

Pyraenth and February.
3 month will be the choicest re-
gaining month in which to plant the
south Hedge Plant, the only reliable
non-fencing plant in the world. The
informs us that he has but 50,000 left
large stock, and they are all strictly
pure, and fully equal to his old stock
of year old plants. He will sell these
per thousand, and one thousand will
be sent free of charge for postage
a fence that will be perennial in
ly as well as in use, while an un-
perennial fence costs fully four
per foot, and only lasts eight years—the
last tax the farmer has to bear. Send
to George Johnson, Magnolia, Miss., for
far. See his card. 14

Mississippi Department.

ELDER M. P. LOWREY, Editor.

All communications designed for this Department
should be addressed to the Editor at Bigley, Mississippi.
All money for subscriptions should be
sent to Bro. Graves, at Memphis. I cannot be responsible
for money for the paper until it comes to my hands, but
will be responsible for all that I receive. M. P. Lowrey

Editorial Paragraphs.

LOREY'S CORRECTION.—We have an
article from Bro. R. A. Massey under this
name, written as a review of the communica-
tion by Bro. W. A. Mason, in our issue of
the 9th inst., which had reference to Bro
Massey's visit to Grenada, as reported in
the paper. The article, though written in
a kind spirit, and respectful to Bro. Mason,
would not be interesting or profitable to
the brethren generally, and too much of
that kind of correspondence would be
distasteful in justice to Bro. Massey, we
must say that he disclaims all intention of
doing injustice to the brethren at Grenada
in his former article, and states in substance
the following:

He is sorry he forgot to mention
that Bro. Mason met him at the depot and
took him to the hotel—his home—but Bro
Mason knew that he would offer to pay his
bill, which he felt bound to do. That he
did not refer to this matter to reflect on the
hospitality of the brethren, but to publish
the kindness of the hotel-keeper and his
moderate charge, and to recommend his
house. That one of the brethren did invite
him to dine, and another to sup, and that
he accepted the invitations; and that
another invited him to spend a night with
him.

That nine days before the contemplated
meeting, he met a prominent member of
the Grenada Church, and hearing from him
of facts that seem to be in the way of
holding the meeting, he proposed not to go,
but the brother said, "Yes; come—the
brethren are expecting you."

That in publishing the amount collected
at Grenada, he only did what was his custom,
as he publishes amounts collected every-
where he takes collections.

That the collection taken was unani-
mously advised by the deacons.

We hope that if either of these brethren
has erred in his statements, it has been
an error of the head and not of the heart,
and that the matter will rest here.

We deeply regret our inability to fill our
appointment at Baldwin last Saturday and
Sunday. We have been for four weeks
suffering from a severe cold, bordering on
pneumonia. We visited Jackson and Clin-
ton when we should have been at home,
and paid a heavy penalty for our imprudence.
At the time of this writing we are much
better, and hope soon to be off "the sick
list," and "able for duty." Our feeble health
is our apology for a lack of editorial matter
this week.

"THIS IS THE HAPPIEST HOUR OF MY LIFE."
These were the last words of our dear brother,
W. J. David, to his friends and brethren in
America, as the ship moved out from New
York, on the 5th inst., bearing him to his
field of missionary labor in Central Africa.
What a lesson and rebuke to the ministers
at home, who have never made a sacrifice
compared to his, and who yet often com-
plain of hard times and severe trials. When
a college mate talked to Bro. David about
his great sacrifice in leaving mother, sisters,
brother, native land—all to go and spend
his life in that benighted country—and
asked him how he could consent to make
such a sacrifice. He replied, "Why, Bro.
—, Jesus made a much greater sacrifice
for me, and many better men than I am have
sacrificed their lives for Jesus; and if I die
in Central Africa, it is as near from there to
heaven as from Mississippi." May that
dear young brother have a safe voyage, and
be spared many years to work for the
Master, to whom he has consecrated his
life. Will not all the brethren and sisters
who read this remember him daily in their
prayers?

One by one our dear brethren in the
ministry are called away from their labors
on earth, to rest with their Master and
loved ones "beyond the river." Last month
our venerable brother, Miosiah Ben-
nett, was called away. After over forty
years of faithful labor in the ministry, Jesus
made him "come up higher." He rests
from his labors and his works do follow
him. And how deeply sorrowful we feel as
we read the note of Bro. Duncan, of Meri-
dian, informing us of the death of our dear
brother, Columbus Smith, late pastor at
Meridian. He was an able and faithful
minister, just in the meridian of life. He
was well cultivated, both in mind and heart,
an interesting speaker, a faithful and suc-
cessful pastor, and a man to be admired and
loved. But he belonged to the Master, and
he had a right to call him home. Let young
ministers gird themselves for the work
before them. The harvest is plentiful, and
the laborers few.

