

THE LOST AND LOST.

[The following poem was written like a song in the night to many a stricken heart.]

"I love and lost!" why do we call them lost? Because we wander from our onward road God's ancient angel on our pathway—lost! Look on all, and loving them the most, Straightway relieved them from life's weary load. They are not lost; they are within the door That shuts out loss and every hurtful thing— With angels bright, and loved ones gone before, In their Redeemer's presence evermore, And God himself their Lord, and Judge, and King. And this we call a "loss;" oh, selfish sorrow Of selfish hearts! O, we of little faith! Let us look round, some argument to borrow Why we in patience should wait the morrow. That surely must succeed this night of death. Aye, look upon this dreary, desert path, The thorns and thistles whosoever we turn. What trials and what tears, what wrongs and wrath, What struggles and what strife the journey hath! They have escaped from there; and lo! we mourn. Ask the poor sailor, when the wreck is done, Who with his treasures strove the shore to reach, While with the raging waves he battled on, Was it not joy, where every joy seemed gone, To see his loved ones landed on the beach? A poor wayfarer, leading by the hand A little child, had halted by the well To wash from off her feet the clinging sand, And tell the tired boy of that bright land. Where, this long journey past, they longed to dwell. When lo! the Lord, who many mansions had, Drew near and looked upon the suffering twain. Their pitying spoke, "Give me the little lad; To strength renewed, and glorious beauty clad, I'll bring him with me when I come again." Did she make answer selfishly and wrong— "Nay, but the woe I feel he too must share!" Or, rather, bursting into grateful song, Go on her way rejoicing, and made strong To struggle on, since he was freed from care. We will do likewise; death has made no breach In love and sympathy, in hope and trust. No outward sigh or sound our ears can reach, But there's an inward, spiritual speech, That greets us still, though mortal tongues be dumb. It bids us do the work that they laid down— Take up the song where they broke off the strain So journeying till we reach the heavenly town, Where are laid up our treasures and our crown, And our lost loved ones will be found again.

Historical.

THE DISCUSSION.

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

Mr. D.'s Review.

IN this review he claims that the early American Baptists were a sect everywhere spoken against; that they were called Anabaptists, and that to "be an Anabaptist" was a period of time to be hated; and yet he claims for his own one and a half million, that they are the same people with those who were then spoken against and hated. We have already shown by various testimony that such is not the case; even J. R. Graves, with others of Eld. Duncan's own order, have freely admitted that they, as an order of people, are not the old or Primitive Order of Baptists. And with all this, Mr. D. efforts to fix a point of time for the rise of our people, he has made the most signal failure. Our readers will doubtless remember how exultantly he has from time to time paraded the testimony of Eld. Frott to show that the true Primitive Order of Baptists are but forty years old. But Eld. T. P. Dudley's letter in *Baptist Watchman*, No. 27, shows that Eld. Frott, in quoting Frott was to deceive his readers; for he writes that "we are the people spoken of by Frott; and that we, by Eld. Frott's confession, left them (the Missionaries) and took on ourselves a new designating name. It is clear from the testimony of Eld. Dudley, who was familiar with this division, its parties and causes, that it was a difficulty among ourselves, in which Clark, Frott and Beebe were the principle actors; nor does Eld. Dudley know of any of either side in the division who ever joined the Missionaries." If to word of Eld. Dudley can be credited, then Eld. Duncan must wait, so far as Eld. Frott's testimony is concerned.

We have previously hinted that the fact of a designating name taking on a designating name does not cause it to follow, as a matter of course, that they must be a new denomination. Should an order of people be a thousand years old, and then take on a new designating name, but still hold on to their old

principles. They could not be regarded as a new order for principles will tell Mr. D. dwells lengthily on the poor suffering ministers who were removed from our country—other, he says, to spread the gospel as missionaries. (This at least, is what we understand him to mean.) But does he not know that there are other causes aside from that of missionism, which have induced Baptist ministers to remove from place to place? If he does not know this, hundreds of others do, and we imagine that it would be hard for him to show that all these ministers regarded themselves as missionaries when they were traveling or moving from place to place. Of one thing we are certain, and that is, that none of them were missionaries of the present modern order, for at the time he speaks of there was no such order in existence, but our order existed, and these old Primitives of which he boasts were none other but our people. If they were, let him show the evidence, but this he can never do since it is impossible to prove the prior existence of that which had no such existence. Gladly would Eld. D. sustain his positions by evidence, but the evidence will not come. That there is a religious order of people called Missionary Baptists, is not disputed, but that they have had an existence for one hundred years past, is disputed. In Cramp's church history the following is recorded:

"William Carey meditated on the state of the world and longed to evangelize it." Cramp's ch. Hist., p. 301 (4)

We are now nearing the time when this monstrous system of missionary enterprise took its rise, and the reader will easily detect a principle of vanity and boasting which has more or less characterized this people from their origin until now. Would it not have been wonderful to have witnessed the efforts of this man Carey in evangelizing the world? On the same page Cramp says, speaking of Carey, "His inquiry into the obligations of Christians to use means for the conversion of the heathen was published in 1791. That paved the way for the missionary enterprise, but our fathers did not rush into it unadvisedly or in haste. This man Cramp, from whom we now quote, is a Missionary Baptist historian to whom they give full credit. Here Cramp tells us that Carey's inquiries into the "obligations of Christians to use means for the conversion of the heathen paved the way for the missionary enterprise." Of course there was no missionary enterprise previous to that time, and, of course, no Missionary Baptists. Here follows Cramp's account of the beginning of the rise of Missionary Baptists: "On the 2nd of October, 1792, twelve ministers, deputed by the Northampton Association, met in the house of Mr. Beebe, Wallis, Kettering, and after lengthened and prayerful discussion, adopted a plan of a mission, and formed a society, designated 'The Far Eastern Baptist Society for Propagating the Gospel among the Heathen.' The names of the twelve were, John Ryland, Reynolds Hogg, John Sutcliffe, Andrew Fuller, Abraham Greenwood, Edward Barnard, Joshua Barton, Samuel Pearce, Thomas Bunell, William Heighon, John Eyres, Joseph Tennant. Their joint contributions amounted to £13 5 6 sterling." Cramp's Ch. Hist., p. 302

Here was the first permanent Baptist missionary society that ever was established under the sun. So that the Missionary Baptist order will be 83 years old the 14th day of October next.

Now, Mr. Duncan, what are you going to do about it? Frott's testimony fails to serve your purpose and can never avail you in this discussion. And so you have failed to do what you promised you would do, which was to show that our order took its rise in 1832. Long prior to the year 1832 there was an abundance of old Baptists in America, as your articles will show, but they were not of the modern order of Mission Baptists, nor, as we have already shown and proved by your own historians, could they have been so simply because you had no existence as an order of people in America before about the year 1811. You have afforded no proof of your existence as an order of people before that time, nor can your best historians ever do so. When we turn to England we find no such people as modern Missionaries there until the year 1792. On the 14th day of October in that year you first made your appearance in the world with a little society, consisting of twelve members. These twelve constituted the entire membership of modern Missionary Baptists then in the world. What then must we think of a man who is ready to fly in the face of himself or others can ever prove? We must confess also that we possess of much fewer conscientious (or false principles) for the purpose of denigrating, guilting and deceiving an appreciating, intelligent reading public. You certainly must know that you will never do know that your positions are utterly untenable. (b)

Nearly all church histories that we have ever examined have something more or less to say about Baptists who lived and flourished far back in the depths of antiquity, but none of them have a word to say about our modern sect of Missionary Baptists, until 1792; then they had their origin, and of course were a sect unknown to the world until then. And, notwithstanding they pushed on and have grown up like a butter-weed in rich soil until they can or do boast of their one and a half million, yet they are no less a sect than they were in 1792, when they could number but twenty members. They began this career in opposition to God and his cause, and as they can never pro-

vail, they must finally fall before the conquering conquests of Divine truth.

R. W. FAIR.

Reply to the Above—Mr. Fain's Failure.

Yes, his failure so far, is complete and overwhelming. He has culled over a few histories to find something to bolster up his arrogant assumptions, but all to no purpose. He has tried to make out something favorable to his cause from the admissions of Benedict, Cramp, Jones, and others, but in every case, his downfall has been complete.

As we are nearing the end of the discussion, so far as American Baptists are concerned, we cannot forbear the insertion of several items of testimony from Dr. Benedict, on the claims and assumptions of our opponent. We choose to do so before noticing what he has said above.

"Old School and Primitive Baptists are appellations so entirely out of place, that I cannot even, as a matter of courtesy, use them without adding, so called, or some such expression. I have seen so much of the Missionary spirit among the old Anabaptists, Waldenses and other ancient sects—so vigorous were the efforts of those Christians, whom we claim as Baptists, in the early, middle and later ages, to spread the gospel in all parts of the world, among all nations and languages where they could gain access, that it is plain that those who merely preach up predestination, and do nothing, have no claim to be called by their name. It is one thing to complain of the *modus operandi* in the collection of funds, and the management of missionary affairs at home and abroad, and another to take a dead stand against what is properly denominated the effort system."

The farther down I go into the regions of antiquity, the more fully is the missionary character of all about me denominated our sentimental brethren developed. Propagandism was their motto and their watch word. As nothing of this kind appears among the opponents of the missionary enterprise, I cannot, with any views of duty as an honest historian, apply to them the terms Old School and Primitive Baptists."

I have ascertained, for a certainty, that in most of the Associational communities which are ranked on the Antimission side, there are members not a few entirely dissatisfied with the restrictions which are imposed upon them by a few of their zealous leaders. And on the same page says the same writer, "The principles and measures of many of the Antimission party, relative to all objects of benevolence, are dishonest, anti-republican, anti-Baptist, righteously oppressive, tyrannical and overbearing." (Benedict's Rep. Hist., pp. 100-101)

What, Eld. F. do you think of the picture? These are the candid statements of the historian who had gone many times over the ground, even into the regions of antiquity. He can find no ground whatever for your assumption of the title of Old School, or Primitive. He even tells you that many of your party (it is only a party) are tyrannical, illiberal, oppressive, overbearing. No one need go far in his research now to find the truth of these affirmations. Your articles in this review, demonstrate fully that there is at least one who is full of abuse, sophistry and ridicule. I have many times been astounded when comparing the spirit of your reviews with the "charity which thinketh no evil," and that "long suffering and gentleness," which are the "fruits of the spirit."

But the historian you sometimes love to quote, tells us substantially that your people urge as an objection to the missionary work, the *modus operandi* in the collection of funds, etc., while the truth is, they stand arrayed against the whole effort system, and are opposed to the missionary work itself. And this fact we think is clearly evinced by another fact, patent to all, which is, that your people have no missions of any kind on any plan; at least if they have, you have thus far refused to point them out to us, though we have repeatedly called for them.

(a) Even J. R. Graves, with others of Eld. Duncan's own order, have freely admitted that they, as an order of people, are not the old or Primitive Order of Baptists. We call on Mr. Fain to produce the language of "J. R. Graves and others of our order," who admit any such thing. Until he produces said language, we shall hold his statement as in direct antagonism with the truth, and he alone is responsible for making it.

