For the last two months I have suf-fered a great day from sore throat, from preaching and meaking. About the first of August my throat became so sore that I Brace, and atrangs to say, that was the overy minister or public speaker at the very last of my sore threat. It acid like a thing he needs.

J. W. PALMER. charm. And though I preached on through the entire month, presching twice a day in all fally three hours, my threat has not troubled me in the least." In this connec is to preachers. I know a sister who, withis able to attend to all her household duties A word to the wise is sufficient.

R. J. HEWLETT. Oxford, Miss., 1874.

broken down. I put on the Brace and condistente to sing for three weeks longer, and to my surprise my breathing capacity in creases and the sorences left my chest and luags, and my strong h became vigorous. . I will say that I feel under many obligations to you for recommending it to my T. J. COOPER. Morris'own, Eas. Tennessee.

CONSUMPTION CURED Bro. Graves if physielans are correct. In 1873 I bought a through modern science to the overworker Brace for my hephew, Jas. T. Fuller, who and been pronounced in the last stage of economistion by the very best physicians of the country. I differed from them, recommended him to get the Lung Brace and ha would get well. I bought it for him, and ha is now a robust man, able to split rails or do any work. I write this because Tible it ought to be known and thousands of females ought to know its advantages in mercans. E. B FULLER. Friar's Point, Miss.

Mossy Creek, East Tennesse,

I received my Brace about the 10th of February. I am much pleased with it. 1 find it of great service in riding on horsebuok, in walking and even in sitting in my studio. I can't yet say so well as to its value to main preaching. I ride to Dandridge on Saturday morning and preach three or four sermons, and ride home Monday morning and do not feel at all warn or jaiod. Thus much I have experienced and this is all I can say at presant. As the time for me to forward my

I can preach day and night for two months with my Brace on and not be as hearse as I would in one week without it. Every minister, streng or weak, ought to

find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my mightering brownen will procure one. J. A. RETNOLDS. Fulton, Miss., 1874.

I can preach without getting the least became uneasy lest it should result in tired in my lungs, or hoarse. I would not be without it for the finest horse in Obion county. I can recommend the Brace to

PEMALES TESTIFY.

Suffering very much from "Dyspines sion excuse me for saying a word to sflicted and general debility—the result of prosisters: I believe the Brace would be of as much service to them in many cases, as it Brace," and am satisfied there is no supporter equal to it. I feel confident others out the Brace, is helpless, but with it she similarly affected would be greatly benefited by its use. Walson, Mits., 1874. EUDORA COLE.

The Brace sent to my order for a female Publication Society, which every Southern Saptist relative, was received the 7th August, ult. should support *I have worn the Brace for thirty days and I advise all ministers and sixogras

There are the say that she is much pleased with the relief afforded by its use. We have used a "Banking Brace" about three do, and I advise all ministers and sixogras

Tomatre, was seed to say that she is much pleased with the relief afforded by its use. By me and runne its, address with account and expense it. Address W. D. MAYFIED, Bus. Manager, Memphis, Teus.

Before builting any flymn Book so: d for the New Hymn and runne its, address with account and expense its. Address W. D. MAYFIED, Bus. Manager, Memphis, Teus.

Duffur & Co., and I advise all ministers and sixogras in the same and sixogras in the same and expense its and e te use it. I had been singing about four of Brace within the last twenty-five years weeks when I received the Brace, and my but nothing comparable to the "Banning," broken down. I put on the Brace and con-

J. H. WILSON, Sr. Lexington, Lee Co., Tex 18, 1874.

My complaints were general debility chronic costiyeners and spinal affection, si of which the Brace has remedied. I regard t as the most valuable piece of properly

ever possessed by mo Edom, Tenn. J. M. YOUNGBLOOD.

It is certain'y a blossing from G public speaker, singer or teacher.

Long Town, Mlss., 1874. S. C. LUSK.

It has greatly benefited me in singing, in preaching, and riding horsebackaspecially preaching—relieving the of a hoarseness that I usually suffered from, and that lassitude of body so common to public men after speaking.
Evergreen, La. THOMAS E. MUSE.

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Brace, like spectacles, to benefit in every layer of the College of Pharmacy.

New York City, ployer its perject a spicified in water it makes and excellent wash, gargle at d injection, and incorporated with fresh laid, permannily cures, the most obstinate case of Piles. The claims of This remains of the desease mentioned above. The Acatysis of the Rassiby Prof. Chas.

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Beulah, East Tennessee, Dec. 27, 1876.

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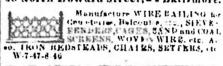
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Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jermish

Old Serles-Vol. XXXII.

MEMPHIS, TENN., SATURDAY, MAY 1, 1875.

New Series-Vel. VIII., No. 24

Our Contributors.

INTERENCE-PREFERENCE CHIRITY - No. 3

Seconclusion, let me say that my discussion of L these words is not designed for more contro versy. It is true, controversy cannot be evaded upon any subject which in this life involves the truth of fied and the duty of man. Truth is ever on the offensive and the defensive in its onward and inevitable march to the final triumphs of the reign of grace. The gospel seems to have it uses and its declines; but from each apparen decline it towers higher and grander than eve before. Through each successive decleusion the spirit of true controversy with sin and error has ever been extinguished, but in every successful traumph over periods of decadence, like the barst of a volcano, the slumbering and smoldering fire of truth have streamed over the world amid the most fearful convulsions of controversy and ago tation. It is only in times of peace and prosper ity, it seems, that nations and churches, flourish ing for awhile, go down first in decay and ther fall into the fatal clutches of ritualism and des potism. In times of peace and prosperity there is an overflow of generosity and liberality which assimilate, without principle and without observation, every discordant element of evil and error to those of piety and truth. Indoctrination and vigilance-the price of purity and liberty-are either forgotten or deemed non-essential. W are thrown off our guard, and the imperceptible leaven of corruption stealthily and rapidly works its temporary ruin. For the time progress i more rapid upon the broad and smooth surface of the magnificent and beautiful overflow of spin

Looking over the broad surface of Christian progress to-day, the eye beholds a glorious display of the spirit of the gospel. " Christ and him crucified" is the universal theme of almost every church. Thousands of souls are being converted and added daily to the great fold of the "Good Shepherd." Truly it is refreshing, and it makes glad the hearts of the children of God. It reminds us of the days of the apostles, when the foxes," the true religion of Jehovah, and finally stroyed many an ecclesiastical landmark and corgospel achieved a universal success over the empires of Rome, of Greece, of Persia and of Baby lon in their consolidated form and under th scepter of iron and persocution. But alas! where now are those venerable and simple democracies of Christ? The affiliations and usurpations of error, so subtle and rapid in their stealthy grasp upon the churches of Europe, Asia and Africa, were far more powerful in times of peace and prosperity than the hand of Pagan and Jewish persecution in the former days of trial and insu- self-righteousness of Phariseeism and the infidel- essential to anything, even to duty! How are perable aggression. Antichrist bogan to work ity of Sadduceeism. Oh, wonderfully perverse ecclesiastical lines broken down or substituted by right early; and when her scheme was accom- generation! How comparatively few in all ages worldly and human inventional plished by the almost imperceptible insinuation of the Jewish dispensation came out unscathed But Christ is everywhere preached. I am glad of her deadly doctrines, the hand of a far more by the awful errors and evils of which we speak! of that. Glory be to God, in the highest! It is fatal power and persecution swept away the first Let us beware and take warning in this age. the sublimest of all work to save souls. But let churches—and they are still swept away. Scarcely All these things are types, and written aforetime us beware that the tributaries of false doctrines the seeds of truth remain. Inference led to pref. for our instruction and guidance. The antitype to day do not contaminate the great atream to.

its, but evil takes then the deep undercurrent

and the great channels of truth are diverted er

the inundation subsides. We must never forget

the channels of the gospel-to keep them clear

and in the true line of an onward and an upward

crence, and preference to a broad and liberal has been, so far, more fearful than the type. At charity, so called, and the towering temple of present, however, we are in the golden age of a the church fell into the gospet ruins of Roman-splendid success. The wanderings of the wilder-

alism converges, and from which every shade about closed. The gospel flows like water on the and modification of it diverges, until you reach surface of the great deep. There is a general

It is true the churches of Christ in every age elements. The spirit of persecution has almost sprang up somewhere, in every country, and disappeared from the surface, but it may be boilunder various leaders and names, but the same ing and seething in the undercurrent of error and fatal mistakes --ever accruing by inference, pref- evil. There is a mighty letting down of creeds erence and charity-led to declension and disas- and conditions from all quarters, and the univerer in times of peace and prosperity. So long as sal cry is heard in the camp: "Down with doche Albarenses, the Waldenses, the Menonites, trine-down with theology. Preach Christ and the English, the Welsh and the Dutch Baptists him crucified, and let all else be either non-essen--nay the Anabaptists of every century -- were tail, or else a more difference of opinion." Infera the fire, they seemed to keep pure, even when cuce has taken a new departure, according to the heir golden faith was worn out by persecution shifts of error in all ages. Formerly inference, and annihilation. Any long period of quietude with a mailed hand of iron, fastened opposing and success almost inevitably divided and cor- creeds upon all the alienated sections into which rupted them until only a remnant, in each and she had split the world, and made each persecute every ease, was left to propagate the truth un- the other, and all to persecute the truth; but now mixed and to give to the original apostolic she shifts her policy and teaches us to dispense churches their true ecclesiastical succession against with all creed, except as a mere preference of the "gates of bell." Thus the church has been opinion, or indifferency as to essentials, consida wanderer in the wilderness for centuries, when, ered non essential. Error, most plausibly guised but for fatal inferences, unwarranted preferences in the broad mask of charity, stretches out her and so called charities, she might, like the He- beautiful wings and mantles the whole; and ritubrews, have reached the "promised land" in a alism and rationalism, while they alike proclaim

Did Israel, when the promised land was subdued, Christian progress. remember her fatal inferences, preferences and slevish exile.

ism -the commination of every step of ritualism ness seem to be over. The first great step in the central point to which every form of ritu-subduing the promised land of the churches sooms commingling and flowing together of all kinds of a crucified Redeemer, and while they seem to Have we yet reached the promised land? Will ignore creed, are commingling their evils and we improve upon our mistakes when we do? their cold formalities again in the broad river of

Doubtiess we shall roll on to greater and charity in the wilderness? By no means. Did grander triumphs still for the blessed Savior. she ever obey God in the all-important command The end is not yet. But who can tell what terto exterminate everything Canaanitish, even to rible storm lies ahead of this calm and glorious the women and children? Nover. Adultery, sail? Who can tell what breaker we shall strike idolatry and covetousness were their ruin for in the storm? We may, like Israel, go into spircenturies. Affiliation and intercommunion -- how- itual idolatry, as we have done in the past; or, ever small-invariably corrupted the elect of God. like Israel from captivity, degenerate into a cold Achan must have his wedge of gold, Samson his formality. In both cases destruction followed Delilah and Solomon his strange wives; and so of the awful declensions, and Israel has been often all, more or less. It was not charity to extermily trodden down for centuries. It is by stealth that nate, it was not wrong to prefer some of the good crror, pretending to abandon her creed, or practically things of Canaan, it was legitimate inference that | deprived of it by the success of the truth, falls into our God surely did not mean all he said. Even Jehn, ranks. We feel no fear from assimilation by affilwith all his zeal for God, must retain a little of liation, forgetting that error affiliated always leavthe service of Baal in the groves and high places, one instead of the truth. Open communion and and so leave enough to destroy, by the "little promiscuous pulpit interchange have already doude. Babylon, like Rome, became the towering under the plausible inference that so Christ is mother" of the church in captivity, while the preached, that is sufficient. Why, everybody walls of Zion lay shattered and broken, with preaches Christ, even to the Universalist and the scarcely a remnant left to serve the Lord, save Unitarian. Everybody has a church, even to the by the willows of the Euphrates, where the Spiritualists. Every church has the ordinances. daughters of Zion wailed their far-off songs in even to the Mormons. But how few preach the doctrines of grace as Paul delivered them, even And did captivity cure Israel? It eradicated up to the sublimest heights of election! How are the idolatry of Canaan, to be supplanted by the the ordinances perverted, or clse held as non-

of light or heat, a scheme without a solitary guiding principle. A man had better be no professed Chris converted by a false and a delusive conception of the plan of salvation.