The church at Jackson is without a pas-
tor; so is the church at Canton; and so, also,
is the church at Meridian. Where are the
ministers for these churches? Every one
of us desires to secure an able and faithful
minister. May the Lord in his good
providence direct them.

ELDER JOHN H. EVANS has been called
to the care of the church at Vicksburg, and
has accepted the call and entered upon his
duties. May the Lord grant him great
success in this inviting and promising pas-
torate, like that realized by his predecessor,
Ed. T. J. Walne.

Our recent visit to Jackson had its com-
mencing of sunshine and cloud, of joy and
sorrow. Years ago, when we were State
Angellists, we visited Jackson; found the
church with but few members—they much
discouraged—and without a Sunday school
or any other regular service. We believe
the Lord directed us to that place, and used
our feeble efforts to bring about a great
change. Bro. Hackett was secured as pas-

tor, and labored there several years with
good success. The church became active
and strong, though still weak in numbers.
After the resignation of Ed. Hackett, Eld.
W. H. Leavell was secured as pastor, and
labored under some encouragement and
some discouragement, until a few months
ago, when he resigned. On our return to
the city a few weeks ago, we met several
familiar and pleasant faces, but as we
preached but one sermon, and that on a
gloomy night, we were denied the privilege
of seeing several whom we had learned to
love in our days gone by. The saddest thing
of all was our visit to the late residence of our
dear departed brother, Wm. H. Allen. The
dear and inviting residence was there, all
the same as in the pleasant days that came
back to us as we approached it. Bro.
Lowrey's room was there, in which we had
been made so welcome for weeks at a time;
Sister Allen was there, but not so bright
and cheerful as in former days, sorrow has
left its marks. And sweet little Florrie
was there, who used to be her father's idol;
and the same cordial welcome was there, but
Bro. Allen was not there, and on that
account we wept, and we could not help it.
He was our devoted friend from the first
time we met him and during our stay in his
pleasant home he became more to us than
a friend—a brother beloved. But he is gone!
Our thoughts followed him to the blooming
fields of Paradise, and we could not wish
him back. We shall join him there by and
by, and that will be a happy day. God bless
Sister Allen and Florrie.

A HAPPY PASTOR.—A successful pastor,
who is favored by having a good church to
preach to, writes as follows: "I congratulate
all concerned upon the marriage. * * *
I could write ever so many pretty things
about flowers, etc., but it's no use. They,
like the bees, will have just as much honey
as they make—no more. I have been married
eleven years, and am growing younger and
happier constantly. I have paid my debts
this new year; we are all well. The church
is prospering—growing constantly in num-
bers, liberality, faith, piety, love to each
other and to me, their poor pastor. The
harvest of truth is working in our midst. I
have plenty to eat and wear, a good fire this
cold weather, a splendid milk cow, a horse
to ride when I wish, and, above all, a com-
fortable hope of the life to come. I am in a
good humor with everybody, and happy
enough for the present."

Bishop Cummins as a Reformer.—His Ser-
mon Without a Text, Etc.

I WISH now, Bro. Lowrey, to speak of
Bishop's reformation as indicated in this
sermon without a text. The sermon was
delivered in the First Reformed Episcopal
Church, New York city, a few weeks ago.
I must say, by way of parenthesis, that I
don't fancy this style of sermonizing. A re-
former's sermons ought, at least, to be con-
nected with the Bible by a text. Had I
been consulted about the text, I would have
suggested Joshua ix 4. The papers,
however, give the subject of this sermon—
"Failure of the Episcopal Convention." The
Bishop is bold in his utterances, lucid in his
style, and gives no quarters to his opposers.
But why should he attempt to reform a
church which, during the three hundred
years of its existence, has had "deadly error
diffused so widely throughout its borders"—
a church which "has a deadly disease in its
system"—the standards of which "are all
wrong." I cannot comprehend. "Can death
be reformed? Can deadly error be re-
formed? I thought destruction was the
only reformation for these.

He introduces his sermon with
"WHY THIS CONFLICT?"