Here is the Frott case again. We unhesitatingly affirm that the frequent repetition of the same thing on the part of Mr. Fain, can but be regarded as indicating a consciousness of the weakness of his own cause, and the lack of argument to sustain it. By turn-

ing to our last "Reply," the reader will see the statements of Eld. Dudley and Frott, and the perversion by Mr. F. of the testimony of the latter. Mr. Dudley speaks of a split among the Antimissionaries, Frott speaks of their separation from the great mass of the denomination on account of the mission work. There, (in last number), also, it will be seen that Eld. Watson agrees perfectly with Eld. Frott. But we cannot spare space to repeat the argument here. Hope the reader will examine the question again, as disposed of in last "Reply."

Again he says, "None of those traveling ministers were missionaries of the present modern order, for at the time he speaks of there was no such order in existence." Yes, sir, they were missionaries of the modern order, as also were Paul, Peter, Barnabas, and all the apostles, and there was just such an order in existence then, both these facts we have demonstrated from history, in refutation of which you have published bare assertions. This fact your readers have long since discovered.

(b) The missionary enterprise to the heathen, inaugurated by Carey, Fuller and others (this was not the first mission to the heathen, see Acts x. 22), an account of which is given by Cramp, is next introduced by our opponent. "O," he says, "a mere there was no missionary enterprise previous to that time." There has been a missionary enterprise in the world ever since the introduction of Christianity. Cramp was speaking of the missionary enterprise to the heathen, for the promotion of which a society was formed in England by the Particular Baptists in 1792, the people from whom he (Mr. F.) says his people have descended. Wonder how it happens that the child is so adverse to the parent?

He then gives us the names of the twelve ministers who met and formed the "society for propagating the gospel among the heathen," and adds, by way of argument, (as he calls it,) that "these twelve constituted the entire membership of modern Missionary Baptists then in the world." To one who has the facts before him, and, before his eyes, upon almost every page of history, such assertions appear pitiful and weak. If there were the first Missionary Baptists in the world, we would inquire, who were these Baptists that, in 1792, established the London Fund, to assist necessitous ministers, and provide education for young men called to the ministry? (Vimsey, p. 159)

What kind of Baptists were those who aided in the formation of the "society for promoting religious knowledge among the poor, in 1750?" (Ibid. p. 186) Was not this as really a mission society, and also the last named, as was the "society formed in 1792, to propagate the gospel among the heathen?" We again ask our opponent, who these Baptists were that were connected with, and helped support these benevolent, mission societies, ("human institutions," as he calls them), many years before his date of the rise of mission Baptists, in 1792? In other words, Mr. F., if the baptists who existed prior to 1792 were of your order, or kind, then surely they must have been the originators of those societies for benevolent purposes, now called by you, "human institutions." How about this? Did your people really establish a society ("human institution,") to promote religious knowledge among the poor? (It must have been yours, or ours.) If they did, what an example they set to all succeeding Baptists, according to your theory, and how far they have left their Primitive practices.

Once more, if the Missionary Baptists had no existence prior to 1792, when the foreign mission society was established, then we beg leave to ask you, sir, what kind of Baptists were those who formed the General Assembly of England and Wales, in 1689, composed of messengers of more than one hundred congregations, who, during their deliberations, "resolved to raise a public fund—a mission fund, for the purpose of communicating to those churches, not able to maintain their own ministry, and also to send ministers to preach, both in city and country where the gospel hath or hath not been preached?" (Vimsey 3, 491-92, also, Crosby's Hist. Eng. Bap., 3, 251). Were these your order of Baptists, who, nearly two hundred years ago, were thus engaged in collecting mission funds in their general Association, and sending out missionaries both into city and country? If they were your ecclesiastical ancestors, how widely you and your people differ from them. There is scarcely no resemblance at all, so far as this question is concerned.

What arrogance and presumption in you to claim for your people the title of Primitive Baptists. Never can such a claim be established, while they ignore Christ's plain command, "Go ye into all the world and preach the gospel to every creature." Your people are not thus engaged. R. S. DUNCAN.

New Hartford, Mo., 1875.

LET ME WORK TOO

BY DONALD.

DEATH worketh,
Let me work too;
Death untoeth,
Let me do.
Busy as death my work I ply,
Till I rest in the rest of eternity.
Time worketh,
Let me work too
Time untoeth,
Let me do.
Busy as time my work I ply,
Till I rest in the rest of eternity.
Sin worketh,
Let me work too,
Sin untoeth,
Let me do.
Busy as sin my work I ply,
Till I rest in the rest of eternity.

NEW DEPARTURE.

THE Southern Baptist Convention represents the missionary sentiments and aims of the Southern Baptists of the United States. Its history and its successes have been honorable, but a nobler future for it must be longed for and anticipated by every lover of our Lord, and of the cause of Christ among the nations. Crippled in resources and dispirited in heart by the war, our people till planted anew the standards of the cross in three distant continents of the globe. The desire, deepened by our own misfortunes and struggles, to insure our missionaries against undue privations, led the Convention to order the Board of Foreign Missions to pay their missionaries quarterly in advance. This was a generous sentiment, and marked progress in the conduct of our missionary affairs. But another step is necessary to perfect the forward march. To pay the missionaries in advance, the churches must contribute in advance. Our aim is to raise, during this year, \$50,000 for our Board, that all old scores may be wiped out, and that the next conventional year may open with enough in our treasury to begin advance payments to our missionaries. The year following the next we hope to obtain a still larger surplus. Thus may be gradually and practically solved the problem of making advance payments to our missionaries and having no debt on the Board, by the people furnishing the means in advance.

The next meeting of the Convention will be held in Richmond, a place of historic interest, and perhaps the most Baptist city in the world. A large and earnest meeting may be expected. We desire that it shall be the grandest gathering in the history of the Convention, and that one feature of its eminent success shall be the impulse given to its noble work by the new departure proposed of providing in advance for the support of our missionaries.

Will not the people rally to the idea and the work? The Lord is smiling on our fields. Will not his servants devote a liberal share of their gains to the spiritually destitute and the perishing creatures of their Master? The first Sabbath, or some other Sabbath in October, is requested as a day of special prayer and collection for foreign missions. Will not pastors prepare sermons on foreign missions, and will not the people prepare their hearts and their gifts for the occasion? Will not the Associations recommend the observance of this day by all of their churches? Before October, and after October, let our unceasing and heart-felt supplication to our Heavenly Father be, "Thy kingdom come; thy will be done on earth as in heaven." Who can tell what the Lord may do for his own glory, in response to the love and labor of his people? To the ear of faith the cry has already ascended: "The kingdoms of this world are become the kingdoms of the Lord and of his Christ."

H. A. TUTTLE,
Cor. Sec. Foreign Mission Board.
Richmond, Va.

TRYING TO LIVE IN ETERNITY WITHOUT ETERNAL LIFE.

A FEW weeks ago I was conversing with Mr. H. U., a Protestant Methodist, on the nature of the new birth, eternal life, eternal salvation, etc., when he observed that, if he believed as Baptists he would

rip around and do just as he pleased. I added, "and take your fill of sin." After reflecting a while he answered, "Yes; for there is no one who has taken his fill of sin." I replied, "My dear sir, if that is the principle on which you are trying to serve God, you are not truly a Christian; you, indeed, have not eternal life, are not, in fact, saved eternally, and therefore you had as well rip around and do just as you desire to do."

Can any one love sin and yet keep from sinning willfully? Can one love sin and righteousness too? Does not an adopted child of God hate sin because his father hates it? Can the dog keep from turning to his own vomit, and the sow to her wallowing in the mire, as long as their nature are not changed, so that they may hate those things which they naturally love? Without new life, eternal life, serving the Lord is rather an uphill business.
Romer, Als., Aug. 4, 1875. J. D. GOSNOW.

BRO. GRAVES: I commenced a protracted meeting in Falmerville, Tenn., the Saturday before the first Sunday in August, which lasted twelve days. The church was greatly revived, and, as the results of that revival, thirty-three professed faith in Christ. The writer buried thirty with Christ in baptism. Others have been received for baptism. Among those baptized were two Presbyterians. We had three shouts at the water, and two of those came from Presbyterians that were looking on. I think they will soon follow Christ in baptism. We are now getting ready to repair our house. I was assisted by A. M. O'Quinn, who did the most of the preaching. He is a good preacher. To God be all the glory. J. B. CANADA.

GOOD NEWS FROM PARIS.

DEAR BRO. GRAVES: It delights me to say to you that High Hill Church, by a unanimous vote, at its last meeting, directed me to request you to meet with the Western District Association, which convenes with her on Friday before the first Sabbath in October next. The prospects of the church in Paris are brighter than they have been in years. Bro. Asa Cox preaches for them two Sabbaths in each month, and Bro. W. B. Jones, President of the female school, the other two. Four persons were baptized into its fellowship recently, and the postmaster, a man of influence and for years regarded as an infidel, joined last week. A neat baptistry has recently been put into the church. Hoping to hear a favorable answer to the invitation, to attend the Association, I remain your brother in Christ.
E. H. HARRIS.

We can but rejoice to think how happy Bro. Peden must be at the success of the church for which he has so long prayed.—EDITOR

GOOD WORDS AND DEEDS.

DEAR BRO: The cannon fired by Bro. R. W. Burts, of South Carolina, in your issue of the 24th ult., was heard away down here in the Loos Star State. Its thunder vibrated along the banks of the beautiful bayou on which I live, and reached my heart. I thanked God for the sound thereof, for it assured me there were yet soldiers of the cross looking out for their Master's cause and ready to make sacrifices in its defense. What more fitting return can we make to him who is the giver of all good than to uphold the hands of his servants in their labor of love? In response to the glowing words of our Bro. Burts' proposition "I enclose you five dollars, to be placed to my credit. I also send you ten dollars as a free donation to this Barrier, hoping I may be one of at least a thousand who will do the same." Come up, my brethren, to the help of the Lord against the mighty. Do not allow our Master's banner to be reduced for the want of a few dollars. Are we not his stewards? Does not all we have belong to him? And if we are Christ's, have we not been bought with a price far exceeding in value thousands, yes, tens of thousands of such worlds as this? We are told in his holy word that our Lord loveth a cheerful giver, and that if we give he will return tenfold. Need we such promises to prompt us in doing all we can for the cause of him who died for us? Is not the glow of satisfaction that warms our hearts when we do our duty a sufficient reward? May the words of our brother in that distant State move the heart of every reader to make any sacrifice before our great paper of the West shall be reduced in size, or our beloved editor be grieved for the short-sightedness of his brethren. I advance you \$15. Who will be the next to respond?
W. B. NORTON.
Buffalo Bayou, Texas, August 1, 1875.

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water under our heel. This is the time we need and must have every dollar justly due us.

ITEMS.

Bro J. B. MORTON reports fifteen hopeful conversions and nine baptisms as the fruits of a pleasant meeting with the Persons church, S. C.

Bro. COOK, of Valdez, Miss., in sending for a new subscriber, says: "We have just closed a very interesting meeting with New Hope Church. Six added by baptism and two restored."

After having used the brace in preaching and traveling for two years, I take great pleasure in recommending it to all ministers and those having weak backs.

COLLISVILLE, TENN.—The little church of only twenty-four members is pushing on its new house having it all ready for ceiling now, and all done within themselves. Well done. N. P. Moore is their pastor, and is doing good work elsewhere.

Very many of your friends who did not have the pleasure of hearing your sermon in Charleston would like very much to see it in print. Can you not furnish it in pamphlet form?