The plan of salvation.

Let us, then, look carefully to the future and be cautious of what we do. The ritlemen who shoots the thousandth part of an inch from the center to day one of these least commands and so teaches men shall be called the least in the kingdom of heaver," even it he should get there.

Historical.

THE DISCUSSION.

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

TEMESE holy men had doubtless entered the church with motives far more holy than those, their tradusers, and as to their being enemies to the pro-perity of the church, a meaner and more base falsebood could

No. 12. Concluded.

not have been laid to their charge.

They have not joined the church with any unboly or sinister motives, as their subsequent acts have proved There was no creeping, they came to the church of the choice, believing that they could serve God better in his church and institutions than elsowhere. (a)

This is the way honest-hearted Christians come, and when they understand themselves they are unwilling to sacrifice truth and principle for the advancement of either men or devils in their unholy cause. An unholy spirit of pride and ambition was the under ying principle which governed the dominant party in this division The doctrine upon which the church stool was too har ! men complained of it and joined other orders on account of it. This would not do; they saw, or thought they saw the way open for them to be the greatest and weal hiese of all others, and it was the introduction of this spire. and the polity and subtility by which it was carried out that produced the hurt.

He says "the controversy on the subject of missions was not begun and ended in a day, but continued through a period of tweaty years, from 1820 to 1840

We see that he is not disposed to deal honestly in his statements here, and no wonder, for honesty would lead him to point out the date of the rise of mi sicus among the Biptists of America; but this he has so far evaded. The true dete of the rice of this controversy among us. was in 1814, under the ministration of Lather Rice, and the divisions among the churches in Tennessee continued until the year 1842, making a pe iod of at least twenty eight years. But the controversy did not stop even tt has been going on ever since, is yet going on and will doubtless go on until the present system of Baptist missionism shall be crushed under the power of its own weight; and un.il truth seven times purified shall

As to his exportation in reference to unbecoming epithets, he may in, some sense, be corrected, but honest men are sometimes in the habit of calling things by their right names, and although they may be blamed, we sup-pose they cannot be shamed for it. As for pick-pockets, this is a slur we have not previously heard of, and is saying too much of any religious order; but it is not saying much more than you intimated when you said our old brethren "crept" into the church, and were opposed to its prosperity. Compare the principles which gave rise to these different sayings, and tell us which is the most slanderous. You surely do not object to being called money-hunters, when it is known by all men that some, more or less, of your people are continually on the alert among both red and poor, begging for the precious article. So did not our pioneer fathers. Hagarites are those who are under the law, but not under grace. "For this Hagar is mount Sion, in Arabia, and answered to stood en conditions. Are you not Hagarites? If not, wherein do you differ? Your people certain'y preach a conditional salvation, and this all the law does. You preach free sgency; the law does no more. Then, what hinders you from being Hagarites. (c)

Those who are acquainted with the history of the

Ketocton Association, know to the contrary of Benedict history, here, as quoted by Mr D., and we feel thankful that there are so many living witnesses to testify against this foul aspersion. We know enough of the history this old and long-tried Association, to know that she ever has, and now does stand on the same old platform on which she was reared. If she has over dotted an "i" That the Ketocton has been sorely tried in her day with the influence and power of strange doctrine, there can be no doubt; but standing on the strong basis of eternal

which she has ever stood.

tal of goup

ook at the facts in the case, when we were together offense there was no such thing in America as a Messionary (d) Concerving the missionary proclimate in the lar religion and redigionists, to take a stand as a distinct. Eld. Fain asserts, that the K. tickon your Autor-

who had found their way into our cho. . interest the fold for no a her purpose, as there icts have bodies? Had she been apposed to desting or four therealthe fold for no a her purpose, as there icts have body in good number of an early day, as size to we absolutely proven than to draw away disciples after log out number or row in an early day, as size to we our eyes began to be o, each and we can the trick while Associations which followed that priceses . the howl for poor heathers ascended in p teens grown: Lenedict save, "It (K-tocton -Association) E. S.

mass, so far as our fellowen a far them and their idel from its former practice. gods were concerned. When we had accomplished this (e) that reviewer makes quite an ado about our under the guidance of that care Biole system of doctrine concerned. F. d. Tests, the Hard half because of which Edder Trott speaks, then we did not have to quotation from Ed. Trott, the Hardshell barorian eros aim our identity to he wild, as he infers from We quoted Mr Trott for two purposes what Eider Trott says, but that identity stood confessed. 1. To show that Eid Fain's people separated from the wolld saw it, and our light as the church of God had the body of the Baptist denomination End Trott brightness in it (")

Then we were recognized and prisecuted as the desays they did in so many words. fenders of that same system of faith which had ever 2. To show that his people, as a body, began to

every particular that we were before the split (1) arial we were very small in a numerical sense, but God same thing so many times. was our trust, he had said that the gates of hell should In his review No 12, and also several others. Eld not prevail against us, and we believed him, and have Fain says he and his people were known as United

free." Contend carnestly for the faith, be prompt and do in this State, faithful, and G.d. oven our God, will reward us. R. W. FAIN.

Reply to No. 13. - Concluded.

Baptist fathers found that "some who were enemies Baptists, they wonderfully misrepresent themselves. on which she was reared. If she has over dotted an "i" to their prosperity had crept in among them." By If one of your ministers should now preach "that oldest voterans now living have no recollection of it this we mean the ambitious leaders, and not the Christ tasted death for every man" would he be re-

truth she has successfully bid defiance to every foe;

(b) It would be difficult to determine the exact United Baptist, and then you held fellowship with neglaction the threatening storms of Missionism, the fleshiy day when the Antimission controversy began. But men who preached the doctrine of a "general atone of Arminianian nor any of the strong wings." the threatening storing of Arminianien, nor any of the strong wings about 1820, some six years after the organization of ment," or that "Christ tasted death for every man about 1820, some six years after the organization of went," or that "Christ tasted death for every man."

morrow. The Mississippi is chiefly made up of its iributaries: What would the sun be with its system of planets all out of orbit or darkened by colipses? What would art be without the principles of science? What is Jesus to the world when all his subordinate What is Jesus to the world when all his subordinate doctrines and ordinances become perverted? His doctrines and ordinances become perverted? His ever met with (d) ever met with (d) But poor man! It looks like all effects on his part opposition, much after Eld. Fain's present style. The proves abortive, and they must forever do so until he splitting, however, so far as we have been able to finds some better cause for the display of his talents learn, began about 1830. Etd. Trott puts it at 1832, Modern Missionaries have become largely imbaed with but he manifestly alludes to the time when the connew notions, and it seems that they resemble the man

mistaken - Old Baptists don't get drunk in this way.

As for Elder Trott's remarks, on which he closes this does not it seems to me, better the matter, for he article, they prove nothing for him.

Speaking about the shadow of truin if there can be turns about in the same chapter and account to the even a glorm of the shidow of evidence to sust in Mis-nitering a "mean and base in charat" We desired will in a century be far of the mark of divine truth sionists in their unbely precase that they are making the proof of that assertion. If he relies to fall to Tro t has said, as quoted by friend D. we connot see ii. prove it, he must bimself stand converted of the

> Baptist church, but when divisions took place, it then old Ketocton Association we will have one fact had became use soars for each contending party to take on heretofore adduced. The Ketogua was a descine some designating name, as, it runtance, the Missionary of the old Pailadelphia Association and ', mana Baptists. This name they took and adopted as their esignating mame when they set up for themselves years remained in correspondence with the matter Now what does Elder Trutt say? Hear bim ' time body, and also with the Charleston Associa on W brought brethren, churches and Associations the hall have already seen that these bottom the Philadelette. tion grown and under the burden of human inversions and Charleston A constions, from an early dead impositions in religion, to seem at themselves, some and Charleston A constions, from an early dead impositions in religion. spaner and some in er from one whole mess of the popus elected and sent out missionar end in her to se people under he total Baptist standar."
>
> Why sid we reparate ourselves the new we found stonary) than is on the old platform on which conselve mared up with a trong part. Arminians, was reared, is it not strange that it so having the canningly, she was in correspondence with the soil Maniera deviced acts and fair epoches (we speak of the haders), bodies? Had she been opposed to destrict their them. When these commenced showing their hand, then she would not have continued in telle wante to be

> from the throsts of money hunting deceivers.
>
> In such a state of things what could the course be? triped a corre pondence with its sister A sociations. Many of her breshen that she loved were led away from on the North and bouth, and co operated cordically truth and envel pad in error. The good old way was reputitated, the pure dictrice of the cross was brought with them in all their plans of an eveny lang characteristics. repursated, the pure dictrice of the cross was arought, acter, until the new notions, which they denomine tell soled by idol worshipers, and the very identity of the Old School principles were infused into the today church of G d appeared to be struggling for an exist-ence. What could we do under the c roum-tances? (Hist p 600) Eid F c a's ascertion to the contrary There really was no other resource left as but to come of the foregoing amounts to simply nothing. The out in hold terms and openly republic the whole mars question with us is settled. We have shown that the out in soid terms and openly republic one was o mark question with us is settled. We have shown that the of this money-hunting and decitud hetrodoxy. Then Ketosten Association was formally a Musicianty body came the time of which Elder Trott speaks, when we separa edecisely a from them, and excluded the whole separa edecisely a from them, and excluded the whole.

drawn down the vengeance of he eveny upon the true exist about the year 1832 Eld Itott says, We church It made no difference by what rane we were called, we are, and have been regarded as the original took as a designating appellation the name odd Primitive order of Baptists. The very same people in School Baptist See our reply to No 5 for all that This true that we were before the split (f) Eid. Trott says on this point. We cannot repeat the

lived to see that thus far he has greatly remembered and sustained us. Glory be to his great name! May he sustained us. Glory be to his great name! May he also at the time of the Campbellite schism, his people continue his loving kindness to us.

In the ime of our gloom and sadness, when we were were called United Baptists. What, we ask you, ing much more than you intimated when you said our so small a people, and had none but the good Lord to eld. Fain, were your articles of faith when you were a support of the church, and were opposed around the sound of the sou

this Hager is mount Sion, in Arabla, and answered to Jerusalem which now is in bendage with her children."

And this Jerusalem represents the old covenant which And this Jerusalem represents the old covenant which they cannot deceive our blessed Savior.

It is it that Missionary Daptists now described is, that they ought to know wish to make capital out of it. But they ought to know they cannot deceive our blessed Savior.

The presents the old covenant which they cannot deceive our blessed Savior.

The presents the old covenant which they cannot deceive our blessed Savior.

The presents the old covenant which they cannot deceive our blessed Savior. The size a comfort to us, especially when we read that "the foundation of God standeth sure, having this seal the Lord knoweth them that are his Then, brethren, brethren, apace). Do your people still hold to the above 9th stand fast in the liberty wherewith Christ hath made us article? If they do in Tennessee it is more than they

> The celebrated Ambrose Dudley was a member of the joint committee who reported "terms of union," including the foregoing article of faith. Now, sir. if . (a) We stated the truth when we said that our your people have not changed since they were United the Baptist General Convention, the opposers of mis You and your people have certainly changed your

your people have left the principles and practice of just at the door. the Primitive order of Baptists.