To determine whether the future of the
Episcopal Church shall be Roman or Pro-
testant. He tells us the reformation of the
Church of England, after three hundred
years, is an imperfect, incomplete thing.
"Thus is the reason—this is the reason for
the existence of this Reformed Episcopal
Church." "It is because the reformation,
began in the church of our fathers, stopped
ere it was half complete." Then it never
was a church in the New Testament sense
of that word, for that book gives no account
of half, or less than half churches. Such
bodies cannot be reformed and save their
existence. The Bishop may be doing a good
work, but he is using the wrong word. I
assert that it does not lie in the range of the
duties of man to reform the Church of
Christ. He left no room for reformation,
either in polity or rites. His command is,
"Follow thou me," and "Teaching them to
observe all things whatsoever I have com-
manded you."

We now come to the subject matter of the
sermon. It is stated: The failure of the
Convention to meet the duties of the Re-
formed Church. These failures are three in
number:

No. 1. No recognition of other Protestant
churches. The Bishop indicates a broad
gauge for his reformation in this "failure."
We can easily see on its frontiers, in large
letters, EXTERIOR OF ROOM HERE! I am
sorry that his reformation seems to savor,
in this, of a sickly sentimentalism. With him
Episcopacy, Presbyterianism, or Congrega-
tionalism is a mere matter of taste, of no
consequence whatever. Has the Holy
Spirit given a warrant for such indifferent-
ism as this? Where in the New Testament
is the chapter and verse? We are liberal
only when we are conscious of our weakness.
If the Bishop is certain that Episcopacy is
a doctrine of Jesus Christ, he is not at liberty
to yield. To do so is treason against the
King in Zion. If other "eminent men"
disobey Jesus Christ in repudiating Episco-
pacy, he is not loyal to Jesus, it is not
kindness to these "eminent men" to en-
courage them in setting his authority aside.
It is a barren reformation that is satisfied
with mixing such discordant views of the
New Testament ministry. This looks too
much like "lengthening the creed and
shortening the commandments." The
principle in this "failure," I insist, is in no

need of reformation. Will the Bishop
affirm that all these "eminent ministers"
in New York, representing such divergent
ideas of ecclesiastical polity—that clerical
hierarchies, clerical aristocracy, and clergy
with no rights above their brethren—some
affirming but two orders of ministers, some
three, others about a dozen, are all alike
ordained of Jesus Christ? If not, then
there is room here for "reformation," and
had this been "completed," there would
have been nothing left of the Convention,
and no ground for complaint about "fail-
ures" either.

While there is but little in Bishop Cum-
mins' reformation that will last—because the
incorporated evil will soon swallow the
good—yet just now, his bold utterances are
unpleasant words in many a churchman's
ears. The corruption which he drags to
light from the very bosom of the Episcopal
Church is appalling. On the subject of this
first "failure," that Convention indicated
its affections by inviting to seats on its floor
priests of the Greek Church—the most
corrupt of all, perhaps. That there was but
one in many miles of them is of no conse-
quence now. This "invitation" the Bishop
uses with telling effect upon the corrupt
tendency of the Protestant Episcopal Church.
This invitation was by resolution. Hear the
Bishop: "This Greek Church, that is as
corrupt as the Church of Rome, that teaches
transubstantiation in her doctrines more
offensive than does the Church of Rome; a
church that worships the virgin, worships
the saints, that baptizes the little infant
eight days old by dipping it three times
[once even is a monster corruption] then
administers confirmation, and then—! trem-
ble to say it—administers the Lord's supper
to the little infant eight days old with a
spoon, mixing the bread and wine in a
spoon for it; that is the church the Pro-
testant Episcopal Church invited to sit on an
equality with her." This invitation was
based on "the fable of apostolic succession."
What a slander on the apostles to be asso-
ciated even in thought with such corruption
—men who taught "first pure, then peace-
able."

No. 2. Refusal to grant relief to burdened
consciences. The Bishop eulogizes a certain
class of men here called evangelical as those
who have retained Christ in the church; but
it is hardly fair to ask a majority to burden
their conscience to relieve the conscience of
a minority. This is not the remedy under
such circumstances. The Bishop betrays
great weakness in this complaint. If we are
to infer from it that his reformation is ready
to form alliances with bodies as corrupt as
the Episcopal Church from his own showing,
on condition that he may accept or reject
these corruptions at pleasure, I pity the
Bishop's reformation. Were it brimful of
life, it would require care to keep it healthy;
but to fill it with a consumption in the
first year of its existence, the poor thing will
soon cough itself to death.