SOUTH CAROLINA.
O' Bible Baptist Bro. F. F. Appling, of Arkansas, says: "I take pleasure in acknowledging receipt of Bible Baptist. I am delighted with it. It certainly is worth more than the subscription price of your valuable paper for one year. Every Baptist should take your paper and get this noble present."

NEVADA.—We have used the following in our family with the most happy effect, and commend it to all. It will be worth, to every family, many times the price of this paper. Save it, and save pain. Morphine, two grains, wine of colchicum root, one ounce; fifteen drops every two hours until relieved. Once relieved it seldom returns.

J. T. BOWDEN, of Tate county, Miss., reports six accessions as the fruits of a good little meeting at Mt. Zion. Bro. Lipsey, the pastor, nearly did all the preaching. If the church only has a mind to work it need not send off for foreigners, nor reject God's ordained ministry and go after unbaptized laymen, who confess they were never called of God to preach his gospel. Let Zion travail and sons and daughters will be born unto God.

WHAT DOES THIS MEAN?—An excellent pastor writes this: "Since the Baptist cause in this place has commenced to look up, and our congregations to increase, and numbers to be added the opposition of Pedobaptists has set in heavy against us. It is so patent as to be observed by all. If they really regard us as a church, or even a branch of the church of Christ, why do they so bitterly oppose us, and why is their opposition in the exact ratio of our prosperity? What does it mean?"

If any one can answer we will give space.—Enrico.
On Folding.—We have had complaints from two postmasters in the United States this year touching the folding of our paper, i. e.—that we don't fold it to suit the size of their boxes! If all postmasters who are so weakly, that they cannot put one or two doubles in the paper so as to get into the little boxes that they rent to our patrons and therefore are paid to fold and put their papers into, will send us the respective sizes of their boxes we will, of course, fold the papers here for them! We will charge them but a moderate price for doing their work!

Bro. R. Fowler, of Daleville, Miss., at the conclusion of a business letter, reports thirty accessions to the Blackwater church, the results of a meeting held by brethren White and Bowen. A very intelligent Methodist has renounced Wesleyanism to follow Christ. Bro. F. speaks in the very highest terms of a sermon on baptism, preached by White, of Kemper, and one on communion, by Bro. Bowen, which he wishes to see published. Let them be sent. And then Bro. Bowen did what every pastor should do, after a revival meeting, presented the claims of *The Banner*, and procured fifteen new subscribers without difficulty.

ASSOCIATIONAL MEETINGS.

The Central Association, West Tennessee, meets six miles northwest of Alamo, Crockett county, Tenn., on Saturday before the third Lord's day in September.

The Unity Association, Tennessee, meets at Salsbury, Tenn., on Saturday before the second Lord's day in September.

The Regular Association will meet at Hickman, Ky., on Saturday before the first Sunday in September.

We shall try to attend these meetings.—En

OPEN AND CLOSE COMMUNION.

WE have noticed several articles of late, in the Northern papers, framing an argument for open communion, from the increased growth of the Baptists who practice it. Without exposing the sophistry of the argument that a given doctrine, or course of policy, or sect is right in the sight of God because of its success in making converts to it, further than to say, that, however popular with men, no doctrine, or policy, or sect is Scriptural, or pleasing to God, that is not of God, and authorized by his word, we wish to contribute a fact to prove that strict consistency is not opposed to real success.

Elon Church, Lauderdale county, was organized by Bros. G. W. Young and J. H. Borum, in 1848, on three members, in the very heart of a Pedobaptist neighborhood and county, in a log school house, which was also occupied by the Cumberland Presbyterians. This feeble band Bro. Young prophetically named *Elon*—a grove of oaks, or "strength." Bro. Borum was elected pastor, which relationship he has held for twenty-seven years, except the two years he served the Convention as agent.

Now, these are the facts in the case. These brethren, the only Baptist ministers in the county in 1848, before the principles of Landmarkism had been advocated in *The Baptist*, and many years before Eld. Pendleton wrote his views in the little tract known as, "An Old Landmark Issue," strictly in all their ministry observed the policy. They never by any act of theirs recognized Pedobaptist societies as evangelical churches, nor their preachers as evangelical ministers. They never communed with them in the pulpit, or in baptism any more than at the table. They never, not even once in all these years, held union meetings with them, for they had learned from God's word that two, much less a dozen, cannot walk together except they be agreed. Now, what has been the result?

The *Elon Church* is under a "Grove of Oaks," for it numbers 417—the largest church in the State. Four churches have sprung from it, so that the mother and her daughters number 855, besides the many that have been, from year to year, lettered off and have died.

This is a fair example of what has been accomplished under the Bible or strict, consistent practice. No minister in Tennessee has baptized so many Pedobaptists as Bro. Borum. What "liberal" church or minister in the State has such a record as this? Strict, non-affiliating churches, all over the State, are invariably the most healthy and prosperous.

QUERIES.

WHAT course should a Baptist church take with a Baptist preacher that has committed fornication and makes an acknowledgment to the church? Is there any Scripture to justify the church in restoring such a one? Please give your opinion through your paper.

Edneyville, N. C., August 7, 1875.
Answer.—The church can do nothing but exclude him. Such gross immorality cannot be repented of and reformed from in the church—only out of it, and with all his confessions not until he has regained the confidence of the community he has so justly forfeited can he be restored to membership, and to the pulpit *never*.

Will you clearly, and in a few words, point out the difference between Baptists and Campbellites. They quote so much Scripture and so misapply it that they confuse ordinary readers.

The Difference.—Campbellites baptize for the remission of sins *literally*, for, in the sense of "in order to secure."

Baptists baptize "for the remission of sins figuratively," in the sense of "because of" i. e. "for value received I promise to pay"—because the value has been received, I promise, etc.

Again, Campbellites baptize in order to secure the salvation of the subject, and according to their system they cannot offer salvation to any one without immersion at their hands.

While Baptists baptize no one until he gives them satisfactory evidence that he is saved.

Campbellites baptize to save.

Baptists baptize because the subject is saved.

One is the immersion of sinners—sinners baptiz-
ed, while
The other is the baptism of a Christian—Christian baptism.

If this is not the fundamental difference we confess that we are honestly ignorant of the two systems, and we have studied them for thirty years.

LIBERTY.

WHAT do the liberal brethren desire? Just this, that each church and each individual shall be left entirely free to act according to their respective convictions of duty to Christ in the matter of the Lord's supper. We wish this liberty openly and frankly recognized. It is not enough to be tolerated, merely endured, and permitted to enjoy a steadily concealed liberty, an uncertain license through laxity of discipline or forbearance of authority. We demand the same cordial, frank fellowship for open-communion churches that is extended to close communion churches, perfect equality of rights and privileges for the most restrictive and the most liberal churches. We are equally opposed to proscribing or excluding a close-communion church or an open-communion church, a member who never sits at the Lord's table with any except the regularly immersed, or one that joyfully partakes with Christians without reference to the form or order of their baptism—*Baptist Union*.

In one word, they demand the liberty of believing what they please, and doing what they please, and yet to be allowed to remain in and to be publicly fellowshiped by regular Baptist churches. That's all! And should they see fit to adopt sprinkling for immersion, or infants for believers in Christ as the subjects of baptism, why they must be allowed the liberty to do so, and not to be discontinued or disfellowshipped by sound and orderly churches. We must not obey the apostles' injunction to withdraw from them if they walk disorderly, but we must keep company with them that they may be approved. This is the liberty they demand we shall give them. That they have a right to believe and practice what they believe to be right, and we have no right whatever to believe and practice what we believe to be right? That we ourselves, by the light of the Word, may decide what and who we can fellowship, but these liberal brethren must prescribe to us what it is our duty to approve and fellowship! And this is the liberty that pulpit-affiliationists with us demand of us. We must not protest against their inconsistent and unscriptural practice.

HOUSEHOLD BAPTISMS.

Will ministers who have baptized households report to us. We have use for the facts in the forthcoming debate in Missouri.

On the 9th of November, 1873, I baptized thirty-six candidates, in that number were two households.

W. D. JORDAN.

Hickory Hill, Mo., August 7, 1875.

Bro. GRAVES. I see an article in the last number of *THE BAPTIST* requesting those who have baptized households recently to report. On the 6th of last January I baptized three entire households into the fellowship of the First Baptist Church at Utica, Mo. Not one infant among them.

W. T. FLENNOR.
Dear Bro: In 1872 I baptized an entire household, but no babes.
Thos. J. HURRIC
Columbus, La.

SIGNS OF DRIETING.

THE drift of the Congregationalists toward Unitarianism, which has been asserted and denied, finds an occasional illustration worthy of note. Here is an instance of ministerial liberality which may be a straw to show which way the current sets. In Portland, at the First Parish (Unitarian) church, on Good Friday evening the Lord's supper was celebrated, the pastor, Rev. Dr. Thomas Hill, officiating, assisted by Rev. C. F. Dole, of Plymouth (Congregational) church, and Rev. U. F. Jones, of Chestnut street (Methodist) church. It was a very interesting service. The presence and co-operation of these clergymen of evangelical denominations is pronounced by the press as 'an especially liberal and Christian act.' Another Congregationalist minister recently gave the invitation 'to all who loved Christ, without regard to church membership or baptism.' The Methodists in this section exchange pulpits with Unitarians and Unitarians occasionally, the Congregationalists are generally with the former.

Now, the Unitarians as well as Congregationalists, and the Methodists, are earnestly endorsing as truly evangelical the Unitarian church, one prime article of its faith being to deny the divinity of Jesus Christ. This is modern liberalism. Were there a Unitarian society in this city the Baptist churches would be called upon to receive it as a church, by joining a union meeting with it.

THE PAPACY.

UNDER this had our readers will find the current news and items touching the religion and the dogma of this most deadly system of politico-ecclesiasticalism 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. B.

One of our religious exchanges contends that perjury is a doctrine of the Romish Church, and bases the charge upon the following:

"Don's Theology," a standard work among the Catholics, and a text book in every Catholic church in Ireland and America, lays it down as an indisputable doctrine of the Romish church, that a priest may not divulge what is confided to him in the confessional "although the life or salvation of a man, or even the destruction of a commonwealth shall depend thereon, and if interrogated respecting any truth which he knows only by confession, 'he ought to answer he does not know it.' And if necessary to confirm that by oath, 'because such confessor is interrogated as a man, but he does not know this truth as a man, but God.' This infamous doctrine is really taught as a part of popish divinity, and the book which contains it is put into the hands of young priests as their guide in faith and practice. It shows what an honored and standard Roman Catholic authority supposes to be true, orthodox religion, and what opinion must every honest man form of a church, a part of whose solemn instructions and constant practice is deliberate perjury, treason and blasphemy? It does not relieve the matter to say this is secrecy, though the life or salvation of man, or the destruction of a commonwealth should ensue, is necessary to the existence of the confessional. It is an unanswerable argument against the doctrine of confession, if it draw after it such revolting and detestable practices, and more—that lying and perjury must be resorted to in order to protect its secrets. A religion that would teach, or even tolerate, such practices, cannot be of God, for God cannot lie."

