truly fallen among good friends! May they be the friends of Jesus!

I have notes in my memorandum for a long article but the Louisiana department is not used to any but short ones.

Our brethren are beginning to take their leave for home. In a few moments we separate very probably never all of us to get together on earth again. As we expect large things another year, we have authorized our Centennial committee to appoint a place for next meeting. Bro. W. E. Paxton, is to preach our next Convention sermon, and no man knows better how to

NOTES ON THE WING.

tell of the working of a good people than he does. Our closing session has been unusually interesting; some brethren are with us who have not been heretofore, among them Brethren Relyea and Tynes.

Our Bro. Mayfield is welcomed among us as the business manager of our Southern Baptist Publication Society, and by special invitation addressed the Convention in the interest of the Society.

A standing vote was made giving our high appreciation of the generosity of our aged Sister P. B. Hasley, of Trenton, for presenting the handsome house of worship in which the Convention is assembled. After a hearty hand shaking, and singing, prayer was offered by Bro. G. W. Hartfield, and at 10 o'clock p. m. the Convention adjourned.

I cannot close without saying that our presiding officer has discharged his duty satisfactorily to the entire body. It is gratifying to all of us to have one to preside with dignity and whose rulings give no dissatisfaction. Other items may be given soon.

G. W. HARTFIELD.

Trenton, July 12th, 1875.

Arkansas Department.

The Christian should make everything bend to the glory of God. A right heart is a thing of great value. A man who is not right in his heart, is not right in his head. A man who is not right in his head, is not right in his hands. A man who is not right in his hands, is not right in his feet. A man who is not right in his feet, is not right in his life.

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THE SOUTHERN BAPTIST PUBLICATION SOCIETY was endorsed, speeches were made by Geo. Tucker, Hackett and others. Not a dissenting voice present.

LEFT Warren on the morning of the 5th of July, en route for the Baptist State Convention of Louisiana. At night of the first day I preached at Antioch Church. This church has enjoyed a revival for more than two years. On Sabbath, the day before I reached there, the church ordained two of its members, viz, Brethren Pertle and Childs, to the work of the gospel ministry. Eld. S. Gardner, of Warsaw, acted with the presbytery. The following day I drove about forty miles, over a very rough road, and late in the evening reached the pleasant home of Eld. T. P. Everett, of Oakland, La. I had written him that I would be there at that time and preach at his church, but my card had not reached him, therefore I did not preach, but had the pleasure of a good night's rest. The next morning, in company with Bro. E. I continued my course southward, and in the evening reached the town of Farmerville, where there was an appointment for us to preach. I here made the acquaintance of Bro. Lee, the pastor at this place, whom I very highly esteem. I found him in great trouble concerning a personal difficulty between two of the most prominent brethren in the church, of which mention has been made in *The Baptist* heretofore. Our congregation was good and attentive at this place, and we left an appointment for Monday night on our return. Bro. Everett and myself advised freely with the pastor respecting the trouble in his church, and agreed to unite our prayers with him that it might be removed. The day following, a drive of thirty miles over a miserable bad road, brought us to Trenton where we were greeted by Bro. Nelson, of the whole South. Bro. Landrum, of Shreveport, and Bro. Eager, of Bastrop. Through the kindness of Bro. Nelson the committee of arrangements was soon informed of our arrival. While they were coming we partook of a good supper at the house of Bro. Stamper. Supper over our horse was well cared for and we furnished elegant quarters at the house of Mr. Burgess, a merchant of Trenton, who with his dear Baptist wife, spared no pains in making our stay comfortable, and indeed it was altogether so. Our house was in a few steps of the church and our room simple, therefore nearly all the brethren of the Convention called on us, and we had a most pleasant time.

THE SUNDAY SCHOOL INSTITUTE closed its exercises the night of our arrival. Bro. W. W. Landrum presided. Bro. W. E. Paxton, exhibited and explained a blackboard diagram of the Jewish tabernacle and its appurtenances, which was very instructive indeed, and which made every type point to Christ. Bro. O. B. Eager read a splendid composition on Bible geography. Thus closed the Sunday school institute.

THE FORENCE CONVENTION was called to order at 10 o'clock a. m. Friday. Reading the Scriptures, singing by the congregation, and prayer by Eld. Tynes. The former officers presided. After the usual preliminaries of organization, Bro. J. H. Tucker was elected President, and Bro. W. E. Paxton Secretary. Bro. Tucker makes a splendid presiding officer. Bro. Paxton, of course, performed his part well. There was a large and an intelligent delegation. Great harmony prevailed, and they did the business in which they were engaged with a zest that showed that they were in earnest. The

REPORT ON PUBLICATIONS elicited several lively speeches, but all were on the same side of the subject. *The Baptist* was adopted as the organ for the State, also the Southern Baptist Publication Society as their book emporium. These interests have many warm friends in Louisiana. I received twelve subscribers and the money for *The Baptist*.