No. 3. Failure to apply a remedy for ritualism.
The Convention of 1874 did pass a canon "on
ritualism to destroy ritualism." But it "is
aimed at one end, and one only—the ser-
vice at the administration of the Lord's sup-
per." "Everything else is ignored. Altars
may still be erected in every church—stone
altars, which the Reformers cast out at the
reformation. Colored vestments may be
worn. * * * Bowings toward the altar
are still allowed, when there are no elements
upon it, a more terrible form of idolatry
than if they were there. * * * One sin-
gle evil seems to have been aimed at—that
is eucharistic adoration, adoration of the
elements of bread and wine. Is this ritual-
ism? No; no, it is only the last poisoned
flower on the tree. * * * Ritualism is
only one thing, condensed in one word—
sacerdotalism, the doctrine that there is a
priesthood in the Christian ministry, a sacri-
fice in the Lord's supper, an altar in the
Lord's table. This is ritualism—not devel-
oped, it is true, but the root, the germ from
which all else is logically developed. Now,
this error is in the prayer-book in the
Protestant Episcopal Church." The Bishop
points it out "in morning prayers," "at the
Lord's table," and "ordination services."

"When the Bishop lays his hands on the
head of the candidate for presbytery's orders
he uses the words, 'Receive the Holy Ghost.'
'Receive the Holy Ghost' through these
hands is meant. * * * For what? The
office and work of a priest in the Church of
God."

That Bishop Cummins is doing a good
work in exposing these fatal errors—awful
delusions—lovers of Jesus and the souls of
men will admit. He has their sympathy and
warm cheer. Too long have these fatal
heresies gone unrebuked. May he expose
them throughout the length and breadth of
the land. While the Bishop's work is surely
temporary, yet if he can check these "ways
of death," it is good that far. He is not
laboring without results, either.

E. D. MILLER,
Holly Springs, Miss., Jan., 1875.

An Aged Veteran Gone
ELDER MICHAEL BENNETT has gone to
his reward, having departed this life at
the residence of his sons-in-law, the Messrs.
Bell, on Thursday, December 17, 1874. This
aged minister of Christ was born in Georgia,
January 15, 1804, and lived his three score
years and ten, during over forty of which he
devoted himself to preaching the gospel of
salvation. His field of labor during this
time was in Alabama and Mississippi, the
latter part of his life being spent in serving
churches in the Columbus and Louisville
Associations. He preached as he went,
going from house to house. Always a wel-
come guest with both saint and sinner, he
preached more sermons around the fireside
than from the pulpit. His visits and minis-
trations will not, be remembered by the
present and the rising generation.

Having labored with great zeal in the heat
of summer, and after several weeks' exertion
at protracted meetings, he was stricken
down during the meeting at Wake Forest,

near Whitefield, Miss., in September last.
He had suffered for many years from a
disease of the throat and lungs, and an
attack of it at that time was so violent that
his friends thought he would be taken away
in a few days. His illness, however, was
protracted, and after lingering for about
three months he fell "asleep in Jesus."

Bro. Bennett was no ordinary man, and
has left a bright example of invincible
patience in labor and great simplicity of
character, united with unusual intellectual
ability. His favorite study through life was
"the word of God," and in a conversation
with the writer, during his last illness, he
lamented the neglect manifested by many
to search the Scriptures, which could make
them wise, not only unto their own salva-
tion, but unto the salvation of others.
Blessed with a most retentive memory, he
could quote with accuracy much of its words
of truth and love. In the midst of many
discouragements he battled bravely for the
Master's cause. The great moral beauty of
his character, and the strength of a well-
balanced mind gained him the respect and
admiration of the brethren, whilst his self-
sacrificing life gave him the unobscured
confidence of all who knew him.

During his illness he even spoke of his
departure with calmness and in triumphant
expectation of a glorious reward. It was in
this spirit that he finished his course, "look-
ing unto the mercy of the Lord Jesus
Christ." C. E. BRUCE,
Whitefield, Miss., Dec. 29, 1874.

The Law of Divorce.—No. 5.
LET us proceed next to inquire whether
the teachings of the apostle Paul, in
1 Cor. vii. enlarge or otherwise modify the
law of divorce as declared by Christ. I take
up this chapter because it seems to be be-
lieved by some to contain additions to the
liberty allowed by our Savior in reference to
the divorce of husband or wife; and I con-
fine myself mainly to this chapter because
I know of no other portion of the New Testa-
ment which appears to have been adduced
with any respectable show of argu-
ment for that enlargement.