"The editor of *THE BAPTIST* (Tennessee) claims that twenty years ago he was the only Southern editor who protested against the validity of Pedobaptist immersions. The *Christian Index* (Georgia) disputes with him the honor, and asserts that more than thirty years ago, it contended, in a series of articles, that Pedobaptist churches were not entitled to be recognized as Christian churches. The *Biblical Recorder* (North Carolina) also puts in a claim, reminding all concerned of the 'able articles on alien immersion by the gifted Meredith,' editor of the *Recorder* twenty years ago. We are sorry that the *Banner* was unable to make out its case, and still more that it does not now stand alone in the 'glory' of its old landmark. For ourselves, we are grateful that, nearly forty years ago, we learned a broader catholicity under the theological teaching of President Barnes Sears, of Newton Institution, who, to our inquiry, replied, 'Yes, they are churches of Christ, but irregularly constituted.' This has since solved all our difficulties on that subject."

We rejoice to know that "more than twenty years ago" the *Christian Index* and the *Biblical Recorder*, under Meredith, opposed alien immersions, but did those papers, under their management in 1855, and have they invariably since? And will they inform us if they did in 1855, and have since invariably opposed baptisms and the various associations by which Pedobaptists get us to recognize their societies as churches of Christ and their preachers as true Scriptural ministers? This is a far more important question than alien immersions; for these excellent papers have intelligence enough to see that, if we baptize the world by our acts, that Pedobaptist and Campbellite preachers are duly ordained ministers of evangelical churches, then their baptisms are indeed valid, and the bread and wine, when administered by them, as truly the Lord's supper as when administered by us; and it is quite as proper for our members to partake with such evangelical churches as with Baptists. We wish to ask Bro. Olmstead one or two questions:

1. Does he know of a Baptist editor or church in the North that is opposed to the reception of alien immersions? We are indeed anxious to know, and we deem it a matter of historical importance.

2. Does Bro. Olmstead, or his old tutor, Barnes Sears, believe that there can be a Scriptural church in any proper sense without baptism? Will he answer these questions for our information?

KNEELING AT THE THRESHOLD.

I'm kneeling at the threshold, weary, faint and sore;
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've traveled, mid darkness storm and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, the toll will soon be o'er,
I'm kneeling at the threshold, my hand is on the door.

Metaphors I hear the voices of the blessed as they stand
Singing in the sunshine, in the far-off sinless land,
O, would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song!

The friends who started with me have entered long ago,
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won,
How lovingly they hail me when all my toil is done!

With them, the blessed angels, that know no grief nor sin,
I see them by the portals prepared to let me in.
O Lord, I wait thy pleasure—thy time and way are best!
But I'm weary, worn and weary, O Father, bid me rest!

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. B.

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

Bro. GRAVES.—Our weekly prayer-meetings are doing great good. I feel strengthened from some source. The very fact of knowing that hundreds of hearts are pouring forth the fervent prayer, as one in Christ, in behalf of me and my life work has put new life in my bones, new thoughts in my mind, and a stronger faith in my heart. Hold fast is the watchword.

"Hold fast to the truth as it is in Jesus," for "the truth shall make you free." My work is looking up. I have baptized five since I asked to be remembered in prayer. And last Sabbath a number of young men requested the prayers of the church. I write this to encourage others. We all believe that God can use us in the conversion of souls. But to believe that God will use us is the point to get to. Now, I want our mutual friend Bro. N. S. Watson, of Blue Mountain, Miss., remembered. At his request I write you. But few men have more to be thankful for I think than he. He has been the instrument to bring some real Sauls of Tarsus to Christ. I can remember when his struggles with poverty gave me a higher appreciation of his religion. He gets low down in the valley sometimes. But it may be as Bro. Lowrey says of him, "He has to get low down in the valley before he can reach the top of the mountain." Pray for him spiritually and pecuniarily. Bro. Watson, cheer up. In your own language to me years ago, "God accepted the sacrifice made, and why shall not you?" "My grace is sufficient." R. R. WHITE.
Friar's Point, Miss.

ABOUT PRAYING.

The Bible says a great deal about praying often, but it does not command us to make long prayers. Indeed we are warned not "to use vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking;" nor to be like the hypocrites, "who love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men." Again, we are told, "God is in heaven, and thou upon earth: therefore let thy words be few."

Generally, it is better to give a short time, say ten minutes or a quarter of an hour, and put your whole soul into it, than to spend half an hour or more on your knees, in a sort of dreamy meditation. The Bible calls prayer wrestling, striving, crying, groaning, seeking; all of these mean being in real earnest.

Rather than begin a day without prayer, give, if it is only two or three minutes, to earnestly asking God's help on the hours before you. Rather than close one of unforgiven sin, kneel for a few moments at your bedside, to cast all upon the Lord Jesus, and claim your heavenly Father's protection.

A little time is no doubt better than none; but a little time is not enough. Could shoe-making or sewing or any other trade, be learned a few hurried minutes in the morning, or asleep, without practice at night? No; depend upon it, the power of the truth about prayer is about other things. No pains, no

OUT AT LAST.

Dr. JEFFERY, of Brooklyn, N. Y., who has been playing liberal and yet claiming to be a sound Baptist, like our affiliationists, comes out at last on the side they will all land on, and confesses.

"Thus far, my attitude has been one of negation. I have denied the authority and correctness of the dogma of prohibitory communion. I have contented myself with saying that, as a matter of fact, I do not believe that the will of Christ requires me, or the Baptist denomination, to refuse our Pedobaptist brethren access to the Lord's table, or to subject to discipline any Baptist member who might occasionally participate outside the limits of a Baptist church. And in saying this, I think I represent the prevailing usage and feeling of my Baptist brethren. If it be true that the majority of Baptists would favor the requesting of a Pedobaptist to retire from a Baptist gathering of communicants, or would instruct the deacons to withhold the elements from such an one, or would exclude a member of a Baptist church for simply participating with a Pedobaptist or open-communion Baptist church, I wait to be enlightened in the matter. There may be such instances, but I think they are exceptional."

Dr. Jeffery ought to know the prevailing sentiment and usage of Baptist churches in the North, and he ought to tell the truth. If he does tell it, then, the great mass of the churches is not a half's breadth removed from open communion, and they have nothing to quarrel with Dr. J. about.

BIG HATCHIE ASSOCIATION.

THE following churches, belonging to this body, have failed, for several years, to give their numbers: Ebenezer, Lauderdale county, Tenn.; Hurricane Valley, Lauderdale county, Tenn.; Mt. Olive, Haywood county, Tenn. These, and others, which failed to report to this session will please report to the Moderator, Eld. J. R. Graves, at Memphis, immediately, so that the statistics may be published in the minutes, viz: Arrarat, Bethany, Bethel, Hardeman county, Bethlehem, Bolivar, Bethesda, Grace, Liberty, Mt. Lebanon, Pleasant Plains, Pleasant Hill, Stanton, Woodlawn, Walnut Grove, Zion.

July 24, 1875. JOSEPH H. BOSS, Clerk.

DETECTIVE.

A PERSON calling himself Rev. C. W. Warren has recently been in Philadelphia, and vicinity. We learn on good authority that he has elsewhere been known as Copeland. His statements of facts are very far from accurate, and we learn that his domestic relations have been somewhat indelicate. It is probably of no use to put our readers on their guard, for people apparently love to learn the wickedness of the world; and women in especial are fond of marrying a man of whom they know absolutely nothing.—*National Baptist*.

He has turned up in the West, and married once or twice. We warn the churches; it is useless to warn ladies who will marry a stranger on a few days' or weeks' acquaintance. They offer a bribe to be debauched.

SECULAR ITEMS.

Senator Sharon, of Nevada, is the largest real estate owner in San Francisco, his property being worth at least \$7,000,000.

Story, the sculptor, has completed a model of his colossal statue of liberty, which it is to adorn Philadelphia. The statue is twenty-one feet in height.

Mr. Francis Galton, who has been comparing school boys in town and country, announces that at the age of fourteen the average rural pupil is as tall and a quarter taller, and seven pounds heavier than his city cousin.

Death is the tyrant of imagination. His realm is in solitude and darkness, in tombs and prisons, over weak hearts and aching brains. He lives without shape or sound, a phantom, inaccessible to sight or touch, a ghastly and terrible apprehension.

Mississippi Department.

LEWIS M. P. LOWREY, Editor.
 All communications designed for this Department should be addressed to the Editor at his place of residence.
 Our notices—It is not responsible for a money for the paper until it comes into my hands, but will be responsible for all that I receive.
 M. P. Lowrey.

EDITORIAL PARAGRAPHS.

Rev. J. R. FANTZ.—At a late meeting of the Mississippi State Council of Friends of Temperance, held in Hazlehurst, Eld. J. R. Fantz was elected State Lecturer on Temperance. We commend him to our brethren as a worthy brother, and a true Christian minister.

Rev. J. M. CASON was at Edward's Depot on the 16th inst., engaged with Eld. W. S. Webb, the pastor, in an excellent meeting. We hope soon to hear good tidings from there. In the days of the apostles Christians had "gifts differing." There were evangelists then, as well as "pastors and teachers," and should be now. We believe Bro. Cason was born for an evangelist, and that great success will crown his labors in that sphere. While we do not favor the prevailing mania for lay preaching, and have but little sympathy with those who are traveling to hold union meetings, we have great confidence in Bro. Cason, as an earnest evangelist and a true Baptist as well. May God bless him in his work.

Rev. J. T. FREEMAN'S COMMENCEMENT SERMON.—We invite special attention to the extracts from Bro. Freeman's sermon at Clinton, which may be found in another column. We did not hear the sermon, but understand that it was an excellent one. The part we publish, emigration and our country's prospects, which we copy from a secular paper, will be read with interest. It is well that our young men, young ministers and all, should be interested in the welfare and prosperity of our country, and Mississippians should look well to their own State—love it and encourage its material interests.

"SOUTHERN FARMER."—This excellent agricultural journal of 15th inst., comes to us freighted with good things for farmers. In our judgment, a farmer is not likely to do a better thing for himself than to invest two dollars in this instructive semi-monthly visitor. Address, Southern Farmer, Memphis, Tenn.

CONVULSION.—We give to our readers some interesting revival intelligence this week, and have more of the same kind on hand. If brethren giving such interesting and gratifying information will condense a little more it will be better. We publish some communications entire, because of some items of special interest, but everything necessary in regard to an interesting revival can be put on a postal-card, and will save us labor, and be more extensively read and more interesting. Brethren, please send us your postal-cards, and fill them well with good things for Christians to read.

Our readers will please excuse the lack of editorial in our columns this week, as we make up our package in the midst of earnest labor in an interesting series of meetings demanding all our time; and because we can give interesting matter from correspondents that will be read with pleasure and profit.

ROLLS FROM OUR POSTAL-CARDS.

DEAR BRO. LOWREY:—The reorganization of our church recently, referred to by Bro. Lawrence, our pastor, has been effected. Instead of Enon, we now worship at Central Grove, three miles South of the old place. Our house of worship is large, and now about ready for our union meeting, appointed to convene with us on the 27th inst. May it be one union of all the churches composing the Aberdeen Association. We will be prepared to welcome, receive and accommodate all the brethren who desire to attend, even from other Associations. Bro. Lowrey, do meet us. Brethren, pray the Lord to pour out his Spirit at that time. Let us continue for one week.

J. M. KIRSTEY, Church Clerk.
 Central Grove, Monroe Co., Miss., Aug. 10th, 1875.

Bro. Lowrey:—The Lord is prospering my work. Last week I gave to an interesting neighborhood, East of the Mississippi, midway between Cotton Gin and Smithville. There were many converts. I found several Baptists here holding letters, and others whose membership was at some remote place. Bro. F. Finney came to me on

Saturday, Sabbath morning I preached for him at his country at Smithville. In the evening we constituted a church at the place of my meeting—six male and five female members. Others will join as soon as they can get their letters. Upon my return I will baptize others who are waiting. St. Clair Lawrence Okolona, Aug. 11th, 1875.