M. MAY 1875.

the minor differences should not distract the great priest walks down the sisle, a boy by his side bearing altar is to reverently bow and kiss it, repeating in a Baptist family; hence the origin of the term United | the vase of holy water, and with a brush he sprinkles | low voice the prayers found in the missat or prayeramong the Baptists. There was no essential differ the worshipers. It is also frequently obtained in book. He next blesses the incense with the sign of onces between the "United Esptists," and the people small visls and carried home by the devotee, and the cross, and perfumes the altar. He next reads properly regarded as their ecclesiastical ancestors, many miracles have been attributed to its efficacy. from the book on the sitar, or if it be a bishop, from They were, therefore, in the regular line of Baptist | The ailusions to aprickling in the Old Testament, his seat, what the choir has sung. There is then ruccession

Primitive Order comes entirely too late.

my Buptists seceded on separated from the so called the custom of sprinkling themselves was so necessary times from the Old. At High Mass the epistle is "Old School Baptists." in another he admits that his a part of their religious effices, that the method of chanted by the sub deacon, standing with his face people "separated themselves from ours, and ex excommunication seems to have been by prohibiting toward the altar on the lower platform or floor cluded the whole mass." This is duplicity.

have given them a name which they themselver same as too now used by Catholic priests sung in a slow and solemn manner, and the celebrant, cases, but those who take very different views of The tast thing that strikes our attention is the bowing of ore the alear, repeats the prayer "Cleanse theological truth from them, still consider themselves author o' lamps and wax candles which are con my beart. He then reads the gospel at the north as representing the oldest views of their fathers. By standy burning before the altar, and shrines and im side. In a solemn Mass, with more officiating priests other Baptists, this body is frequently called Anti-ages of the saints. In all of the great churches of than one, the ceremonics here are more protracted. mission Baptists, or Anticifart Baptists, while them Italy lamps are hung up at every altar A. Rome Now comes the important ceremony of the Mass. selves wish to be called Old School Baptists" (Re caca church abounds in tamps of massive silver, and The deacon, being on the right hand of the officiating bgious D nominations, p. 213) This proves that sometimes even of gold, the gifts of princes and other priest, uncovers the chalice or cu , which has on its E'd Fain's people have assumed the name by which persons of distinction. This custom is also borrowed mouta a linen c'oth called a purificatory. The pattern they want to be called.

those who are in search of "the truth as it is in Jesus" as a real eacrifice or oblation. many good people.

New Hast'ord, Missouri, 1875

THE MASS AND ITS MEANING - No.

BY IN AMERICAN CITIZEN

TAVING now given a description of the "boly along, step by step, through the gorgeous ceremonies gentleman, who, unoccupied, permitted it to flow our Lord Jesus Christ, and in honor of the blessed of "the unbloody sacrifice."

enter the church is the use of incense or perfumes in our crimes. As the priest puts it on, he intones, "Gird may be available to their honor and our salvation, the religious offices. It is produced by burning in a me, () Lord, with the cincture of purity," etc. small chafing dish, or censer, odoriferous woods. These censers are in the hands of boys robed in white kerchief, but having in process of time become too the same Christ our Lord. Amen." vestments, and waved by them before the altar. At much enriched with ornaments to be used for this certain points this is done by the officiating priest purpose, it has been preserved for its emblematic and himseif. la some of the principal churches and cathedrals are a great number of altars, all of them smoking at once with streams of incense. The cus smoking at once with streams of incense. The cus tom of using incense is borrowed to some extent from the Mosaic dispensation, where there was an altar of ther, it was a custom common with the Pagans. As Virgil describes the temple of Venus,

"Her hundred altars there with garlands crowned, And richest incense smoking breathed around, Sweet odors," etc.

to be necessary to its complete significancy.

Men He holy water. Ho have gone th or out of a shureh after Christ.

which is usually dissolved a little salt, signifying puri- be able so to bear it that I may obtain thy greece" The wisdom of our ancestral Baptists suggested that fication and preservation. On some occasions the The first thing the priest does on approaching the

together with the pur fications under the law, are alternately repeated three times, by the officiating Substantially our people stand to day upon the considered authority for this practice. It being priest, the kyric cleison, or "Lord have mercy on us." platform of the old United Baptists, whether they a prevalent custom among all the Pagans, the Josuit The angelic hymn, or glorid in excelsis, is the next part are denominated by that name or not Eti Fain's Father Liceria, in his notes on a passage of Virgil of the mass. After this the priest kisses the altar, prople, he tells us, once stood upon this platfrom. It where this practice is mentioned, says: "Hence was and turning toward the people extends his hands and. it was right then, why is it not so now. Again, the derived the custom of holy church to provide purify says, Dominus voliseum, may the Lord be with you, Taited Baptists were the true successors of the more ing or boly water at the entrance of their churches. and is answered at cum spiritus tue, and with thy spirit Primitive Baptists of this country When, therefore Acquamicarium, says the learned Montfanem, was a A bishop says on this occasion huz volis, peace be with the opposers of missions separated themselves from vase of holy water placed by the heathens at the en you. He then goes to the books and says cremus, let them, they really separated from the Primitive Bap trance of their temples to sprinkle themselves with us pray. He then reads collects, at the end of which tists, hence Eld Fain's claim of identity with the The same vessel was used by the Greeks, two of the people sav. amen. After the collect follows the which, the one of gold, the other of silver, were given epistle, though on many occasions the reading is In one place our reviewer affirms that the Mission by Circius to the temple of Apollo at Delphi; and from other portions of the New Testsment, also some-

() We are, and have been regarded, says Eld. pot. The very composition of this hely water was bered all these recitations are universally in Latin. Fain, "as the or ginal Primitive Order of Baptists" the same also among the heathens as it is now in and are intoned or chanted as the accient Greeks By whom were you so regarded? By yourselves I Catholic churches, being nothing more than a my chanted their solemn recitations on days of public suppose Not by the regular Baptist family, I can ture o' salt with common water, and the form of the festivals. After the epistle the choir again performs, assure you. When giving an account, in his work, of sprinkling bowls, called by the ancients aspersarium, and the celebrant reads a few verses which are called the old School Baptists, Mr Beleler says "We may be seen in bis reliefs on ancient cons, was the tie responsory. What is called the gradual is then

from the ancients, both Jewish and Pagen and is sup is a small plate on which the bread for conscoration There facts are submitted for the consideration of posed to be es cutiai to the leading idea of the Mass is placed. Taking the patter with the bread on it

that Mr. Fain's people deserved the appellation of the Mass to have commenced. The priest, who has prayer, "Accept, oh holy Father, almighty and eter-Primitive Bap ists, we would most cheerfully regard eaten nothing during the day on which be is to offi | nal Sou, this unspotted host which I, thy unwarthy them as such. But they, as a body, are a faction, cate, is robed in his usual vesture, which is in fact servant, offers unto thee, my loving and true God, they are not primitive, but derivative, they are not the ancient Roman State dress, called the togs and for my innumerable sins, offences and negligencies, old, but new, yet in the denomination, they have trabeare, over this is placed the am of whom, besides and for all here present, as also for all faithful R S Descay, covering the neck, forms a sort of hood. It repres Christians both living and dead, that it may avail souts Christ being blindfolded. The albe is the next, both me and them unto life everlasting. Amen." which is also the ancient Pagan Roman dress, and is The priest now reverently washer the sips of his fingers to represent the white garment in which Herod and says, 'I will wash my hand," etc., and then, clothed the Savior When putting it on the priest bowing in the middle of the alter, says, "receive, O most says, "make me white, O Lord, and cleanse my holy Trinity, this oblation which we make to thee in To vestments and their significancy, let us pass heart, etc. The girdle was worn by the old Roman memory of the passion, resurrection and ascension of loosely. From this is borrowed the girdle, and is also Mary, ever a virgin, of blessed John Baptist, the holy The very first thing that arrests our attention as we to remind the worshipers that Christ was bound for apostles Peter and Paul, and of all the saints, that it

The next robe is the maniple, which means a hand | heaven, whose memory we celebrate on earth through his left arm.

The stole is the next garment. It is a Persian robe incense in the temple continually burning; and fur. It is as a mark of authority in the church, and is can's historical articles] all of which are taking THE worn by the presiding priest. In putting it on he Barrist. I am much encouraged. This is the ninth prays "O Lord restore to me the stole of immortality,"

The chasuble or outer vestment, is the old Roman robe of state. It has undergone great changes since May. The ministers' and deacon's meeting of West-It must be remembered that the Mass is a speritice, the Pagan Romans were it. It was always richly ern District Association meets with our church on though unbloody, and that in this sacrifice of the trimmed and decorated throughout, either by point- Friday before. Mass Christ offers himself by the ministry of the ing or embroidery, but anciently among the gentry priest, differing only in the manner from his offering of Rome had no places for the arms but simply a hole on the cross. "It is," says Father Pacificus Baker, in the center through which the head passed. This "a holocaust or oblation offered to God," and there being inconvenient when the officiating priest wished subscribers: "Looking over an old ledger, we see a fore as there is an altar of offering and a sacrificial to use his arms, holes were cut in the sides, and in long array of names of former subscribers who are inpriest, incense accompanying the offering is supposed the embroidery the addition of a cross is marked on debted to us. Some of them have moved away and the back of the chasuble, and two stripes to show are lost to sight, although to mem :ry dear; others are The next thing that will arrest our attention is the that the priest and the people should carry their cross carrying contribution boxes in our most respectable

somments. When with our people you were-United | who is not either sprinkled by a priest who attends | The chasuble, exhibiting the cross upon the priest's Baptists. (In snany places our people are yet called for this purpose on solemn days, or else sprinkles back, shows him the Redeemer had the cross also by this name.) These facts will demonstrate that himself with it from a vessel, usually of merble, placed laid upon him. The prayer said by the priest when he vests himself with it is, "Lord, who has said my their fathers, and cannot therefore be regarded as Holy water is composed of the pure element, in yoke is sweet and my burden light, grant that I may

to offenders the approach and use of the holy water of the church on the south side. It will be rememfrom the chalica the deacon hands it to the officiating If all things else fail, give me truth If we believed Having examined these appendages, let us suppose priest, who, lifting it up, offers it, repenting the and that they may youchsafe to intercede for us in [TO BE CONTINUED.]

FROM COTTAGE GROVE.

church house is now c mpleted. We doubled our financial strength last year. Several of the Antimission order united with us last year, [thanks to Dunyear that I have served them as pastor. If we were able, we would be glad to have you come and preach the dedication sermon for us the fifth Sabbath in

Cottage Grove, Henry county.

An exchange gets off the following on delinquent churches, but they owe us just the same."

SERVICE TO OTHERS-THE SPIRIT AND LAW

ples feet, and to wipe them with the tower wherewith he was girded. So then, after ne washed their feet, and had taken his garments and was set down again, he said unto

morrow Jesus himself, as the true Paschal Lamb beneath him shall be sacrificed for us, and by his own death forever abolish the old Mosaic institution.

caten by the Lord's baptized disciples, through all reference thereto. This beings us to the main ques the ages till the Lord come again And the supper, tion both the old and the new being now ended, Jesus laying aside his long outer garment, girded himself require such self humiliation on the part of him who commercial and social life, though largely modified with a towel, and poured water into a basin. Much is the brightness of the Father's glory and the ex by the divine spirit of Christianity. Our manufacture with a tower, and poured water into a oasin added press imagine of his power? Let us think for a mo ing. commercial, backing, mining rational and shipto the associations transport of an tree disciples, and against the earnest remonstrance of Peter, "Jesus began to mert that hard never acced from impulse, but all ping corporations, in a word, all forms of human of was the disciples feet and to wipe them with the ways with perfect precise count deliberation having a fort are organized upon this principle. Hence we towel wherewith he was girded.

par with baptism and the supper. The more general life, he was prompted by no vague or short-sighted, the poor and the needy to do the r par with papers and the supper. The more general indefinite impressions, but was influenced by an ac bidding and to contribute to their increasing wealth designed to illustrate and enforce his doctrine of curate and comprehensive view of the result he de- and power. humility, and that beyond this the act has no signifi- sired to secure. When Jesus washed the disciples cance whatever. This view, though supported by its feet he meant something worthy of the incarnation posed to this universal relighbness -ne came to lay ovaerable antiquity and by the authority of great of (icd, and in the furtherance of his misssion on anew the foundations of human acceties, on divise names, fails to express, we think, the grand idea which earth. Christ intended to symbolize by this act.

When we think of the exalted person who did this act; when we think of the circumstances under which it was done, and when we reflect upon the marvelous act itself, we cannot resist the conviction that this act was superior to all other acts of his life htat it is second only to his atoning death in im portance; that it symbolizes a spiritual truth of univer sal application; that it is the sublimest lesson that has ever been given or can be given to mankind in the realm of morals.

The washing of the disciples feet by our Lord, was the culmination of his ministry on earth, it was the you. last crowning act of his life, and has therefore peculiar significance. He suffered after this, but he per formed no public deed.