The first nine verses of this chapter con-
tain not a word on the subject of the separa-
tion of husband and wife. Temporary
abstinence by mutual agreement is not separa-
tion. The tenth and eleventh verses refer
to cases where both husband and wife are
members of the church, and simply
teach the natural lesson that the wife ought
not to abandon her husband, and that he
ought not to separate from her. It is plain
that divorce, or release from the bond of
matrimony, was not meant in this connec-
tion, but the opposite, because Paul says, in
the eleventh verse, "But, so if she depart,
let her remain unmarried, [that is, not mar-
ried to another man] or else be reconciled
to her husband." He was still her husband,
and not divorced, though she had "de-
parted" from him. And when Paul here
says, "Let not the husband put away his
wife," he is only declaring the same law
which Christ more emphatically expressed,
by saying that in so doing the husband
caused his wife to commit adultery; that is,
by tempting her to marry unlawfully some
other man while her lawful husband was
living. The only thought that Paul seems
to have had in these verses about divorce
and remarriage, was to condemn such con-
duct as sinful.

In the twelfth and thirteenth verses, Paul
teaches that if a Christian man have a
heathen wife, or if a Christian woman have
a heathen husband, and the marital rela-
tion be harmonious, such Christian ought
not to put away or abandon the other part-
ner; and the great law for this instruct
is given in the thirty-ninth verse, and
Rom. vii. 1-3, that they are bound together
for life. The converted heathen probably
feared that it was sinful to remain married
to one still adhering to heathenism; but
Paul, in the next (fourteenth) verse of the
chapter now under examination, gives an
additional and most important incidental
reason why such abandonment should not
be indulged in by either party, if contin-
uance in the union were bearable; and that it
should not be resorted to from religious
scruples, as, for instance, that the union of
Christians and heathens was unlawful. He
says: "For the unbelieving husband is
sanctified by (in) the wife, and the un-
believing wife is sanctified by (in) the hus-
band." This sanctifying is not an impart-
ing of grace or holiness, for a person cannot
impart what he has not to give. God only
can impart holiness. It is not, then, merely
because he is sanctified in her, but because
she is his wife; it is not merely as a man
that he sanctifies his wife, or that she is
sanctified in him, but because he is her hus-
band. Their union is one of lawful, holy
marriage—holy in the sense of being right,
and according to God's appointment. It is
a holy thing to be honest and truthful, be-
cause God has said, "Thou shalt not steal."
nor "bear false witness against thy neigh-
bor." It is a holy thing for one man and
one woman to be united together in mar-
riage for life, because God made them "one
flesh," and because our Savior said, "What
God hath joined together, let not man put
asunder," and because Paul said, "The wife
is bound by the law as long as her husband
liveth." This sanctifying then means a
union according to God's holy word.

But why does Paul say that the un-
believing husband or wife is sanctified by
the wife or husband—the believing partner?
If he simply meant that marriage is a holy or
Scriptural relation, why did he not mean
and say that the believing partner was also
sanctified by or in the unbelieving? Is not
marriage for sinners as much as Christians,
and just as "holy" for the one as the other?

All that is very true, and Paul no doubt
meant just that; but from his peculiar ex-
pression I think he meant something more
for the Christian husband or wife of a
heathen partner. He well knew the loose
notions of heathens in reference to mar-

riage and divorce, and with what shameless
facility wives and husbands were spec-
tively abandoned, and new alliances formed,
according to the licentious fancies which
ruled the hour. He was not unaware of
the incongruities which would arise when
the one or the other of a heathen couple
embraced Christianity, and turned with
loathing from heathenism. He was not for-
getful of the prophetic words of the Savior,
"so that the one who is content in the
very house of God, and to the suffering Chris-
tian under such claims case, he says in
effect, Be not disturbed about the validity
of your marriage, or the religious propriety
of your remaining in this union. Though
your husband or wife may treat it as tem-
porary, God has made marriage perpetual,
and in you, the Christian partner, who believe
in God's law, he has sanctified your heathen
husband or heathen wife by this holy union
for life. Though your ungodly partner may
shamelessly talk about your union as a
thing to be dissolved at pleasure, mind it
not, for you have God's word that he or she
is sanctified—eternally, or consecrated—in
this holy relation with you, and therefore it
is an violation of your religious profession
for you to remain united to a heathen part-
ner. And such sentiments were applied to
the Christian partner only, because such
only could appreciate them.