Bro. Lowrey:—I arrived home this week. Find the church here, of which my father is pastor, in the midst of a glorious revival. Many are asking, "What must I do to be saved?" The Spirit of God is surely here doing a good work. Already twenty have joined, and many more are anxious. The meeting is becoming a topic of conversation on the streets, and some who have shown no concern heretofore, are aroused and anxious. But as usual, the devil puts it into the hearts of some to oppose. We feel that the good work has only begun, and that with the continued presence of the Holy Spirit, much more can be done. Bro. Hayden is doing the preaching—a faithful, zealous worker he is, too. Will all who read this pray for us here?

Brookhaven, Aug. 5th, 1875.

Bro. Lowrey:—I have just closed a precious meeting here. The Lord graciously poured out his Spirit upon us. I was permitted to baptize eight of my dear congregation, for whom I had been wrestling at a throne of grace. There was a deep solemnity pervading the large audiences at every service, and I trust that much and lasting good was accomplished. The preaching was done by our good Brother J. I. Johnson. Bro. J. is an effective speaker, the people were always anxious to listen to him. Indeed, I think it was none else than the providence of God that sent him among us to do a work that scarcely another could have done. He made for himself numerous friends in Grenada. H. T. HARRIS Grenada, Aug. 12th, 1875.

PROTRACTED MEETINGS.—At Mt. Pisgah, Lathrop Co., Miss., eleven were added to the church, by the blessing of God on the labors of Elds. Talbert, Hailey and Haddick. At Liberty, Carroll county, Miss., ten were added to the church by the blessing of God on the labors of Elds. Barry and Talbert.

Bro. Lowrey:—Eld. W. C. Friley has returned to the county, and has accepted the pastoral charge of Rocky Springs Church. Dancing has become an epidemic in this county, and Baptists, Methodists and all others participate therein. Religion seems to be at a low ebb, and Christians are very cold. The crops of cotton and corn are very good. G. A. GRAMMAR Yazoo City, Aug. 14th, 1875.

COVETOUSNESS.

AND he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Acts xii. 15-21.

This incident is clearly a parable. The Record says so. On the subject of the parables spoken by our Lord, it is worthy of remark that they were all drawn from probable cases; every one had an actual counterpart within the living experience of the people, to whom his discourses were addressed. This it was that made his parables so intensely effective.

The case in hand is not only a probable case, but such cases occur within the daily personal knowledge of every one. From all the Record says of the subject of the parable, he appears to have been one of the last men living whose outward life the world would be likely to censure. A gentleman farmer, his lands were cultivated with the utmost care. His fences were always in the best repair, his fields in the highest state of cultivation, from which his crops were grown, and his stock of all kinds were always of the purest blood. In all this there was nothing reprehensible, but on the contrary highly praiseworthy; such a life, such a calling, is one of the noblest this world knows, and with the blessing of God's grace on the heart and life of him who follows it, such a man is of all others most eminently adapted to save his race. All honor to the persevering, energetic Christian farmer. Happy

for the country, happy for the church, whose citizens whose membership have a full representation among the hardy yeomanry who hold communion with God in the skillful cultivation of the soil.

It is probable, too, the Record does not forbid the probability that his home was the seat of the most princely hospitality. His doors were ever open to his friends, his repasts were most sumptuous, and his attire and equipage most imposing. It is also highly probable that he was a man of the most highly refined taste; in fact, the Record by no means forbids the idea that he was identical with the rich man, mentioned in chapter xvi. verses 19-31, hence, the reason why Lazarus was passed by unnoticed. His was too exquisitely refined a nature to come in contact with an object so loathsome, but what of that? any gentleman would feel the same repugnance in view of such an object. From all that is revealed of his character, he appears to have been just such a man as almost any church would choose for deacon.

Wherein, then, was his character defective? The one blemish, the one darling sin of his heart, that had at length permeated his whole nature, spread itself over, and throughout all the ramifications of his entire inner and outer man, was covetousness. He had become so wrapped up in supreme, infernal selfishness, that even in his old age, wealth was pursued with all the avidity of his whole nature, and pursued, not as a means, but as an end. He pursued it for its own sake, for the love of it.

Jesus, who needed not that any should testify of man, because he knew what was in man, used his example, when he uttered that startling warning, "Take heed, and beware of covetousness." He knew full well how insidiously this sin gets possession of the whole moral nature, and how, when it finds a seat in the heart, like a canker it eats out the very vitals of religion, until the heart of the covetous man becomes as thoroughly indurated as his own gold, his soul as impervious to an appeal of humanity, as the heart of a Greenland iceberg to the midnight rays of a December moon. Hence the warning, "Take heed, and beware of covetousness," and to render the warning more effective, he gave the history of this man.

He appears to have possessed, in an eminent degree, that sterling quality, (right in itself,) so much admired in the world, a man of business. Such a quality is sinful only when abused. Did any one approach him on the subject of a speculation, by which money was to be made, he was all alive in a moment. That was the circumference and the center of his soul—the orbit in which all his affections revolved. He could talk with you by the hour, of stocks and change, and interest on interest, but introduce the interests of religion in any of its phases, (for he had a name in the church,) talk on any subject connected with vital Godliness, and soon, by an ingenious turn, he would bring conversation back to his darling themes—his farms and his merchandise. If he ever consented to part, as he often did part, with any of his money, he always knew well the character of the security he accepted, or the value of the property on which he took a mortgage, and no plea of former friendship nor humanity itself, could stay an hour its foreclosure, when its day of maturity arrived. If an increase of interest could do it, depended on the value of the mortgaged property altogether.

Whatever mistakes he made in business calculations—he sometimes made them—were all made on one side. He was in his day, known to make some in the presence of the dying, in full view of the widow's and the orphan's bread.

But though he was an acknowledged proficient in the science of gain, there was one stupendous problem in the rule of loss and gain, that many, towards the close of his life, began to doubt if he had ever practically solved, "What will it profit a man if he should gain the whole world, and lose his own soul?"

Yet was he ambitious to be thought a religious man, and withal a very liberal one? Accordingly, few showed more zeal in that which cost him nothing. But he understood as well as man could understand, how to keep up the greatest show of piety, with the strictest economy. In all his business traveling, he understood precisely how to take in the Sabbath, and save a day. More than once, while the people were collecting for public worship, has he on the Sabbath morning, passed the place, setting out on a journey of business, when the following morning would have done as well.

When appealed to for aid in the cause of benevolence by his immense wealth, he had, as he supposed,

three verses of Scripture, one of which he always repeated, and generally thus put off every applicant. Besides these Scriptures, it was not remembered that he knew any other. One of these, "Charity begins at home," was purely of domestic manufacture, but he always quoted it as Scripture; another, "He that provideth not for his own household, * * * is worse than an infidel," he most egregiously perverted; the third, "Let not the left hand know what the right hand doeth," he obeyed so scrupulously, that it was seldom that either his left hand, or that of any one else, knew what his right hand did.

It is true he did not either forget or neglect the widow and the fatherless, especially if the husband and father, by any chance, owed him anything; in such cases, so retentive was his memory, and so effective his attention, that they did not soon forget him.

In the mean time, it became apparent to all but himself that he had become an old man, and that time was surely doing his work. To such an extent had he indulged in sensual gratification, especially in eating and drinking, that the impress of sensuality was stamped on every lineament of his countenance, and on every part of his unwieldy frame, and all who knew him could read the unmistakable evidences that his excesses were uniting with his age to hurry him to the grave, but with his age and its attendant infirmities his covetousness increased. The expenses of the public worship of his day were met by a yearly free will offering. To this, with quite a flourish, he would contribute a pittance, such a meager one that but for his covetousness, he would have been himself ashamed of it. This, for a year to come, appeared to satisfy his conscience. (It he had one.)

A brother who, in early life had, like him, been very successful in his pursuit of wealth, had in his old age met with such reverses, as rendered the borrowing of a large sum of money an absolute necessity, in order to prevent utter bankruptcy. As he well knew the warm expressions of friendship he had ever received from his more prosperous neighbor in the days of his own prosperity, he did not hesitate to apply to him for the needed assistance. He got it at a ruinous interest, by giving a mortgage on all his possessions. The mortgage reached maturity, and the money not being forthcoming, he immediately foreclosed. His old friend put in a plea of former friendship, but it was unavailing. Other friends interposed, entreating him to give a little longer time, but with no better success. His religious teacher approached him as a last resort, in the hope of making some impression, or gaining some indulgence in point of time.

"My dear brother," said he, "are you not rather hard on your old friend, considering all your former friendship, and his present misfortune?"

"Business is business," said he, "in business I know nobody."

"But, my dear sir, if you press him thus in such stringent times, he will be ruined."

"I am not his guardian."

"But what is to become of his family, if you thus strip him of all his property?"

"I provide for my family, let him do the same for his."

"But, my dear brother, as an act of pure charity, it is certainly your duty to extend to him a little indulgence under his present embarrassment, especially considering your relations to each other in a religious sense."

"The Scripture says, 'charity begins at home.'"

"No, my dear brother, that is Scripture of your own make; but even if it did, your home is not the place where charity must forever stay, and you know your necessities are not so pressing as to require this, I must say, cruel oppression."

"Well, I know the Scripture does say, 'he that provideth not for his own household, is worse than an infidel.'"

"Yes, my dear brother, and you most fearfully pervert that Scripture, when you give it any such interpretation. I see, however, you are not to be diverted from your cruel purpose, so we will change the subject for the present."

"Last week I had a poor afflicted creature sent here to be taken care of for a short time. I know his journey to the grave will be a short one and as I knew you had more spare room in which to shelter him, and more munificent means from which to feed him, I had him sent to you. As I passed in at your gate I saw him still there, no bed but the naked earth and nothing but the sky for covering. Believing

that you did not know of his presence, I resolved before leaving, to mention his case, so that you may have him removed to a place where his few remaining days may be more comfortable."

"You had that disgusting creature sent to me! I must say sir, you show more assurance than I ever suspected of you. Why sir, do you not know, that a gentleman of refined taste feels an unspeakable repugnance at the very thought of such a creature? And you say he is still at my gate? Why I ordered him away the day after he came there." "But he is not able to go." "Then let his friends come and take him away." "But he has no friends." "Then let him be taken to the poor house." "He cannot bear the removal, let him be taken to one of your out houses, you will not have to feed him long." "I feed him, a pretty business for a gentleman. You must think I am made of money, to turn to feeding the like of him." "Why my dear brother, the crumbs from your table will amply supply all his wants." "I want that for my dogs. I tell you that I have nothing for such as he is neither food nor shelter, he is nothing to me."

His friend left him, grieved at the hardness of his heart, and he returned to his boon companions. In the cool of the evening, he walked out to view his vast estate. As he passed out of his gate, there still lay poor Lazarus, who with emaciated countenance, and hollow imploring eye, faintly articulated, "water."

He heeded him not, but passed on. Soon he was feasting his eyes on his luxuriant crops, whitening for the harvest and on his herds of cattle fat and sleek and ready for the slaughter. Returning after sun set, in passing the poor beggar, he noticed, barely noticed, that he was dead. He entered the stately mansion, without giving the subject a single further thought, and after sumptuous repast, retired early to his couch, but not soon to sleep, his mind was too full of the prospect of future gain, for early sleep thus he soliloquized.