In the study of this subject let us reflect upon

THE EXALTED CHARACTER OF GUR LOBD We naturally assume that whoever occupies an ex alted station possesses a nobility of character com mensurate therewith, and that he wears its honors as an appropriate mantle. In all the public acts of an official person both his character and office combine to give significance to his conduct. On this princi lean fishermen? None other than Jesus, the Messiah, God's beloved Son, the wonderful, the counsel

the prince of peace. whelmed with amszement and protested so vehe example, that as I have done to you, so you should enforcement of his teachings. " Bear ye one arother s mently. They did not and could not understand the do. Indeed I say unto you the servant is not greater burdens, and so fulfil the law of Christ." meaning of such an act. They were accustomed to his wonder working deeds, they knew that he could cure all diseases, heal the blind and deaf, the cripcontinued with me in my temptations; and I appoint infermities of the week, and not to please ourselves. pled the legrous and the paralytic; they had seen him feed hungry thousands with a few loaves and eontrol temptests and bolaterous waves, they knew at his bidding even the dead would come forth from continued with me in my temptations; and I appoint infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his kingdom and sit upon thrones judging the twelve than it is to receive." "To do good and communicate

faith. For this act of our Lord was

He riseth from supportant laid saide his garments, and lit was one of the very lowest of menial nots. In the grand fundamental took a towel and girded himself. After that he Jewish families where gradations of service, some and all regenerated life. pouroth water into a basin, and bogan to wasn his deci- higher, some lower. But the lowest of all was the The root idea of human society universally prevastation of that servant who was appointed to wash the lent among men in their natural state, is selfishness. feet of the master of the house, and the feet of his "All seek the cown." Society is based upon the seifich guests. It was this lowest of stations that Jesus took idea that the inferior shall serve the superior , that Master and Lord, and ye say well, for so I am. If I then. _this most menial of all menial services he per the strong shall oppress the weak; that the rich shall your Lord and Master, have washed your feet; yo also formed. How he who has "all power in heaven and domineer over the poor, that the man of large powers, ought to wash one another a feet." (John kit 4 5, 12) Fifteen hundred years before the birth of our Lord, expression. Yet, however, much we may be con-political or ecclesiastical, shall compel all bereath the feast of the passover was instituted by Jehovah founded, there stands the strange mysterious fact, him, to serve him and own his autiority. a in commemoration of the marvelous deliverance from and it is for us to understand its significance. Jesus our Lord expressed it, "the kings of the nations loud the cruel bondage of Egypt. Now God's beloved from Christ the divine ideal and representative of human it over their subjects." They built their fortunes having come into the world to "magnity the law my performed the lowest service in the lot of the upon the people and are called successful men. The and make it honorable," honors this divine institu- lowlest servant on earth. Nay more. No servant common notion of mankind is that success can be tion, by partaking of the feast for the last time, ever washed the feet of any but his superiors. Jesus schieved only by climbing up upon others, and that le

ing such a mation, could have been an ordinary act and nations, ancient and modern, have been organ in that utterly unparalleled afe, surpasses human zed upon this idea, and all conduct mixidial or co Jeaus in the closing moments of this parchal support belief. On the contrary we must believe that it was 1 c ive has been in accordance therewith except Jeaus in me closing moments of this parents support occasioned by some deliverance secured by his own blood—a support to be God and must posess some special significance with Among savage to be this law is in 'the force. Men

definite purpose to accomplish and using the wisest see a few strong, shrewed, energetic men, wielding Some small sects have given prominence to this act methods to secure the desired result. We may rest their money bags as a cattle drover wields his whit, of our Lord, by making it a church ordinance on a saured that in this last public act of his compelling the weak and shiftless, the tiend and the

We have said that Jesus was the ideal of the per responded with his perfect humanity. His was the in a right relation with God and his fellow men. If law of human s.c ety, and that law, we hold, he re- worms and insects of earth. vesled in this very act. He says "I have given you And Jesus Christ came into this world that he

that we shall raise the washing of feet to the dignity that amszing act of washing the feet of Galilean fishof a divine ordinance and put it on a level with Bap ermen. tism and the supper in his church. Such an inter pretation is vastly more improbable than that which plained in these words: "Whosoever will become makes the act a common lesson in humility. What first shall be servant of all!" He who will be the symbol-Carist's own idea, we shall find in his own lift them up. The nob lity of God's kingdom ato words explanatory of this act. "After he had washed those who stoop the lowest and do the most service their feet, he took his garments, and reclining again to the humble and wretched. Helpfulness, in which pie every word and every act of the Lord Jesus Christ are invested with poculiar significance. Now who was it that washed the feet of these rough Galilet the greatest among you become as the least, and God. lor, the mighty God, the head of the everlasting age, the governor as he that serves. For who is greater, Our Lord, in washing the disciples feet, taught the he who reclines or he who serves? Is not he who rejudge of the world who humbled himself to this amazing depth. He, the heir of all things, the adored of angels, stooped down and washed the feet of humble fishermen. No wonder they were over-

their graver; but to see him take the place of servant. In these passages our Lord corrects the mistakes of and wash their feet was too much for their love and his disciples concerning his kingdom; rebukes their selfish ambition; states the false principle that lies at the foundation of all worldly society, and declares It was one of the very lowest of menial nots. In the grand fundamental principle of his kingdom

earth" could thus humble hims of is amazing beyord munificent endowments, and exalted position, social, when it can have any moral significance. On the Christ washed the feet of these who were infinitely who increases his wealth and power at the expense That such an enjoylermed by such a person cocupy man. Ristory shows that all peoples, taces, titles

> fore the slaves and men are de civel tyrents in Christianized countries as direct british and the What exigency in the government of God could United States the same law is dominant in political,

Now, Christ came to set up a kingdom directly op-

The one eternal principle of Christ's kingdom, feeted human race—the perfect man. His life cor which regulates the lives of all its members, is selsacrifice for the good of others, and the history of ideal numan life as well as the ideal human nature. the universe is but the expre sion of this law. God The only perfect he is that which the individual lives created the universe of worlds and all their populations, that he might have creatures to give God Jesus then would reveal the true principle of human lives and glorifies himself in serving and doing good life, he must show on what principle men should act to his creatures, whether those creatures be angels, towards each other; he must reveal the true organic principalities and powers in the heavene, or the

an example that ye should do as I have done unto might be the servant of all-and he illustrated this grand principle of self-sacrifice, of living and dying By this "example" he certainly does not mean for others, of the superior serving the inferior, by

The principle involved in this symbolic act he ex-Christ gave was not a rite but an idea; not an or highest shall serve the lowest. The best and purest dinance but a symbol. And the significance of that men shall go down to the worst and cleanse them and at table, said unto them, know ye what I have done the rich shall aid the poor, the strong bear the burbenefactors or tyrants. But you must not be so, but organic law of regenerated society, the kingdom of

grand central, root idea of his kingdom-the annihi-

firget not; for with such ascrifices God is well

May 1, 1875.

This idea of beneficent service shall finally govern the nations; for the kingdom or Christ shall supersede all Satanio kingdoms and fill the whole earth.

The governing princip'e of the past, and largely of the present, is that "might makes the right." This is s raply devilish. The governing principle of Christ's J. R. GRAVES, Jr. kingdom is, that "right makes the might!" This principle is divine and the government built upon it will stand forever. This principle, but feebly recognized now, will certainly become the foundation principle of all society, nations, and churches, for the kingdom of God will yet embrace; all life, individual social, political and ecolesiastical. This grandest of all ideas, symbolized by Christ washing the disciples feet-this idea of the superior serving the inferior, the strong helping the weak, the hearned educating the ignorant-the rich caring for the poor-this (icut-covealed idea will yet govern nankind just na ta', as relfishuese has governed them heretofore.

Caurches which now pride themselves upon their to the unwashed masses and cleanse and save them. to be a christian at all, one must follow the ex rande of Christ and become the servant of the needy arel's flating In the divine sprit of self-sacrince. practice of a Christian denomination. As Lunes ours when you persecute us by your open communion and must make he whole life radiant with deeds of Axenen - We are more than willing to gratify "An invitations, exhortations and misrepresentations. But

would of their teache and Lord. Then every Mace ceived, should understand the facts in the case. then vice and irreligion will be succeeded by morality Methodist societies are really "open communion"-Christmas songs will be acknowledged. "Glory to to those who make a profession of religion, and much God in the highest, peace on earth and good will to less to members of other denominations. men For service to others is the Spirit and Law of 2 It is a Fact that other denominations and the ment paid us by the Religious Messenger. Texas, and

was a preson and ye came unto me."

THE SOUTHERN BAPTIST PUBLICATION SOCIETY.- Rev (1 A. Lofton, President of this Society, an advertise-Society does not now need money so much as patronconsisting in machinery, books, ledger accounts, etc Besides this, we have \$90 000 in subscription notes of stock, much of which would have been already available but for the pressure of the times. Our liabilities amount to about \$6000, arising from the purchase of broks on hand. Under the business management of R.v. W. D Mayfield, the institution has been worked up within a year to a substantial business status."

PEDOBAPTISM AS IT WAS .- A writer in Harper's Magazine for March quotes from the "Champagne Country," by Robert Toombs—a work published several bord's vineyard, it is needful you should do that part years ago in Linden-a fact which may give the reader no little "food for thought" On one of the chief portule of the Romish cathedral at Rheims, is cut in stone a representation of the last judgment; and the devil appears on a part of the wall "stirring up a hugh caldron, boiling and bubbling with naked babies, dead before baptism.

The Baptist Weekly says: "The wonderful achievements of the Romish Church in this country, in the pledge himself to keep every point, great and small, Methodists do, is ritualism. And this is what Episway of church buildings, convents and achools are a in the Methodist Discipline. When brought before copsilanism teaches—the following is fram an English result of the benevolence born of persecution." This the Bishop to be ordained, he pledges himself "in the Episcopal catechism: is news to us! Who in this country have persecuted name of God and his church" (Dis. p. 268) to the

PAPTISM IN PRISON.—Since the immersion of the convicted man, Shad Westmoreland, at Chattanooga, unto whom is committed the charge and government Tenn., by the Methodist and Presbyterian pastors of over you, following with glad mind and will their godexecution, as reported by Bro. T. T. Eaton, perhaps udgments?"

ANSWER.—"I will so do, the Lord being my help-Pedobaptists will now admit the probability of the err." (p. 271.)

The Baptist.

THE BAPTIST.

"THOU DART-GIVEN A BANNER TO THEM THAT PEAR THEE, THAT IF MAY BE DISPLATED BECAUSE OF THE TRUTH."—Ps. J. R. GRAVES, M. P. LOWREY (Ripley, Miss.),

Contributors: Elder GEO. W. GRIFFIN, Brownsville, Tenressee Elder J. M. WOOD, Barnesville, Georgia, Elder C. B. HENDRICKSON, Jackson, Tennessee,

usiness Office: 361 Main Street, Memphis, Tenu ferms, \$2.50 per annum, in advance. Bend Monoy by Postoffice Order, Registered Letter, Express, of Draft, at our risk; otherwise, of the souder's. If answer is de sired by muil, send stump or postal card.