"Ere were your children unclean."
That is, ere your children were illegiti-
mate, because you are not lawfully married,
if such reasonings are to be countenanced.
"Be now they are holy." Why? Simply
because your union is a lawful marriage, and
your children are therefore legitimate—"holy"—that is, born in a relation sanc-
tioned by God's holy law. The argument is
manifestly intended to show that a Chris-
tian man is under no obligation to depart
from his heathen wife, or a Christian woman
from her heathen husband, on account of
differences or contentions about religion, or
of mistaken apprehensions concerning the
validity of their marriage connections.

This verse, by the way, has received a
wonderful degree of prominence from those
who have felt their need of something to
prop the rickety framework of infant
church membership. It has no more refer-
ence to that matter, nor to infant baptism,
nor any other baptism, than it has to John's
gourd.

I must defer my concluding remarks on
this chapter to another number.

Death of Eld. Columbus Smith.
YOU will be deeply pained to learn, Bro.
M. Lowrey, that our late pastor, Eld. Colum-
bus Smith, is no more. He died in Key
West, Fla., whither he had gone for his
health, on Wednesday, 13th inst., at 8 o'clock
in the morning. The church had granted
him leave of absence to recruit, if possible,
as he had been too feeble to preach for
several months. It was thought that a short
sea voyage would prove beneficial; so he
started for Havana, but stopped at Key
West.

We had hoped that he was improving a lit-
tle, as his last advice stated that he would
leave for home on the 13th—the very day
he died leave, but for his home above—"the
house not made with hands." To say that
we mourn is not more than would be ex-
pected; yet can we rejoice may seem
strange; say that we rejoice when we think
of his being at rest—"just beyond the river,
safely on the other side." Very truly, yours,
L. A. DEXTER,
Meridian, Miss., Jan. 14, 1875.

Missionary Meeting in New York.
On the first Lord's day evening of the
New Year, a meeting was held in the Taber
nacle Baptist Church of New York city, to
be addressed to Rev. W. J. David and W.
W. Coley, missionaries to Africa of the
South Baptist Convention. The assem-
bly was large, the music very fine, and the
services, which were conducted by eight
ministers, were an appropriate opening to
the proposed week of prayer. After re-
marks by Brethren David and Colley and
the Corresponding Secretary, Dr. Deling-
ham, a praying address was given by
Rev. W. J. David, in the hand of fellowship of
David and W. W. Coley, prayer for the Divine
blessing was full of fervor, and seemed to
unite the hearts of all. Tears were freely
shed in the congregation; and the blessed
meeting was well suited to draw Northern and
Southern Baptists into close fraternal rela-
tions. Other ministers and prominent
brethren gave our missionaries cordial greet-
ings and affectionate good-byes in the
church, at their homes, and on shipboard.
The pastor, J. B. Hawthorne, who, by the
way, is already greatly blessed in his work
at the Tabernacle, spoke of his morning ser-
mon very felicitously, both at his morning ser-
mon at the missionary meeting.
On Friday, the 30th inst., these men of
God sailed in the bark Sberia for Monrovia,
favored with a fair breeze, and followed by
many prayers. The last words of Bro.
David, as the vessel moved out of the pier,
were, "This is the happiest hour of my life."
Religious Herald.

Obituary.
RAY.—Died, in Leon county, Texas, Dec.
23, 1874, John Marion, infant son of Eld.
Marion and Mrs. E. J. Ray. This promising
little son was snatched from the midst of a
happy household, when he was but three
months old, leaving a family in deep sor-
row. May they have grace, like David, to
rejoice in the thought, that though he has
not returned to them, they can go to him; and
may the attractions of "the better land" be
there. The friends and relatives of Brother
and Sister Ray in Mississippi will sym-
pathize with them in their great loss.

WILLIAMS.—Samuel S. Williams was born
at Social Circle, Walton county, Ga., Oct. 24,
1859, was accidentally shot at Hernando,
Miss., Dec. 24th, and died Dec. 26th, 1874.
He professed faith in Christ two years ago,
and when he knew that death was on him,
he said that all was well. His funeral was
preached December 27th, by Rev. H. B.
Haywood, from Matt. vi. 10: "Thy will
be done"—an incomparable discourse, full
of comfort, after which his remains were de-
posited in the Baptist cemetery. He had
remembered his Creator in youth, and to
him the evil days never came.

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THE DISC... THIS article, No. 3, in time to take its der, and as we have time the argument it contains unnecessary to review it a period in this issue.

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