"What am I to do with my present year's crop? I have at least four fold more than I ever had in any preceding year, and yet I had barely room for my crop of last year, my barns are all too small. Here is what I will do, I will pull them down, and build greater and there will I bestow my fruits and my goods. I have much goods, laid up for many years. Soul take thy ease eat, drink and be merry. Thus racking his ever scheming, ever busy brain, in sending his thoughts far into the future, on plans of still greater gain, God whispered, "Thou fool! This night thy soul shall be required of thee, then whose shall those things be which thou has provided." So is he that layeth up treasures for himself, and is not rich towards God.

He was buried, probably in all the pomp and splendor of magnificent woe, while his heirs, almost over his very coffin are quarrelling for their respective parts of the estate. Lazarus, probably without ever a burial, is now, infinitely the richer of the two.

CHRISTIAN.

IMMIGRATION TO MISSISSIPPI.

THE following extract from Bro. Freeman's Clinton sermon was solicited for publication in a secular paper.

[From the "Subaltern," Corinth.]

Extract from a commencement sermon, delivered by Rev. J. T. Freeman of Corinth, Mississippi, before the Faculty and Students of Mississippi College, at Clinton, in Hinds county between Vicksburg and Jackson. This is the central educational interest of the Baptist denomination of the State, representing a membership of more than fifty thousand communicants. Mr. F. is a fair representative man of his people, and this sermon was delivered in presence of an audience composed largely of the leading men of Vicksburg and Jackson. It is deemed a fair and candid expression, and in high contrast with the fretful speech of Mr. Preston of South Carolina, before the University of Virginia, in the same month, June, 1875.

"Our State with a religious and social sense is prospering, and we are happy to say our young men are ceasing to look beyond our borders for joys and hopes. The old homesteads and graves of their fathers are becoming more sacred and dear in their eyes. The tantalizing rainbow on the Western horizon has ceased to attract them by its false and fading promises. They begin to realize the fact that Mississippi has too

much in her history and traditions; her productive hills and fertile valleys; her genial and healthy climate; her noble sons and lovely daughters, to be destroyed and abandoned, because of a momentary shadow—a passing cloud, whose force is well nigh spent. They see the bright twilight of a brilliant new day breaking, soon to be followed by the sunshine of peace and growing prosperity. A rich harvest of plenty is bending its rich sheaves in our fields. Joy and hope radiates from every face. Nor is this all. There is a bright ray of hope, whence once came a dark tide of woe. The national Horoscope indicates that the heart of the nation is melting into a common sea of renewed love.

Brave men love the brave: It is the coward only that hates forever. Our hearts are softening amidst the kindly influences of a common Christianity. The sons of Washington, Madison, Calhoun, and Hayne could not long be angry with the sons of Adams, Hamilton, Webster, and Montgomery.

The latter are looking with wistful eyes upon our fertile plains and genial climate. They are wearied with battling the inclement seasons of the North. They want to come amongst us, not as some others have come, to spy out our liberty and pray on our substance, but as patriots of a common heritage; as men of capital and enterprise, who will help us in rebuilding our waste places with their capital and well directed labor, and thereby make our wilderness places blossom again as the rose. As Joseph met Reuben in Egypt, after a long and cruel separation, so let us meet them in love and strong fraternal faith, so that by our united efforts, our land may become a very Goshen as it will, and the latter days of our State, like those of the patriarch Job, shall be more prosperous than the former days.

The lands of our Welles, Eggers, Urners, and Hillmans; our Stambauchs, Burness and McCloids, (all Northern men, some of whom now sleep) shall send to us more such noble sons of thunder, who shall gladden our hearts with words that burn with holy zeal, and thoughts that breathe highest reverence for holy aspiration. Yes, we may look from all these standpoints for a rising tide of success for this young College, checked for awhile in its former prosperous course, but now rising again in its career of great usefulness. Yes, it is again in its new crescent, with the strength of a giant, refreshed with new wine. The Lord will help us again, as hitherto, in inclining the hearts of our old men and noble women to counsel together how they may renew its endowment, with more liberal hands than its first, lost in the wreck of an unfortunate war."

COLUMBUS ASSOCIATION.

COLUMBUS Association meets with Sharon Baptist Church on Friday before 2nd Sabbath in September. Conveyances will be at the depot at Brooksville on arrival of down train, M. and O. railroad, both Thursday and Friday nights, 9 o'clock, P. M., also to meet up train, Friday morning, 5 o'clock, A. M. Sharon Church is six miles East from Brooksville. It is requested that those who expect to come by rail, notify the undersigned committee of arrangements.

Dr. M. CLAY,
 Committee,
 G. N. THAYER,
 T. J. DUNN.

Brooksville, Miss., Aug. 15th, 1875.

UNION COUNTY.

Bro. Lowrey:—Eld. C. W. Smith and myself commenced a meeting on the 24th of July under an harbor, about eight miles south of Rocky Ford, at which place we constituted a church with eighteen members. The meeting continued six days, during which time there were six conversions, five of whom united with the church and were baptized, and five joined by letter. There are other converts expecting to join soon. The members of the church were greatly revived, and good behavior and solemnity pervaded the audience the whole time. To God be all the glory.

H. PATTON.

OBITUARY.

DIED, in Lafayette county, Miss., on the 24th of July, 1875, Dr. J. B. Molozombe, who was born in Jefferson county, Ala., the 15th of April, 1820, being the eighth son of Eld. Hosea Holcombe, of historic memory. Bro. H. professed religion and joined the Baptist church in Jefferson county, Ala., in 1839, removed to Lafayette county, Miss., in 1841, where he remained until his death. He rendered faithful service as a deacon for about twenty years. Alabama Baptist please copy.

R. G. HAWLEY.

August 28, 1875.

GRAND JOINT MISSIONARY ENTERPRISE

OUTLOOK FROM DEATHEN LANSER.
Letter No. 3.

BRO LOWERY—My last from this place contained a short account of the private discussion of the ministers who compose the Grand Joint Missionary Enterprise upon the act to be performed in baptizing the converts.

Eld. B. said by their adopting immersion, which they all admitted to be Scriptural, therefore valid, no one's conscience would be violated, while his would, if any other act was performed, and how they agreed, not being able to decide it themselves, to submit the question to the common sense of the candidates.

They were called in so that the whole matter might be left to their decision.

Eld. B. said "Dear friends, you are now proper subjects for baptism, and should be baptized, while all of us missionaries agree in this, yet we cannot agree as to how that act shall be performed. I suggested the propriety of submitting the matter to you, and I do this the more cheerfully, knowing that you are not biased by early education and prejudice one way or the other, but your minds are open and free to decide from the best evidence that can be produced before you. Now then as to the act. I say that immersion and nothing else is baptism. These, my colleagues, admit that it is valid baptism, that it was the act performed by the early Christians, and, no doubt, exists as to its being baptism, yet they say sprinkling or pouring will answer. We all do not agree in this, for I do not believe that sprinkling or pouring is baptism at all. This is the substantial difference. Is it not? The three others said it was.

The missionaries retired, after which Gamaliel arose and said: "I am so thankful that God has sent these missionaries here to preach to us Christ crucified. We have made a public profession of faith in Christ, and now we are told we ought to be baptized, but how that act is to be performed divides the missionaries. They have submitted the case to us. We are deeply interested in this matter. Let us look at it with a mind and heart ready, willing and anxious to do our duty as required in the Scriptures. All this is new to us, and it is of the utmost importance that we begin right. Our posterity will be guided by us in the act we perform. From the statement made upon the subject by the missionaries, we can, I think, decide. Eld. B. says that immersion only is baptism. The others agree with him that it is baptism and valid baptism, but that sprinkling or pouring will answer Eld. B. says that sprinkling or pouring is not baptism at all—that nothing but immersion is. Now then, they all four admit that immersion is baptism, as to this act, there is no doubt in their minds. How stands the case with the two other acts? Three—not all—say they will answer, while one says that they will not only not answer, but that they are not baptisms at all. Which act, then, shall we submit to? That one about which there is not the least doubt in the minds of all the missionaries, as to its validity, to wit: immersion; or that about which there is doubt, (even in the minds of those who practice it), and which Eld. B. says is not baptism at all? We cannot afford to take chances now. I say that about which there is no doubt."

Eunuch Phillips said: "Bro. Gamaliel, you speak with common sense about this matter. I believe with all my heart that Jesus Christ is the son of God, and I want Eld. B. and myself to go down both into the water, and want him to immerse me, then I know I shall be baptized, for all four of these brethren say that is valid baptism, and no mistake. They decide upon immersion as being the more certain act, even supposing doubts to hang over all the acts." They so report. Although all the missionaries admit this to be valid and Scriptural baptism, yet its indecency deterred all but Eld. B. from performing it. He took the candidates down into the water, and in obedience to the command of his Lord and Master, immersed them.

After this the question of organizing a church sprang up, of which I will tell you in my next, it being full long now. Say to our friends that the missionaries are anxiously awaiting their pay, as funds are getting low.

ASSOCIATIONAL MEETINGS IN MISSISSIPPI.

Sandover—Sandover Church, Coahoma county. Friday before the first Lord's day in September.

Tabomingo—Gravel Hill Church, 12 miles North of

Corinth, Thursday before the first Lord's day in September.

Yalobusha—Ashland Church, near Kosa Mills: ten miles North of Hardy Station, on M. and T. railroad. Friday before the second Lord's day in September.

Columbus—Sharon Church, near Braxville. Friday before the second Lord's day in September.

Chickasaw—Fredonia Church, Union county, Friday before the third Lord's day in September.

Strong River—Liberty Church, Simpson county. Saturday before the third Lord's day in September.

Tippah—Mount Moriah Church, four and a half miles Northeast of Ripley. Friday before the fourth Lord's day in September.

Yazoo—Parant, Friday before the first Lord's day in October.

Mississippi—Liberty, Amite county. Friday before the second Lord's day in October.

Coahoma—Mount on Church, Humphreys county. Saturday before the third Lord's day in October.

Note.—We will publish times and places of other Associational meetings, if brethren will immediately send minutes or postal cards to inform us.

BURIED WITH HIM BY BAPTISM.

THE Saviour and the New Testament writers, enforce the doctrine of our holy religion, used natural illustrations. "A sower went to sow seed. Some fell on the way side, some on stony ground, some among thorns, and some on good ground. This was a very apt illustration of what he designed there to teach. Had he said a sower went upon a house top, in the top of a tree, or in a ship on the sea to sow seed, there would have been an inappropriateness, because unnatural. Again, "The kingdom of heaven is like a grain of mustard seed, which a man sowed in his field"—natural. "Is like unto leaven a woman hid in three measures of meal, till the whole was leavened"—natural. Suppose he had said like a grain of mustard seed which a man hid in three measure of meal, unnatural, or like leaven a woman sowed in a field, till the whole was leavened?—still unnatural. Thus through all these illustrations, "Buried with him by baptism," a natural illustration, taken from the hiding away, or the burying out of sight the bodies of our dead. When, therefore, a person is sprinkled on the dry floor of a house, in what respect does that act show forth the appropriateness of the expression? Will some Pedobaptist please answer?

Louisiana Department.