OUR STATEMENT QUESTIONED -- ALIAS METH-ODIST CLOSE COMMUNION

AM credibly informed, when you preached in the bounds of my circuit, that you stated publicly that I could not invite you or any other Baptist or Presby- million two hundred thousand Baptists in the South q, erforty and exclusiveness, will lay aside their nice terian to my communion table without foreswearing believe as we do, and how can you, Elder _____, ingreeness, and taking towels and basins, will go down mysel'-violating my ordination oath-or words to vite them without violating your oath of ordination? this effect. I profess to understand the laws of my You and every other Methodist minister know full church and my ordination vows, and call upon you to well that you cannot, and you must know that you accuser of your brethren, and a misrepresenter of the are practicing upon the credulity of your people and

two To such the Lord Jesus will say, "come ye Elder, though he cannot clean a notice without giv- Presbyterians, when in controversy with you, say to said of my Father, inherit the kingdom prepared ing us his address. He will see what we write, and much harder things of you and your Arminian docfor you from the foundation of the world. For I perhaps many others will see it also, and the more so trine than we do, and you denounce their Calvinism was hungry and se gave me meat, I was thirety and since Methodist Presiding Eiders are extremely act as from beneath, and Dr. Bledsoe, the editor of your the repeat of the pec- church Revier, not long since denounced the God of ned of and ye clothed me, sick and ye visited me | ple against Baptists, and especially on account of our Calvin and the Presbyterian Church as an "Infinite alleged "close communion bigotry" and "dipping Gorrilla" How, then, can you invite them to your Haply the day, when all churches shall malks the propensities," that we that hat is high time our own table, or they you to theirs? The Campbellites all deputy and grandeur of practically exemplifying the people and Method sta, and the world, so long dedectrines and practices, and yearly disaffect and lead

La Rices will give place to general enlightenment preachers generally do assert everywhere that the minister who was teaching manifest heresies and disand piety, then the corrupt and seething masses will that their ministers are not required to limit their Church; can you, and do you now invite him to your belifted up to a purer and better lie; then the anges invitations in the least, not even to the baptized, or table? Please answer.

world at large believe these statements of Methodist | we appreciate it highly: preachers, loudly echoed by their members. And 3. It is a pair that these statements are false, and well known to be false by every Methodist Elder or appearance so completely that we scarcely knew ment of which appears in another column, says. Our preacher who ever uttered them. To silence these whether it was The Barrisr or not, till we had turned statements, and to furnish every reader of this paper to the editorial page, and there recognized that style age Our available assets now amount to \$43,000, with the proofs with which to silence them, we refer to the law and the testimony, that even "An Elder" will not presume to gaineay or deny.

> When "An Eider" was examined to become a traveling preacher, among the multitude of questions asked and stinulations demanded were these "Are you willing to conform to the discipline of the

church." (p. 88) Opening the Discipline at page 81 (latest edition),

we read . "ACT IN ALL THINGS NOT ACCORDING TO YOUR OWN WILL but as a son in the gospel," etc.

"Above all freading, meditation and prayer had of the work wince we abvise, at those times and places which we judge most for his glory.'

One especial thing required to be conscientiously observed is the following:

"AND DO NOT MEND OUR RULES, but KEEP THEM." If the preacher on examination pledges himself to

these things, he may be received into "full connection." (p 85)

"chief ministers," the Bishops,

"Will you reverently obey your chief ministers, who are invested with spiritual authority." that city, on the 20th of November last, the day of his ly admonitions, submitting yourselves to their gouly

immersion of the Philippian jailer while in prison, as This is the solemn oath that our Elder took, and Dr. DeKovan. recorded in Acts xvi.—they have now proved it pos- that every Methodist preacher in the whole land has And this man was candidate for the Bishopric of taken, as each one so well knows.

Now let us turn to page 206 and see what the rule is touching the Lord's supper, that the Elder and every Methodist preacher on the continent has sworn in the dread name of God and his church to keep, not only in the letter, but in all good conscience before God:

"No person shall be admitted to the Lord's supper among us who is guilty of any practice for which we would exclude a member of our church." (p. 201.)

Will "An Eider" say that this law does not prohibit him from inviting us to his table with all Baptists. Prosbyterians, Campbellites and Catholics? Would not "An Elder" exclude a minister or member of his society who denounces as unscriptural the government, and doctrines, and practices, and ritualism of his society, as we do? If one of his ministers should deny that the organization called Methodism was a church of Christ, or even a branch of it, without authority either to preach, ordain ministers, or administer the ordinances, that in fact it is but the grandchild of the meretricious weman of Revelation, would he not exclude him? He would. But the one off thousands of your members. Would you not then are cry will receive a ready response; then gross I Ir is a race that Presiding Elders and Methodist silence and exclude from your table and society a affecting your members by his doctrine, as you did Dr Samuel Watson? He has joined the Spiritualistic

Tue following is indeed a very handsome compli-

"THE BAPTIST, edited by Eld. J. R. Graves, LL. D. Memphis, Tenn, comes to us this week in a bran new dress. Indeed the paper has changed its form and so peculiar to Dr. Graves; a style to bold and fearless, yet so logical, kind and carnest.
"Bro. G. has displayed much taste in getting up

this beautiful sixteen-page quarto, which he says is his beau ideal, and no doubt his patrons will manifest their appreciation of this improvement by coming up with 'that which is substantial.

IF YOU WANT A BAPTIST PAPER,

firmly and unwaveringly maintaining in Every FEATURE THE OLD BAPTIST FAITH, under which the denomination in the Southwest has

so greatly prospered, subscribe for "THE BAPTIST."

See the terms and magnificent premiuma offered on he 60th page of this issue.

WHAT IS RITUALISM?-It is the doctrine that remission of sins, regeneration, and consequently salvation, is secured through the ordinances administered. by a minister duly ordained. To teach that baptism is the law of pardon, as Campbellites do, is ritualism. To teach that baptism is the scal of the covenant of grace and a sacrament, as Presbyterians-do, is ritual-Every Methodist preacher, then, must know and specific birely to keep every point every and small ages the means of grace and regeneration, as the

the Catholics? They have been succored on every hand.

When were you made a Christian? Answer,—
When I was baptized. Can any one become a Christian.

When I was baptized. Can any one become a Christian.

When I was baptized. Can any one become a Christian.

It was baptized. Can any one become a Christian.

It was baptized. Can any one become a Christian.

It was baptized. Can any one become a Christian.

It was baptized. Can any one become a Christian.

It was baptized. Can any one become a Christian.

It was baptized. Can any one become a Christian.

It was baptized. Can any one become a Christian. "When were you made a Christian? Answer .-A —As the heathen, whether they be old or young. By whom is this rite performed? A.—By persons

> And here is more of what the Episcopal Society in America teaches:

> "I myself adore, and would, if it were necessary or my duty, teach my people to adore, Christ bresent in the elements under the forms of bread and wine."

Massachusetts this year!

RECIPE FOR A REVIVAL.

BY J. M. PENDLETON, D. D.

fillis is found in 2 Chronicles vii. 14, as follows "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their

The recips requires of God's people four things First, they must humble themselves. There is noth ing more offensive to God than pride. Jesus said more than once, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalt ed." In every church that needs a revival there is a call for humiliation before God. What is the mean ing of revive? To live again. A church, then, that needs a revival is comparatively dead. If so, well may all its members humble themselves. This com parative death implies a want of zeal for the Divine glory, a lack of interest in the prosperity of Christ's cause, and indifference to the salvation of sinners bring pastor and church down into the dust before grants. God. The dust is their place, because they have failed to meet their Christian responsibilities. Where this humbling process takes place, it is not uncommon for every church member to feel that he has greatest need to humble himself. Hence the tondency is to self tensely personal thing.

Secondly, they must pray. Prayer always follows humilation. Let any man become a humble man, and he becomes a praying man. Reasons or numiliation are reasons for prayer. Mercy must be sought in the able. No discordant notes were heard, and no secforgiveness of sins that call for humiliation. The tional jealousies were permitted to hinder the general guilty backslider must pray to be reclaimed from his work. backsliding. His earnest supplication must be, "Restore unto me the joy of thy salvation, and uphold me by thy free Spirit." It is sometimes the case that Missions at Memphis, the Committee on Education the returning backslider is so oppressed with a sense at Nashville, and the Committee on Sunday-school of unworthiness that no prayer suits him so well as work at Knoxville, have most important trusts comthat of the publican, "God be merciful to me a sin- mitted to them, that require wise counsels and the would say to him the evidence of faith is obedience, ner. 'Christians, if they would be revived, must not most persistent efforts. Each committee has the only humble themselves, but

Thirdly, they must seek God's face. Those who are favored with the light of God's countenance may be educational work of East Tennessee. The brethren very simple one, and does not require even this I rief said to see his face and to enjoy its approving smile | there deserve commendation for what they have done When they depart from him they no longer see his I have no doubt that Mossy Creek College will be face, but walk in darkness and restless dissatisfaction | placed in harmony with our State educational system, They can find no comfort in going away from God | when one is devised and adopted. Up to this time They must return to him and seek his face, seek to uo system has been matured and legalized, and conenjoy his favor as in other days. The humiliation sequently no propositions on this subject have been and prayer already referred to prompt this course. A submitted to the educators of East Tennessee. view of God's reconciled face is desired above all On missions East Tennessee was in advance of West "If you have not been baptized you cannot have a things.

Fourthly, they must turn from their wicked ways. ened views. These ways are the very things that call for humilia- | Middle Tennessee came into the convention with a tion, prayer, and the seeking of God's face; and they hearty good will. I have seen no evidence of holding tism, no church membership; no church membership, must be forsaken. Unless they are turned from, back among leading minds. The transfer of the no admission to the Lord's supper. The Observer and there is no genuine humiliation, no sincere prayer, no Union University property to the Southwestern Uni- The Barrist are agreed. honest seeking the face of God. No church gives sat- | versity has teen ordered and a committee appointed | isfactory proof that it is revived by the Spirit of the to make the transfer legally, as soon as the South-Lord if its members do not "turn from their wicked western University is in a condition to receive it. ways." Holiness becomes the Lord's people.

opens the windows of heaven and pours out a bless- fer. The transfer is to save what there is of th now! The way to obtain it is very plain. There is will be the gainer and not the loser. But if some are divregarded, but there cannot be genuine work of Tennessee should not be consured for it. the Lord unless his people "humble themselves, and pray, and seek his face, and turn from their wicked will not be chargeable to East or Middle Tennessee. Ways."

COST OF PRINTING A PAPER.

ing a newspaper:

You complain that the times are nard and money fifty cents once a year to support your religious principles, what must it to for the publisher of the Recorder to raise two hundred and fifty dollars every

must be paid every Saturday. The expense of publishing the New York Herald i

estimated at \$2500 per day, or \$912,500 per annum. Cost of the Tribune about \$1500 per day; the Times \$1200, and the World about \$800.

"The cost of the National Baptist in the fiscal year 1870-71 was \$18,574 35; total receipts, \$16 690 91; de ficiency, \$1883 44 In 1871-72 the cost was \$16 599 10 receipts, \$15 327; deficiency, \$1272 10. In 1872-73 the expenses were \$20,627 122; the receipts, \$15,724; deficiency, \$3903 22. In 1873-74 expenditures, \$21,678 87; receipts, \$16 311 96; deficiency, \$5733 96.

On the above the Era makes comments that strike us as alike just, temperate and to the point. From them we quote a paragraph

"These figures show in the first place that the prev alent idea that publishing a religious newspaper is money making business is a great fallacy; and second ly, that the Publication Society is practically paying a arger amount to support a weekly paper in Philadelphia than the 'total value of all grants of every kind. by all its Sunday school missionaries, coiporteurs and District Secretaries Last year the amount expended

STATE CONVENTION.

the State. Greater numbers would have been present mand the money to carry them to Nashville and back

of unification, and there was manifested a spirit of a year. Prepare to meet Spiritism, and guard your harmony and conclintion that was most commend-

The sub division of the Executive Committee was eminently wise, in my judgment. The Committee on whole State for its field.

I was gratified to hear such a good report of the

Now when the four parts of this revival recipe are had reference to a claim put forth by the Central Kentucky, 24; Alabama, 20; Texas, 15; Virginia, 15; practically regarded, the blessing invariably comes. Church in Nashville. There may possibly be some South Carolina, 12; Maryland, 11; North Carolina, 5. "Then," says God, not till then, but, "then will I donors who threaten litigation, to recover what they Louisiana, 5; Indian Territory, 3; Mississippi, 2; Mis hear from heaven and forgive their sin." Till then have given, but I have heard of none. If there are souri, 1; Florida, 1; Tennessee, 9. The other States God cannot consistently hear and forgive. When all such I have no doubt that they are laboring un- of the South have not contributed each as much as the tithes are brought into the storehouse, then God der a misapprehension as to the design of the trans- \$100. ing so copious that there is not room to receive it. wrecked Union University to the denomination in How many churches greatly need the Lord's blessing the State, and not let all be lost. Middle Tennessee no other way. There may be noisy, ephemeral ex- donors, under misapprehension, should threaten liticitements, when the Scriptural requisites to a revival gation, which I doubt, all the Baptists of Middle

If unification is defeated I am persuaded that i The meeting at Nashville was a grand success. The spirit of concord and brotherly love prevailed-and that was no small matter. It was an estnest of better THE Wes'ern Recorder maker a note which will help times -a prophesy of jubilant gatherings in years to a circuit ridor!" L its patrous to a conception of the cost of publish- come. As we become accustomed to the change and habituated to the new lines of work, taking in the interests of the whole State instead of a mere section, ism, has been preaching in Putnam, Connecticut, and reasce. If it is hard for you to spare two dollars and | we shall become larger hearted, and shall labor to twenty families have left the Catholic Church. They

the church I have the honor to serve, has united her his services no longer.