THE CENTENNIAL, in Mississippi, Louisiana and Arkansas, under the supervision of Eld. James Nelson, was warmly commended by the Louisiana Convention. Mississippi College is to be well endowed, also all the local schools in each State that the people are disposed to endow. The donors will be allowed to select the institution to which they contribute.

MINISTERS PRESENT. From Mississippi, Eld. J. A. Hackett and Eld. Jas. Nelson; from Arkansas, Elds. T. P. Everett and J. B. Searcy; from Memphis, W. D. Mayfield; from Louisiana, Courtney, Paxton, Tucker, sr., Tucker, jr., Landrum, Tynes, Terry, Harris, Dupree, Strickland, Moreland, Hartfield, Ledford, Hinson, Eager, Relyea, Kells, Humble, Martin, Cobb, Abbot, Walker,

and others whom I do not now remember. Louisiana preachers are, for the most part, intelligent and sound in the faith. There are, however, less than half as many white Baptists in the State as we have Monday morning we left before the Convention closed. Late in the evening we reached Farmerville, where we met Bro. Lee in ecstacy of joy. The trouble in his church was happily adjusted. The brethren met each other in the sale of the church and grasped each other's hand fraternally, since which time six members have been added to the church. At the close of my sermon Monday night some twenty-five or more persons presented themselves for prayer. The next night I preached at Spring Hill Church with, I trust, good results. The day following I drove about forty miles and preached at Antioch Church. The next day I reached home and found all well.

The crops throughout South Arkansas and North Louisiana are fine, except in small spots, where they have had no rain for several weeks. We are now needing rain very much. The thermometer is above 100, yet I hope it will rain soon. J. B. SEARCY.

DEAR BRO. GRAVES: After anything but a pleasant trip, I reached here yesterday at 11 a. m. I have just had my first experience in bathing in hot water, and drinking it. It demands considerable heroism. This place resembles a large hospital where nearly every disease is treated. Many poor are here who cannot afford the baths of regular establishments, these extemporized baths by digging holes in the hill-side, where the water flows, without money and without price. The Baptist cause is low here. It should not be so. With such a helper as Mother Hilo a minister of real grit ought to succeed. I shall be glad to help the little church while I am here, and hope to be able to preach each Sabbath.

C. R. HEDDERGREN.

Hot Springs, Ark., July 13th, 1875.

The above is from the pastor at Jackson, Tenn., whose pulpit the *Christian Index* declares vacant and a pastor wanted (""), who, for rheumatism contracted in California, is trying the benefits of its waters. He will often write from Hot Springs.

FROM FOREST CITY.

BRO GRAVES.—It becomes my very pleasant duty to inform you that you are invited by the Forest City Baptist Church to visit us on Friday before the 5th Sabbath in August, at which time the preachers and deacons's meeting takes place, and if you cannot come at the time indicated, please inform us at what time you can be with us. V. B. IZARD.

Forest City, Ark., July 12th, 1875.

Answer.—Providence permitting, we will be present, Bro. Izard, and we hope to see the largest gathering of Baptists that have met in many a year.

OBITUARY.

DIED, at Cooper's Wells, Miss., June 27th, 1875, Deacon A. E. Lockart, of Forest City, Arkansas. The subject of the above sketch had been for many years a zealous and faithful member of the Baptist church. In his death the church has lost an ardent, zealous laborer, his wife and children an affectionate husband and father, and the community a good citizen.

1. *Resolved*, That the above brief tribute to the memory of our dear brother be forwarded to *The Baptist* for publication, and a copy be spread upon the church book.

2. *Resolved*, That we tender to his afflicted family our mutual sympathy. Done by order of church in conference, Forest City, Arkansas, July 12th, 1875.

Committee, { A. M. RUSSELL,
R. P. DAYART,
V. B. IZARD.

The Judsonia College, of Arkansas, has conferred D. D. upon Bro. Eppy, junior editor of the *Western Baptist*. The youngest D. D. in the Union, but as thoroughly deserving of it as any one, for we know of no case of bad theology we would not entrust his treatment.

Two ounces of common tobacco boiled in a gallon of water is used by the Catham street dealers for renovating old clothes. The stuff is rubbed on with a stiff brush. The goods are nicely cleaned, and strange to add, no tobacco smell remains.

The Baptist

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