Resolved, That we do 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. **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 principles and literary merits—commend it to the denunciation as one of the best living exponents of Baptist faith.—*La. State Convention.*

A SOLEMN QUESTION.

WHY is it, that with all the advantages which the church now possesses of spreading the Christian religion through the world, it does not now increase proportionately as fast as it did in the apostolic age? Will not every Christian reader pause and ask, Is this so? Does the church not increase proportionately to her advantages? And what is it which hinders the progress of heaven's best cause? Let every Christian seriously think and ask, as in the presence of the Almighty God, "Have I done what I could to advance the religion of my blessed Savior in the world?" Oh! let every one remember that the Judge standeth at the door, and what is done must be done quickly.

A FRIEND IN LOUISIANA.

Spring Ridge, La., July 11th, 1875.

DEAR BRO. GRAVES—I write this short piece for the Louisiana Department, because no one else, since Bro. Jackson's death, seems to care enough to write. When I first got the paper, I turn to our department, but little or nothing is there. Why will not our ministers write? Bro. Hartfield, or Paxton, or some other brother, try and stir them up.

GREENSBURG.

DEAR BRO. GRAVES—We have just closed a meeting of several days at this place, resulting in the revival of the church. A move is being made in the right direction for a pastor. A liberal contribution was taken up for our missions, and a missionary soci-

ety organized. Any young minister, or minister with a small family who can live on from \$500 to \$750, and is willing to give one half or three fourths of his time to missionary work would do well to correspond with M. Wright, Esq., Greensburg, La., with reference. This is a good field for good ministers.

August 6th, 1875. W. E. TERRY.

TEMPERANCE.

DEAR BAPTIST—Permit me to suggest to Sister Viola Jackson that our order in Baton Rouge and Plains Churches will probably answer the purpose of her inquiries. We call it the "Missionary Crusaders, and it is a Missionary, Benevolent and Temperance Society for our Sunday schools and young church members. For further information, address me at Baton Rouge, La. W. E. TERRY.

MISSIONARY CRUSADERS.

THIS is the name of an order, the ritual of which was prepared by our pastor for the special benefit of the young members of our church and Sunday school. It is a Missionary, Benevolent and Temperance society, and its ritual is similar to that of other temperance societies, but it is essentially and primarily a missionary society, and its auxiliary relation to the church is one condition of its charter. It is intended especially for Louisiana, and while our pastor will not make any special effort to extend it further than his own church, yet we have a number of rituals to spare, and will grant charters if desired. Write to Pastor Plains Baptist Church, Port Hudson, La. W. E. TERRY.

SUNDAY SCHOOL CONVENTION OF THE MISSISSIPPI RIVER ASSOCIATION.

THIS body will meet with the Association at Mt. Vernon Church, in Amite county, Miss., first Saturday in October. The following order of exercises is suggested:

1. Reports of Vice Presidents.
 2. Statistics read.
 3. Miscellaneous business.
 4. Speeches, essays, etc.
 5. Organization for ensuing year.
- Vice Presidents will please take notice and follow instructions in minutes of last year. Each one is expected to bring up a report, and the Sunday school statistics. See minutes. W. E. TERRY, Sec.

CHURCH ACTION.

A meeting of Deer Creek Church, in Franklin Parish, Louisiana, on fourth Lord's day in June, 1875, the following preamble and resolutions were adopted.

WHEREAS, Our pastor, D. D. Swindall, has delivered a course of lectures on the following subjects, viz: Atheism, Deism, Unitarianism, etc., showing the fallacy and absurdities of same, and giving some of the best prophecies concerning the divinity, and first advent of our Savior, showing their precise fulfillment in the person of Jesus Christ, and,

WHEREAS, He now promises us a series of sermons on the second coming and personal reign of our Lord on earth, and,

WHEREAS, Many persons who have not nor will have the opportunity of hearing all these lectures or sermons, are very desirous of seeing them in print, therefore,

Resolved, That we unanimously solicit Bro. Swindall to prepare his sermons on the second coming of Christ for publication in our Louisiana department of *The Baptist*.

Resolved, That we respectfully request Bro. Graves to publish the same. C. M. SARRACIN, C. C.

CHURCH CHOIRS.

BRO. GRAVES: Your answer to T. J., of Mississippi, in *The Baptist* of January last, has caused the brethren of our church to study well the subject of church choirs. Regarding you pretty good authority in such cases, we are sorry to see you on that side of the house. Our church has a choir, vocal, composed of its members and their unconverted children, and others who are willing to aid us in making church music better. We think God's children can sing the letter in the spirit, while the sinner can sing the letter. That's the difference as I understand it. I see no law to warrant choirs, and none for singing before preaching, neither have we any objections to singing when we assemble at the house of God to

August 23, 1875.

THE BAPTIST.

worship. If our church is in error on this subject we ask you or some other good brother to set us right, by giving us the law and the testimony, or some good reason on the subject, at least.

W. R. Ruan.

ANSWER—We have no objection to family singing, but we do object to godless choirs. The enemies of Christ cannot sing his praise with sincerity, and any other sort of praise is a mockery in his sight.—**EDITOR.**

A KIND WORD.

BRO. Wm. Randolph, from Louisiana, writes a "kind word" in his business letter, as follows: "I enclose \$2.75. Please set my figures ahead, and pay postage with the balance. I love *The Baptist* next to my Bible, and always hail its appearance with gladness. From it I obtain much information and religious instruction, and I do love it for the bold stand it takes against error and anti-Christ, in so earnestly contending for the faith once delivered to the saints. Pray on, my brother, do not be discouraged. You are battling in the cause of our Redeemer. You will be sustained. The Master and those who love him will help.

Wm. Randolph.

FROM EASTERN LOUISIANA.

DEAR BAPTIST—I have just closed a meeting in Tangipahoa. There is no church here but the few brethren here have organized themselves into a committee on preaching and will raise a sum to secure some one to come and preach for them. I am preparing a "Missionary Roll," to report to the Association by churches giving the name of every contributor and his contribution. Some brethren are giving quite liberally for the time. The following churches have already contributed to the Roll: Baton Rouge, Plains, Jackson, Greensburg, Myka, and Jerusalem.

Crop prospects never better. Our annual meeting season is upon us, and you may look for good reports. August 11th, 1875. W. E. TERRY.

BRO. GRAVES—The Big Creek Association meets with Little Creek Church, Grant Parish, La., commencing on Friday before the second Sabbath in October next. M. D. ANDREWS, Clerk.

BRO. GRAVES—On a short tour out West, I learned the following narrative, which is rich, as it illustrates the kind of union which some preach.

In Vernon Parish, La., there are two Baptist preachers, Bro. K., an old preacher, who was formerly a Methodist, but unfortunately was never completely divorced of his loose proclivities, and Bro. O., a young preacher, who was licensed an open communionist, and remained such, until a short time previous to his ordination, when the following incident occurred. Both of these brethren were together at a Methodist meeting, where the preacher in charge was only a licentiate, when an individual requested membership, demanding immersion. The parties seemed quite at a loss, because there was no ordained minister convened, whereupon Bro. K. proposed to baptize the individual for them. But contrary to all expectation, as that society had been pleading "Union" in such loving tones, the offer was rejected, with the statement that they had preachers enough to do their own baptizing. This was such a flat contradiction of the "Union," for which they had been pleading, that it completely cured Bro. O. of all his Methodist proclivities, and he is now a restricted communion Baptist preacher in high standing. So much for denominational "Union."

Arkansas Department.

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

There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fatness.—*(C. C. Judah.)*—*Dr. Rev. J. T. TAYLOR, Bp. of Strasbourg.*

FAULTS GOOD BRETHREN SOMETIMES COMMIT AGAINST THEIR PASTORS.

Praising a Pastor to his face—Behind his back—Flattery.

I THOUGHT, when I began this series, I would speak of the faults of criticism only; but it seems that other faults that should be noticed before

proceeding further. From what I have said in my former papers, it might be supposed, by those who do not know the writer, that he thinks the people should praise every effort their pastor makes, ridiculous or otherwise—not so. He is very much opposed to anything of the kind. He has seen too many good men injured in this way for such to be his belief.

Some pastors sometimes show their sermons to some of their people. This seems to me, in most cases, to be injudicious. It would have to be a very good brother or sister to whom any pastor should offer to show his sermons; and then, for his opinion critically, because he thought him competent to assist him.

"Too much familiarity breeds contempt," is an old saying but a true one. It may be true in this case. In the event, a pastor should show you a sermon, or something of the kind, asking for your opinion or judgment, give it to him freely and frankly, without flattery or unnecessary praise.

If, after he has preached, he should ask you how you liked his discourse, (a question allowable only under the rarest circumstances), you should be plain and candid with him. This, however, is neither a case of criticism nor praise, but the expression of your opinion as to the merits, if it has any, of the discourse. You can decline giving your opinion, which, in most instances, it appears to me, would be the better course to pursue. I do not suppose it to be any harm to express your opinion in a modest way, in regard to his efforts, especially if you appreciate them. It might lead him to greater efforts and nobler deeds. But even this should be done with caution, "lest he being pulled up with praise, fall into the condemnation of the devil."

One thing ought never to be said, "You preached your best sermon the last time I ever heard you." This is an uncertain way some people have of praising ministers. A little reflection will show the wrongfulness of this. It implies he is retrograding instead of progressing, and makes him feel very ill at ease when he attempts to preach, if he remembers the statement at the time, lest he should not be equal to his former efforts.

Too much should not be said out of his presence in the pastor's praise. It might reach on some one and spoil the pastor's influence with him. I have known such to be the case more than once in my life. In the future, I hope to speak of publicly criticizing pastors, in this I am on the opposite side, that of praising him in brief, a pastor is too often regarded as a piece of public property, to be praised or laughed at, as the people may elect. Nothing is further from the truth. You have no right to treat him as a slave, but as your spiritual advisor and leader. You should love him for his work's sake; say little about him for your sake and the sake of the cause, and pray for him for Jesus' sake.

If, however, you see a word in his favor from you will advance the cause, by all means say it. If others speak ill of him do not you. Let it be understood, your pastor's honor is your honor, his fame the fame of the cause you and him love. The cause you wish to promote.

SATISFIED.

Psalm ciii. 23.

NOT here! Not here! not where the sparkling waters Fade into mowing sounds as we draw near; Where in the wilderness each footstep falters— I shall be satisfied—but oh, not here!

Not here, where all our dreams of bliss deceive us, Where the worn spirit never gains its goal; Where, haunted by the thoughts that ever grieve us, Across us floods of bitter memory roll.

There is a land where every pulse is thrilling With rapture earth's sojourners may not know, Where heaven's repose the weary heart is stilling, And peacefully life's time crossed currents flow.

Far out of sight, while mortal robes enfold us, Lies the fair country where our hearts abide; And of its bliss is naught more wondrous told us Than these few words, "I shall be satisfied."

What I truly satisfied? The soul's yearning longing— The aching void which nothing earthly fills? O, what desires upon my soul are thronging As I look upward to the heavenly hills!

Thither my weak and weary steps are tending: Savior and Lord, with thy frail child abide! Guide me toward home, where all my wanderings ending, I then shall see thee and "be satisfied."

FROM DARDANELLE.

BRO. GRAVES—There has been a Campbellite preacher preaching here, and they communed. Two Baptists communed with them. They are not members of the Dardanelle Church, but live in Dardanelle, and are members of a church in the country, three miles from here. I don't think a good, sound Baptist would have communed with them. But there are a good many who are members of Baptist churches that are not good Baptists. I know of some that are members of our church here that believe in falling from grace. How can they believe in such doctrine, and read the Bible?