Our expense is over three hundred per week, and destiny with the State Convention, and will henceforth do her missionary and educational work through that body.

Pastors and churches can speak for themselves. No man is authorized to speak for West Tennessee or any other section.

SPIRITISM IN NORTH CAROLINA.

A ND Samuel said to Saul, why hast thou disquieted me to bring me up?" Here is positive evidence that the prophet Samuel had retained his personal appearance so fully that though Saul did not himself see Samuel, yet he recognized him from the descrip tion the woman gave of him. That it was Samuel we cannot doubt so long as we believe the Scriptures, for t states that Samuel spoke to Saul. If Samuel retained his personal appearance, why should not we? llas God one law for Samuel and another for all oth ers?-Layman in Biblical Recorder.

"Layman" is a good Baptist brother, doubtless, but he ought not to be writing in defense of Spiritism. He can know that it was not Samuel's spirit that Saul was able to disquier, if he is willing to send 75 cents Surely here are reasons for humiliation. They should on the paper was \$1551 more than the total value of to the Southern Baptist Publication Society and procure a little book called "The Bible Doctrine of the Middle Life."

Spiritists are multiplying rapidly all over the land, ENJOYED the Convention much. It was pleasant and they circulate and read their books, but Baptists I to meet so many brethren from distant parts of will neither read nor circulate books written to coun teract it. Every reader of this paper should procure complaint and celt-reproach rather than to censure of had it not been for "the hard times." Many good this expose of Spiritism and learn what the Bible fellow meinbers. Ilumiliation before God is an in. men were kept at home because they could not com- teaches touching the "middle life." You will find it the most interesting book of its size you ever read. All seemed determined to promote the good work Reader, send for it, if you don't buy another book for family and children against it

> THE Examiner asks us if we "hold that a man who conscientiously refuses to receive any water baptism should be admitted to the communion table and church membership

> The question seems to us paerile. It is very nest ly asking if we hold that a man who refuses to be ad mitted to the church ought to be admitted. If a man professes to be a believer in Christ, and not having been baptized, wishes to come to the Lord's table, we and the command of Christ is as distinct in regard to the one sacrament as to the other. If you have not been baptized, you cannot have a standing in the membership of the visible church. The question is a

> Nor does this reply impugn the sincerity of those, the Friends for example, who reject church sacra ments; as they do not ask, we do not answer for

The above is from the New York Observer, the leading Presbyterian paper of this country. The position is eminently Scriptural and consequently Baptistic Tennessee, and deserves credit for its more enlight- standing in the membership of the visible church. 'If not a member of a church you cannot be admitted to the communion table." That's clear. Ne bap

A CORRECTED list of delegates to the Southern Baptist Convention, for 1875, to which each State will be entitled, upon the basis of their contributions to the The only thing I have heard concerning litigation | Home Mission Board, is as follows, viz : Georgia, 63;

IMMERSED .- A Brother, writing from Hodgenville, says: "The Presiding Elders of the Methodist Church in this section have been straining logic, Scripture, common sense and conscience in trying to satisfy their people and the world that immersion is not not taught in the gospel. One of them declared that there was not even an 'excuse for the unsafe mode. Yet strangely enough these same redoubtable champions of sprinkling (or pouring) had the temerity to 'go down into the water' with some of their 'conscientious converts.' About twenty five were immersed by them at Garnettsville and Stone Meeting-House by

FATHER Chiniquy, the French convert from Roman have written to their priest that they have found I know not what course others in general may take, Christ, the great High Priest, and will therefore need

EDITORIAL BREVITIES.

RACK NUMBERS .- We can commence all new subcribers with the first number of the new form.

MAY 1, 1875.

full reports to this paper.

READ Bro. Lofton's concluding article this week do so-they are admirable and admirably suited to of our effort to give the denomination a first class the times.

FRET WASHING - Read the able sermon by Bro. Hen drickson in this number. It was preached before the West Tennessee Convention and called for publica to a brother to advance, and sends it gratis to a young

THE AID SERMONE delivered at Coldwater resulted very pleasant, and we trust profitable, meetings Brethren think great good was done.

MAYELLD'S HAPPY HONE," for May, is on our table shead of time, and a magnificent number, justifying the most sanguine expectations of its friends. There are gems of poetry and articles of value scintillating through its pager.

SEE Essy Torms for Hard Times," and make an that to win a premium. Send subscribers and money right along so fast as you get 35. Will not every minister try? Will not a sister in each church try! If you fail to win the premium, you shall be paid 2d per cent on the amount of money you send on a premium, so all will be paid for work.

The Alabam's Bay ist has successfully completed its tirst year, and has proved itself the ablest paper ever published in the State. We congratulate its editors upon the prosperity they so richly ment. We have no Alabama Department "in ours" A writer says some Ainhama Baptists complain that "the paper is too high only \$2.50, and Bro. Winkler and his assoclates do all the editing gratuitously! Any Baptist it fills my soul with so much gladness that I cannot ministrator" perform an authorized act? "Either paper would be "too high with some Baptists, if it refrain from giving some expression to my feelings make the tree good and his fruit good, or else make was as high as a chew of tobacco!

We see Dr. Burleson says that it is charged that he for it as well as for our home paper, The Herald, in and ourself "originated the Messenger to oppose the order to assist in carrying it through the dull season Herald"!! What next?-that we originated the late of the year. I am a young man and poor in this with the one as the other; but we have been grati- new names. I am anxious to become a member of of the Southern Baptist Publication Society.

for the lack of timely assistance. The orphans have been scattered. We sympathize with Bro. R. N. Hall, the Superintendent. He has struggled like a giant against poverty, and been compelled to yield at last. His brethren should love him for his noble efforts. lie has done all that man in his circumstances could have done. A church in need of the services of a faithful pastor will do well to address him at Lauder dale, Miss. The Orphans' Home Banner will no more be issued.

SERMONS -We publish this week the first of a series of sermons that will appear in this paper this volume One from Bro. Hillsman on the Three Witnessesthe Water, the Spirit and the Blood. Dr. Breaker, of Chattanooga, is due one, preached before the General Association of East Tennessee, and called for publication by that body; and we hope Bro Eaton will favor octavo. Its appearance is very much improved .us with one soon. Breth. Lofton and Landrum, of this city, promise to preach in Our Pulpit occasional ly; and will not other ministers in Tennessee favor us also? This will be a very desirable and valuable feat ure of this paper, and we trust all will show their ap preciation of it by increasing the list in the church and the neighborhood.

Sir Walter Raleigh says: "It may be affirmed that the number of those that have been slaughtered by their fellow-creatures exceeds the number of inhabitants that were at any one time living upon the were parties to the designs resolved on."

church building in Texas.

THE VIRDICT ON NEW FORM.

and canvassing for it we can and will keep it up, but dren are an inseparable part of the family. if they do not it will be impossible. We have com A good minister was once asked how it was he manand if you have not read all of them, turn back and menced receiving gratifying evidences of appreciation aged to always have his people so attentive at the

A. Montague, Tenn - A standard patron for thirty. live years - sends an advanced renewal, loans the money answer. minister-\$5 10 Noble

mecuring for the little church some \$275. We had into the Young Guard \$5 40-his father was an Old trine of the Middle Life." This book ought to be Guard-says it is a beautiful form, and he will help read by the thousands and tens of thousands.- West-

> Jno (Shipp.-Grand-thoold Barrist in its new form. It suits me and it will suit hosts of us here in the royal dignataries to a dinner on his vessel. As Arkaness Abundant success to it.

of enlarged size barrier, and to say it is just the was the Admiral's reply; "but every Christian is a thing. It is our ideal of what the paper has been missionary." promising to be. Father Tillman wishes me to say to you it is just what he wants, and we all join in best wishes for its continued prosperity, and shall work for it when opportunity offers or can be made

Corsicana Texas, April 22

nelp you keep it up We all ought to show our ap- Street Baptist, several - Western Recorder. preciation of it by doing something for it. I appre clate it \$5.10 -a tenesal and a new subscriber.

the first same of The Barriar in its " new dress," and Religious Herald, Feb. 18. Can an "unauthorized ad-I have been a reader of the paper for more than five the tree corrupt and his fruit corrupt." Either make Pro. R. C. Buckner has removed his paper from years and have admined in all its forms, but never the administrator 'authorized" and his act "author-Paris to Dallas, and is in full blast with a new powerpress It is already the paper of Northern Texas before me. And now I am going to promise to work and his act "unauthorized."—W. H.P. rebellion in Japan that overthrew the Tycoon and world's goods, but the Lord helping me, I shall always American Cardinal and the head of the Catholic enthroned the Mikadol We had just as much to do keep up my own subscription and endeavor to get you Church in this country, is believed to be the result of with the one as the other; but we have been grade that prayer meeting, and hope you and every other his profession, together with great amiability of manmember will remember me in your prayers to God. The Ordinars' Home, of Mississippi, has suspended Only a short time ago I declared to my brethren and the world that I was impressed to go and preach the St. Joseph's College, Fordham. unsearchable riches of Christ." If I am deceived pray that I may be undecoived.

I send you the twenty cents for postage on paper. Affectionately yours in Christ,

Jefferson, exas, April 22. D. H. RICHARDSON.

RELIGIOUS ITEMS.

HEMPSTEAD, Texas, has six church edifices, to which he Baptists will soon add the seventh.

Eveny student in the Baptist Female College in lexington, Mo., has professed conversion. REV. W. F. Kone has resigned the pastorate of the

Central Church at Little Rock, Ark. THE BAPTIST comes to us this week changed to an

The Standard and the Religious Herald are each aiming to secure five thousand new subscribers during that ordinance by their substitutions. If infants were this year, How many new subscribers shall The Bar they should be, the ordinance of believers' baptism TIST have? Let all who like the new form express it by renewing now and sending one new subscriber.

Da Broadus -- We are authorized by Prof. Wag prevail and believers' baptism would cease to be obgener to announce that Rev. Dr. John A. Broadus served, because the recognition of the one is destructive of the other. Nothing can be clearer than that College next June. It is hoped that Dr. Broadus will arrange to spend the summer vacation in our State.

The Christian Union being asked " Do you believe in ber, untimely slain, were ever masters of the grounds infant baptism?" replies: "We do not believe that claims that the different churches extant are only of the disputes for which they suffered, or the true infant baptism is obligatory, but it is permissible. It branches of the Church of Christ. Now if any one of reasons of their being led to battle; the truth, with has no immediate effect upon the child. Indirectly, these branches should become universal, as their folmuch artifice, being kept from all but those who and through the influence upon the parents of a pub- lowers are striving to make them, and as the Church lic act of dedication of their children to God's service, of Christ is one day to be, then that universal branch it has a remote influence upon the child. The Scrip- would not be the Church or a church, but only a These is not a single Universalist organization or ture warrant for infant baptism is far fetched and in fraction of it, and the true Church would be exconclusive."

AUXILIARY TO THE CHURCH.-Dr. Mutchmore said very happily, at Sk Louis, that the idea of calling the WE did believe that the friends of this paper very happily, at Sk Louis, that the idea of calling the would by their increased efforts for the paper Sabbath school an auxiliary of the church is very like SOUTHERN BAPTIST CONVENTION .- We expect to at justify our enlarging at this time. If they will but calling the children auxiliary to the family. It should tend the coming session of this body, and will furnish help by advance renewing, and by showing the paper be part and parcel of the church as much as the chil-

> prayer meeting. "One reason may be," he replied, because I never scold them for not coming." Some superintendents might find a profitable hint in this

Da Hovey, of Newton Theological Seminary, writes Dr. Graves, of THE BAPTIST, that he is much interested Bro. R. J. Fleming, Miss., appreciates by enlisting in a little book of the latter, entitled "The Bible Doc-

THE late Admiral Foote, when in Siam, invited they took seats at the table, the Admiral, as was his custom, asked a blessing. The King in surprise, said I write this to acknowledge receif t of first number he thought that only missionaries did that. "True,"

The Result -Meests. Whittle and Bliss, the evangelists who labored so successfully in Louisville for several weeks, closed their labors here last week. As estimated in the Courier-Journal of the 17th, the Presbyterians have received 142 accessions; the Method-The new form - the very thing. But this will not | ists, 105; Broadway Baptist Church, 12; Chestnut

NAUTHORIZED BAPTISM -" For our own part, if the baptum was right in all respects, except that the administrator was unauthorized or unworthy lo perform End J. R. Graves-It or Reveal have just received the service, we do not deem it proper to repeat it."-

Accumistor, now Cardinal, John McCloskey is sixtyfour years old. He was born in Brooklyn, where he was "a poor boy." This high honor of being the first a pure life and a faithful discharge of the duties of ners. Of course he is a devoted, and no doubt a conscientious Catholic. He was at one time President of

CLOSE COMMUNION. - A young man of Methodist parentage presented himself to a Baptist church for immersion. Upon being asked his views on communion, he hesitated and bowed his head in anxious thought. He was questioned thus: "My young brother, could you conscientiously partake of the Lord's supper next Sunday without being baptized?" "No!" was the response. "If you could not conscientiously partake of the Lord's supper without bapt'sm, could you ask another to do what you could not do yourself?" The truth flashed upon his mind. His head raised, a smile lit up his countenance, as he answered distinct-

DESTRUCTIVE THEORIES.

MHE advocates of infant sprinkling not only aub-1 stitutes a human appointment for a divine ordiwould be entirely superseded, and an intelligent, personal confession of Curist, after the primitive manner. would soon become obsolete. Let infant sprinkling there is an "irrepressible conflict" between the baptism of adult believers and the sprinkling of unconscious infants.

Then take the Pedobaptist theory of a church. It

Mississippi Department.

KLDER M. P. LOWREY, Editor. STAIl communications designed for this Department a sould be

discessed to the Editor at Ripley, Mississippl. WGT16E,-All money for subscriptions should be seat to Bro until it comes into my hands, but will be responsible for all that I M. P. LOWREY.

SUMMARY.

SUSPESSION OF THE OBPHANS' HOME .- Many have al. ready heard with pain, of this sad event. We invite attention to the card from the Executive Committee found in another column. It seems to be an occur ence much to be regretted, and yet it may be the will of the Master and may result in good. In the providence of God the crisis came, and nothing else could be done. The President of the Board of Trusteet, to attempt to enumerate the causes of the failure. ted, and are now useful men and women. The good | Yazoo Association." results will be seen and felt both in time and in Eld. J. W. Stein, Neosho, Mo, writes: "I see in Home.

Home, would accept a pastorate or other work in the sippi College writes April 20th: "The meeting at ministry, as his labors with the Home are about to this place is still progressing. This is the tenth day. close. He is a good, true and efficient minister of the Six have joined by experience. Fourteen for prayer. gospel, and we commend him to churches in want of The Lord is here. Bro. Hackett is full of the Spirit

forget the Sunday school Institute at Macedonia, on about their unconverted room mates. My class, Friday before the fifth Lord's day in May.

tion, will also meet Friday before the fifth Lord's day in May, at Salem church, Benton county.

him. Some of us have been praying for him nearly three years. Lord, give him to us." in May, at Salem church, Benton county.

THE Union Meeting of the Fourth District of Aberdeen Association will also meet on, Friday before the fifth Lord's day in May, at Pontocolo church, Ponto-

A BROTHER minister writes: "I am so proud of THE Barrist's new coat. Now, if Hard Times and Carelecaneas just don't stral it, we'll not be ashamed for it to go visiting anywhere."

WE are truly sorry to learn that our dear Brother. Elder T. J. Walne has recently suffered great silliotion in his family, and we tender to him our heartfelt sympathies. He writes us in a private letter as foleye, consequently, we knew not what was the matter | Baptist Church. until recently, when I carried them to a noted occulist in New Orleans" In consequence of the above mentioned affliction Bro. Walne will remove to Ocean Springs, Miss., where his correspondents will hereafter address him,

Walne's affliction referred to above, he writes: "We he said, "mark the list and begin with this number." was too lazy to work, and they thought the best thing have found it very hard in this great and unexpected We did so, and up to this time, in the list of "Money they could do for him was to bury him, he replied culamity to our dear little enes to say, 'thy will, O Letters Received," Tennessee has not been "even" that he would rather give the poor fellow a turn of Father, be done -and grace has been given us. To with Mississippi any single week, either in the num- corn than to see him buried alive. The lazy man rose me, Jesus has never been so precious, and religion so ber of letters or the amount of money; and the slowly on his elbow, and casting a sleepy look on the comforting. I know God loves my children more "Young Gua'd," up to April 17, in Tennessee num kind neighbor, inquired plaintively, "Is it shelled?" than I do, and that be can, and I believe will, make bers 40, and in Mississippi 51. But the Baptists of "No," replied the neighbor, "but you can soon shell this great affliction and sore distress work for his Mississippi have not laid out half their strength yet. it." Falling back to his former position, the lary

freshest thoughts of our brethren and sisters all over we hope the brethren of Mississippi will not be dis-

Thursday night, April 15th. Addresses were deliv- State. Captain Hardy, writes us as follows: "It is useless ered on the occasion by Rev. G. W. Dalby and Col. W. B. Helm. The Society, thirteen ladies and four Tae truth is, the Home had performed its mission-it honorary members, gentlemen, have contributed from ITHIS body meets in Charleston, S. C., next Thurs-

eternity, and none have been injured by their liber your items in which you noted my change of church their services, and who are yet, blamed sometimes by ality to it. The Orphans' Home Banner will of course relations you state that you believe we observed Sat be suspended, as the result of the suspension of the urday for Sabbath. That is a mistake. Please cor- sacrifices to help them in their arduous work. Each

ELD. R. N. HALL, Superintendent of the Orphans' REVIVAL AT CLINTON. -- A young minister in Missisand work. His sermons are pointed, elequent and THE Brethren of Tippah Association will please not powerful. The young brethren are deeply concerned eleven in number, are very anxious for the twelfth. THE SUNDAY SCHOOL INSTITUTE of Chickasaw Associa. the only one not a Christian. Help us to pray for

> THE FROST OF THE 17TH AND 18TH OF APRIL -In some parts of the State the peaches are all thought to be sippi but little damage was done.

and one residence were burned. Loss estimated at brief report of the meeting. \$200,000.

Miss Lizzig Hudson, a lovely young lady, who had been raised in the Orphans' Home, fell from a trestle lows: "Two of my children have d'seased eyes. The near Lauderdale Station on the night of the 7th ult oldest, a little boy five years old, has become almost and was almost instantly killed. A number of the blind, and I greatly fear, will before long be inmates of the Home were together, and Superinhas the same disease, and unless it can be assisted he some of the children off, and the fall was caused in will lose his sight also. The disease is in the optic some way by the sudden appearance of a train. She ined to make it just as good as its supporters will ennerve, and is as insidious as it is dangerous. There lived long enough to say that her band was in her able him to make it. We judge others by ourself, is no pain and no change in the appearance of the Savior's. She was a member of the Orphans' Home and suppose many are in regard to the paper son

PULLING EVEN.

POSTAL CARDS AGAIN -- If our friends will help us impetus will be given to all our denominational erwe propose to make a column in our department to terprises in the State. Church meetings will be better be headed, "Rolls from our Postal cards." For this attended; Sunday schools will be more prospercy : column we desire items of news, appointments of church members will be better informed; the general meetings, notices, and the best thoughts of churches will have more life in them; the Bible will our brethren in the most condensed form on Sunday. be read more; pastors will be better supported: Graves, at Memphis. I reasest be responsible f r money for the paper schools, mission work, or anything else practical, missions will receive more help; brethren will be doctrinal, or exegetical. Now, brethren, help us. more interested in the education of their children. The good brother who suggests this says, "put me and in building up and supporting their own schools. down for a card every week." How many other Do not the Baptists, who read their religious paper brethren will say the same? Such a column would generally take more interest in these things than be read with great interest, and furnish the best and those who do not read? Let pasters snawer And couraged by the failure of Tennessee to "pull even" ELD H F. SPRCLES writes. "The third anniversary Let all do their duty, and the blessing to their own meeting of The Ludies' Missionary and Working hearts, and to the Master's cause, will be worth more Society of the Carrollton Baptist Church took place than the honor of beating the brethren of a sister

SOUTHERN BAPTIST CONVENTION

had raised and educated the Confederate orphans March, 1874, to March, 1875, \$22 for the support of L. day. Although we deny ourself the pleasure of within its compass, and when that was done its mis Mrs. Crawford, Tung Chow, China, and about \$10 to being present, we feel none the less interested in the sion was accomplished, and the people lost interest in the Orphans' Home. Since the organization, its con- meeting. It is a meeting of great importance, and it." We will add to this, that the Home has done a tributions have averaged \$25 per year. This amount all the brethren should be interested in it. While great and necessary work. Many may regret its sus | was not begged, but given. The ladies now propose some are there in council, let all these who remain pension but none should regret what they have done to unite with the Society at Duck Hill in the educa- at home remember them before a throne of grace. for it. Hundreds who were left orphans by the tion of a Chinese child, an orphan of Christian parent | This has been a hard year on the Boards of the Con casualties of the war, and who would otherwise have age, and in the support of a Chinese Bible Woman vention, and they have felt the pressure of the times been poor homeless wanderers, and now probably a under the supervision of Miss Lula Whilden, Canton, These Boards are composed of men who have been burden to society, have been fed, clothed and educa China. There are now four such Societies in the long tried, and have served well amid many sacrifices Each Board is composed of men who are good and true, and who get no pecuniary compensation for unreasonable men who have, themselves, made no Board has an efficient and faithful Secretary, and they have struggled hard and faithfully. We believe both the Boards are somewhat in debt, but we suggest that no man haz a right to grumble or complain at them who has not made an effort to help them meet their expenses. An efficient pastor says, there are two classes of church members, the workers and the grumblers, and the workers never grumble much. and the grumblers never work much. The workers in the Master's cause will not be likely to grumble at these faithful men. The Boards have been at work, but their expectations have not been met in the way of supplying funds. The brethren generally may not be to blame for this, for the times have been very pressing. Times have been hard, and it may be that hearts have been hard, yet we are not disposed to killed and a part of the apples and pears, and forward judge or condemn. Let all pray for better times, but wheat is thought to be injured, but in some places in above all for better hearts; and let none forget to North Mississippi, and in Central and South Missis- offer special prayer for the Convention while it is in aession. We await with eager anxiety the reports of STARKVILLE was greatly injured by fire on the night the meeting. Several brethren will be there from of the 17th of April. Nearly all the business houses Mississippi, and we hope some of them will give us a

OUR PAPER AGAIN.

TS there a Baptist in Mississippi who is not proud of L our paper in its new form and dress? We think it handsome and convenient. We cannot believe the friends of sound religious literature in the four States come entirely so. The little baby, nine months old, tendent Hall at their head, going to the depot to see keep It up in its present size and form. Indeed, we desire to see it better still, and Bro. Graves is determwhat like the man of whom nearly all our readers have doubtless heard, of whom it is said he was too lazy to work, and his neighbors met to bury him WE understood Bro. Graves to pledge the honor alive. Putting him on a cart, they started with him of his State that she would pull even with Mis- to the graveyard. A kind neighbor met them and sissippi; but his banner trails, and the traces of his inquired what they were going to do with the poor JERUS PARCIOUS IN AFFLICTION .- In reference to Bro. pullers are slack. In THE BAPTIST of February 20th man on the cart. On being told that be had no bread, glory and the good of us all. I never felt so desirous of consecrating my life entirely to the work of the Master. The blow to my wife is almost crushing. Pray for her, and for the little siflicted ones. Will not the great number of brothern and silters who know and love Bro. Walne unite with us in earnest prayer for him and his sfficted family?