Bro. Crawford has resigned the pastoral care of our church. We have no regular preaching. Even our prayer meeting (the pulse of the church,) has died out. Some may ask, Why has the church got in that condition? One of the main reasons is, having long written sermons, and read at that, and long prayers, which have driven the congregation off. We need a good, sound Baptist preacher. A sermon to read, in the absence of the lung preacher, is very well, and those we get in *The Baptist* are most excellent ones, but we want a preached gospel. Our church will never prosper until we get one—a preacher and pastor.

We have a good Sabbath-school under the management of Bro. O. Kelley. It is increasing in number and interest. We are determined to keep it up. I am sorry to have to write this about our church, but it is true.

I have two copies of the Middle Life, and keep them going all the time. They are undoubtedly doing much good. I have just read the Great Iron Wheel, and two or three want to read it, (Methodists at that.) I will keep it going, and especially among the Methodists, and hope they will see that they are in error.

I am proud to see *The Baptist* in its present size, and will try and increase its readers soon. I find a great many that want *The Baptist*, but say they are not able to take it just now. J. GREEN JACKSON, Dardanelle, Ark., June 22nd, 1875.

FROM ASHLEY COUNTY.

ED. BAPTIST—The pastor of the Baptist church at this place, came to me not long ago, after preaching was over, and asked me to subscribe for *The Baptist*, in such a loving way, that, although caring nothing for the paper, and having no money to spare, I could not deny him, so I gave him a dollar, not even asking him how long a time the paper would be sent.

After two or three weeks, a neighbor brought me three papers from the office. I gave one to the baby, threw one on the table, and took the other out on the gallery to look at. I turned from one prosy and uninteresting looking religious article to another, without reading any, until I came to "Dr. P. Craft's Great Remedy for Children." This was so rich and spicy it began to bring me to my appetite, so I tried another article, and then another, and finding them all so complete with sound sense and argument, I concluded to fold up the paper as it came in pamphlet form, and rip the leaves, so I could read without so much trouble. Then I began at the first page and read it all through. Well, says I, this paper is worth too much to be cut up for patterns. Martha, where is the paper I let the baby have? You must not let these papers be destroyed; there is more real sense in them than I ever saw in papers before, and shows up more sense and consistency in religion than I ever saw before.

And now they say neither man or woman can come about my house but I am reading the papers to them. Well I do take a pleasure in reading them to all I think have sense enough to understand. And it does me still more good, that nearly every one, Methodists and all, have to admit the truths as showed up. I have been trying to get my neighbors to sign for the paper, but have found none yet with any money. I expect to keep up my subscription if I can, let me move where I will.

I noticed an advertisement in your paper of Black's improved fertilizer, by one Chas. H. Allen. If it is not too much trouble, would you let me know what you think of it? If it is no humbug, it would be a great blessing to the farmers in this vicinity. If I forward you the balance to pay for a year's subscription now, will it entitle me to "Bible Baptism?" T. L. LESTER, Elton, Ashley county, Ark., July 26th, 1875.

Remarks—We know the ingredients, and believe it to be an excellent and cheap fertilizer.—**ED. BAP.**

OUR SCHOOLS.

Southwestern Baptist University,
JACKSON, TENN.

The University is now fully organized in its Preparatory, Collegiate and Law Departments, and will open its first session the 1st Monday in August, 1875.

GEO. W. JAKMAN, A. M., Professor Ancient Languages.
 H. C. IRBY, A. M., Professor of Mathematics.
 ———, English Literature.
 Professor W. R. JONES, Principal of University School.
 Law Department:

Hon. Judge T. F. FRKEMAN, Gen. A. M. CAMPBELL,
JUDGE HOWE & L. K. JACKSON.

Rate of Tuition—Per Term of Five Months:

Preparatory Department	\$20.00
Collegiate Department	\$25.00 to \$80.00

Board from \$10 to \$15.
For further particulars refer during July and August to W. F. Dupree, afterwards to President
Shellen.
8337

BETHEL COLLEGE,
Russellville, Ky.
LESLIE WEGGNER—Chairman of the Faculty.

The next Session begins Thursday, September 23, 1870, and continues Forty Weeks. It is divided

into two equal terms. Tuition Per, \$3.00, is required in advance. Daytime Licentiate and room of Board are extra. For catalogue giving full information apply to
LESLIE WAGGENER, Chairman of the Faculty.

MARY SHARP COLLEGE.

ESTABLISHED 1814, successful and famous school for girls and young ladies is situated about thirty-five degrees of north latitude, in the proverbially healthy town of Winchester, Tenn., an elevated position, being situated on a high mountain, overlooking the beautiful and fertile mountains and the hills bordering Elk River. In salubrity of climate, variety and beauty of scenery, and in the absence of material and epidemic diseases, no portion of our country is more healthily blessed than the elevated position of this school, as Chamberlain River, the source of the Ohio, flows at its feet. For information apply to
JENK MARY SHARP, for prospectus and prospectus.

hundreds of graduates, many of whom are teachers occupying high positions, will testify. The twenty-third annual session of the month of June will be held at Monday of September, 1876, under first and only President, Z. C. Graves, LL. D., having all the while the co-operation of his accomplished wife as Matron of the institution.

Faculty:

Z. C. GRAVES, LL. D., President, Professor of Mental and Moral Philosophy and Logic.
 A. F. DIX, A. M., Professor Greek and Latin.
 T. H. BARRETT, A. M., Professor Mathematics.
 LOZO SMITH, Professor French and German.
 Mrs. A. C. GRAVES, A. M., Prof. English Literature.
 Miss M. E. MARSH, A. M., Principal Prep. Department.
Primary Department.
Faculty of Music:

C. L. SMITH, President with a full corps.

Painting:

Collegiate Classes	per annum	\$20 00	Painting, Pastel, Water-Colors and Oil,
Preparatory Classes	per annum	\$10 00	Exam (ex. inclusive of materials)
Primary Classes	per annum	5 00	Enrollment
Musical	per annum	10 00	French Language
			per scholastic year

1000 See catalogue for course of study
 Tuition must be paid one-half the yearly amount in advance, the other half on or before the last of February
 Board, including everything—washing, fuel, lights, servant's hire, etc., per week, \$4.
 Terms for board the same as tuition
 There is no boarding department connected with the College building, that is a large three-story brick edifice, with extensive wings, and it is used for teaching purposes only; but close by are extensive boarding-houses, kept especially for the College students, which are under the rules and discipline of the College. It is believed that this arrangement offers many advantages over that of attaching the boarding department to the College building.
 Teaching and boarding under the same roof, as competition among the boarding houses certainly incites better accommodations, while fewer persons being brought together in the same houses, there is less liability to disease. Send for catalogue and attach to it
 C. S. WALMSLEY, Treasurer, Winchester, Tenn.
 -253 ft

BROWNSVILLE (BAPTIST)
FEMALE COLLEGE,
 Will be Open the First
MONDAY IN SEPTEMBER NEXT
CORPS OF TEACHERS:
 M. C. ...
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RATES OF CHARGES PER SESSION OF FIVE MONTHS:
Preparatory Department—Orthography, Reading, Penmanship, Geography, Mental and Written Arithmetic, U. S. History, English Grammar and English Composition. \$5.00
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 City or Bank Acceptance, or Negotiable Note on Reasonable Time. Address
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 8.35 11 G. W. JOHNSON.

French Camp Male and Female Institute.

Prof. O. R. Fowter, the great Physiologist, has given many philosophical lectures; such schools to be less promotive of Intellectual and moral advancement. Ambert College, near Uniontown, the State Universities of Iowa, Nebraska, and other Western States, also stress the truth.

The Association has selected French Camp, 2 miles north of Keosauqua, and 21 miles east of Des Moines, near the corner of Attala, Chouteau and Madison counties, as most suitable for such an institution. For situation, morality, health, and cheapness of board, French Camp is without a peer. There is an abundance of free-water, chalky-beate, magnesia and sulphur springs. The waters of which will restore students in failing health while proceeding their studies. Board,

[illegible]

U-21-50
B. A. MAGUIB, President

weak lunged or weak backed ministers to
the Bruce.

After preaching once I believed that the greatest earthly boon to ministers and churches

After preaching once I believed that the greatest earthly boon to ministers and churches

recommend the Brace to be everything it is com-
mended to be.

Rapture Cured,
A GRATEFUL BROTHER—The...

Corley, of Yorkville, Gibson county, Tenn., two months ago assisted him in procuring a horse, which was terribly run over and wholly disabled.

writes: "I have deferred to state with-
of the Braco have been in my case until
through My rupture is almost closed."

Our Contributors.

nor forbearance; nor forgiveness, nor submissive
humility ever marked sacrifices nor sufferings
like these.

2. Finally, there is another demonstration of the divinity of the religion of Jesus in the experiences of a Christian. It is on the negative side of true Christian life. No one but a Christian can experience the miseries of living in the neglect of duty or of keeping at a distance from his Savior. As the world, or the more profane, knows nothing of the transforming power of living close to God, of walking with him in the exercise of trust and duty, so this class of mankind can never realize the miseries or the poverty of living in the neglect of that trust or duty. Why is it that the regenerate suffers pain at the thought of sin, or becomes uneasy and doubtful in the neglect of duty? Because he has been implanted within him a new principle. He possesses eternal life from Jesus. He knows and experiences the truth. He feels the struggles and promptings of an indwelling Spirit. His once blinded eyes have been forever opened, his once dead heart has been forever quickened. He will hunger for the bread of life, if he neglect to eat it daily. He will thirst for its waters when he refuses to drink. He cannot escape partial suffocation when he neglects to breathe the indwelling atmosphere of the Holy Spirit. The longer he neglects his duty, or fails to trust, the leaner and sicker he becomes, until he cries out to the physician of his soul and is restored to health—not life—again. None with the world save when convicted of sin. Not so with the false professor. Not so with the speculative philosopher or the rhapsodizing poetizer of religion. They know nothing of that experience which, when positive, bestows a joy unspeakable and full of glory—which, when negative, though hopeful still, bestows untold miseries upon the heart. Even coldness or indifference to the Christian heart is a stolid and cruel pang which it cannot and will not long endure.

In either a positive or negative condition of Christian experience we have an unanswerable argument in favor of the divine religion we profess. Nothing else bestows this knowledge of the soul but faith in Christ. No matter how morally or intellectually pure the system of truth—~~say, even though it be the Bible, but mentally~~ *accepted and practiced*, it cannot imbue this spiritual and experimental proof that Jesus is God in the flesh—the Author and finisher of our faith—the Savior and the sanctifier of our souls. At one time Paul could cry, "I know whom I have believed;" at another, "O wretched man that I am, who can deliver me from the body of this death." At one time Peter could say, "Though I should die with thee, yet will I not deny thee;" at another, "*I know not the man.*" At one time David could say, "Blessed is the man that walketh not in the counsel of the ungodly," etc.; and another, "Create within me a clean heart, O God, and renew a right spirit within me." At one time Job could say, "The Lord gave and the Lord taketh away; blessed be the name of the Lord;" again, "Let the day perish wherein I was born, and the night in which it was said, '*There is a man child born.*'" Yet again, "*I know that my Redeemer liveth.*"