Mississippi have not laid out half their strength yet. If a kind Providence favors the people with good or consecrating my life entirely to the work of the Master. The blow to my wife is almost crushing. Pray for her, and for the little siflicted and come, Mississippi can double her list without an effort by the close of this year; and this list would be so nice; could be done quickly and cheaply by machinery, and would save the reader the trouble of readers of The Barrist be doubled, and a new of hunting up a needle and thread, and opening a

knife, or getting a pair of scissors. Then we want | we should pray to the Lord to change the hearte of officers and teachers a special committee on that the latest prices current, and a few other things. Let our rulers and those in authority over us to love work, with power to select its own officers, and conall work for the paper, and these improvements will justice and mercy, and to rule in the fear of God for duct the school in such a manner as said committee be doubtless added by and by. Let us work for it, the good of our country. The Lord is a tower of may deem hest calculated to advance the Redsemer's and hope on, hope ever. Baptists of Mississippis strength to the Christian, and "all prayer" is his kingdom. stand to your colors. You are leading the way in strongest weapon, and we cannot be too importunate. supporting the paper, and we have no idea you will in prayer for our oppressed country, for there is a to sasist as far as possible in the Simds school work fall back to second rank. We intend to make the power in the prayer of faith that calls blessings from by their presence, by their advice, by their sympathy Mississippi Department better and better (D. V.) until abova July, and then the brethien in Convention will say in its new form and dress?

USPENSION OF THE ORITHANS HOME. A CARD FROM THE EXECUTIVE COMMITTEE

IME Executive Committee of the Board of Trus tees of the Orphans Home are under the painful necessity of announcing to the public the suspen- at that time, he did not know how; but in a few days for the Lord; he sung and prayed and felt happy in sion of that noble institution, and the dispersion of the death of the Queen was announced, and by her the Lord; that the Lord watered his patch, and in the helpless inmates wherever they can get homes.

The institution is without money, without supplies, was brought thereby to those persecuted followers of madels good crop. May not the fruitful seesoas and without credit, and in this condition no other alter Christ. I do not suppose that Knox and his followers the blessing be withheld from us because we do so pative is left us. This is the sadest duty we have prayed for the death of the Queen, but they prayed for little for the cause of Jesus? When we plent no ever been called on to perform in connection with deliverance from persecution. Deliverance was what patch for the Lord, but all for ourselves, we have no this institution. We hold the Superintendent and he wanted; for that he prayed, and God brought heart to give to the Lord, and God beholds our covethis subordinates biameless in this matter. It was no them deliverance in his own way and at his own our spirit and withholds his bleesing. "There is that fault of theirs. A more devoted and self-sacrificing appointed time. It would not be right to pray for withholdeth more than is mest, and it tendeth to set of individuals can scarcely be found anywhere, and especially do we desire to attest the integrity, ance for our bleeding and oppressed country and of our crops and for our poverty? Our Heavenly efficiency and energy of the Superintendent, R. N. trust in God to bring it about according to the countrates and knows our worldiness, that if his

especially to the Baptist denomination, who are the them about as pleaseth him, and bring us relief as after he had gathered the crop and sold it, put the chartered owners of the floric, were ineffectual, and scemeth him good. Does not our condition call for money into the Lord's treasury. Who will do likethe contributions for the past sixty days have been much earnest prayer? almost nothing, and with an old indebtedness hanging over it its credit was destroyed and we driven to the sad alternative of suspending.

We ask the creditors to be patient. The assetts are abundantly sufficient to pay all indebtedness if properly managed, but if tuit be brought it will every church, is a proposition which surely need not died March the 22d, 1875, at the residence of his son, necessitate putting the corporation into bankruptcy, time we assure the creditors that the property shall the connection ought to be; and good brethren differ gone to receive his reward on high. He enfiered long on and in that event it would not pay out. In the meanbe preserved and no preference given to any creditor, much as to the best plan of conducting the Sunday- earth from dropsy, and bore his suffering with fertitude; but all shall share alike.

little children not yet provided with homes, and it workers on their own responsibility; others contend peace. He passed away as calm as the close of day. may be several weeks before they can be, and we that the church should have at least some sort of Why should we mourn for those that we know are gene appeal to the public in behalf of these to send contributions of food for them that they may not go trol.

The Home has performed its mission. It raised and educated hundreds of orphans of Confederate the general truths of the Scriptures, independent and friends to mourn his loss, among whom are two soldiers, and with that the people lost interest in it; and while we fondly hoped it would be perpetuated as a living memorial of the heroism and patriotism of life more perfectly, it must be done by those Dixp, at her residence in Tippah county, Miss, on the of our gallant dead, and as a home for the homeless, who "have passed from death unto life;" while if 9th of October, 1874, Mrs. Alice Morgan. Sister Mergan yet we do not reproach any one, though no doubt if doctrinal truths are to be distinctively taught, the was born in Davidson county, N. C., on the 27th of Nothe whole people of Mississippi could see the anguish officers and teachers should be selected by the church vember, 1814, emigrated to Mississippi in an party day wrung from the hearts of these children, their tears, and be under its absolute management. These may with her husband, Jacob Morgaa, who preceded her to their sighs, their parting embraces, as day by day appear to be small distinctions, yet they are real dis. his reward. Sister Morgan was a member first of Rocky they leave, we doubt not there would be thousands who would indulge in self reproaches deep and last- Many of our churches fail to take hold of the Sun- until her death. The church, society and the cammunity ing. But we feel we have done our duty, and to God day-school work as they should, often letting it drift have suffored losr, and her bereaved family a greater and the public we commend them.

The Superintendent will remain in charge of the they are responsible for it conduct. No action in hope," for she died at her post, triumphing in the faith property, and such of the children as can't get homes, such cases is action! It were far better to have some and hope of a blessed immortality. and we beg the people in the name of humanity, say as to who should be intrusted with the work, send of supplies sufficient to feed them until the even if a member fails to see that it is his duty to en-Baptist State Convention meets in July, when the gage in personal labor himself, he cannot alter the J. St. John. He was born in Halifax county, Va., property will be disposed of in some way, and the fact of responsibility. To oppose Sunday-schools, or August the 6th, 1822, professed faith in Christ in 1872, debts paid, or it may be, some plan will be devised to unnecessarily to cramp them, is a terrible responsi- and was baptized into the fellowship of Frier's Point resume and continue the institution.

Executive Committee, A. H. SMITH, W. H. HARDY.

DO YOU PRAY FOR YOUR COUNTRY?

A S Christians we rejoice that the "Lord reigns," those that fear him, and that he will withhold no good thing from them that love and fear him. Are we not encouraged thereby to pray to the Almighty for our suffering country, that he may rule our rulers, act, which had not worked as well as was hoped, give wisdom to our people, and cause them both to do right, that peace and prosperity may again reign and expense of the school, though taking no steps to do right, that peace and prosperity may again reign in the land? Solomon says, "the heart of the king (or ruler) is in the hand of the Lord; as the rivers of water he turneth it whither he will." "He pulleth down and putteth up whom he will," and as Christians Sunday-school be so far modified as to constitute its

what they want. We close as we legan: Is there more afraid of the prayers of John Knox than of all from the children may go to the proper benevolent a Baptist in Mississippi who is not proud of our paper the arm'es of Europ . He was a man of prayer, and objects of the denomination, and not to their own he and his followers prayed that they might be delive benefit direct. ered from the persecuting power of their rulers. On one of those seasons of prayer, it is said, John Knox WHO WILL PLANT A PATCH FOR THE LORD has come, deliverance has come!" He felt in his a "patch for the Lord," and who said that when heart that God had heard and answered his prayer he cultivated this patch be felt that he was working death the persecuting power was stayed, and relief his goodness sent the rain to water his field, and he the death of rulers, but it is right to pray for deliver poverty." May not this be the reason for the failure sel of his own will. The hearts of our rulers, and of all blessings were showered upon us, like Jeshnrun, we But his appeals, and our appeals to the public, and men, are in the hands of the Lord, and he can turn should "wax fat and kick." That good old brother,

SUNDAY-SCHOOL AND CHURGH.

THE relation of the Sunday school to the church is 1 a matter requiring serious consideration. That there ought to be a Sunday school in connection with now be discussed, it is almost universally admitted. Dr. R. E Pettchard, aged 84 years. He had long been a There is some difficulty, however, in deciding what mamber of the Baptist Charch. He is now, we hope, school work. Not a few favor the idea of an inde- and when called to bid this world adieu he was willing In the meantime, there are twenty five or thirty rendent organization, carried on by volunteer to obey his Savier, for he selt that he could meet him in supervision over the Sunday school, if not direct con- to rest? He spent about slxty years of his life in in-

> others; but if the children are to be shown the way H. Pritchard. tinctions nevertheless.

along in any sort of fashion, without realizing that loss. But we say "weep not as these whe have no bility for any one to take; brethren should think Church by Eld. L. Bell. Though advanced in years (S. P. KENNEDY, | well, and pray earnestly for direction before adopta before giving his heart to the Savior, yet he served him ing such a course. On the other hand, not to look with roal to the hour of his death, and then he fell saleep after them at all is a very great responsibility, for and is now at rest. He is a loss to his church. He left heresies may be taught, and the seeds of dissention a wife and five children; but our loss is his eternal gain. sown; leading to incalculable evil results. In the May God find it consistent with his justice to save his absence of a better, the following plan of co operation churches, is suggested. A previous act of the ohurch, a year or two since, had adopted the Sunday-school, and the officers thereof had been elected under the

and by their financial support: thus beloing to direct It has been said that the Queen of England was and sustain the school, in order that contributions

J G H. | wise? Who will plant a patch for the Lord?

DEATH is still calling near and dear ones away from earth, leaving us to monra their less. J. H. Pritchard structing the youth of our country in useful knowledge, In determining this matter, it would be well first and exhibited great patience in all thlogs. It was he to agree as to the object of the Sunday school. If it who first and last gave me instruction at school." All is simply for the purpose of instructing the young in | who knew him leved him. He leaves many relatives schools can perhaps be made as effective as any daughters and two sons, Dr. R. E. Pritchard and Rev.

Mount Baptist Church, and afterwards of Mt. Hehron

family unbroken in heaven is my prayer. . a, n. w.

MARRIED. On the 11th of April, at the residence of the hride's father, by Eld. Alex. A. Lomex, Eld. Daniel King, of Dixon county, Cal, and Miss Mary A Harris, of Copiah county, Miss.

PURGATORY-PRAYER FOR THE DEAD. BY E. D. MILLER.

Romanism, and was prompted by a very different be book. lief from the Romish ides of purgatory: indeed, this he refers from among the English bishops and theo mountable. dead and in denouncing purgatory." Romish writers are in the habit of claiming all that the ancients said about prayer for the dead as evidence of their cna-They ought to learn better manners than this gross way they have of misrepresenting dead saints.

This custom among the ancients, which is men-The ancient Christians prayed for both saint and sin- Council of Laodicia" ner, the good and the bad alike; for those in bell as well as those in heaven. This we learn from Cyril, though great, were in this way increased, and the

in the Bible to support it, being wholly of heathen pious pastors say he does. origin, yet they furnish no aid or comfort to these confessors, and the mother of God! What Romish cheaply assert that they manirsously taught Romanism." But just here Peter Dent outs the Gor. yeur pious murmurs for them. pious people prove when they are the sole manufac turers of this precious article, and have the only means of knowing when it is divine? "for whatever discrimination as this many other troublesome ques- Friday before the fifth Lord's day in May. tions are settled (as holy bones, holy water, etc.),

besides prayer for the dead. No wonder this Dalton father could assert so Scriptures. learnedly that "neither E. D. Miller ner J. W. N. M. Berry-The importance of Scripture knowl-Draper, nor any one else has proved that all which edge in youth. Jesus did and said is written in the Bible." Now. this is provoking, coming from one who is a full father in the manufacture of local or universal traditions, schools. shich are "more needful than sacred Scripture." Eld. J. T. Pitts-Why do Sunday schools fail? But, sir, I can prove, in spite of your manufactory, said" to secure eternal life to every believing soul.

Jehn gives us the object for writing his gospel in this language: "But these are written that ye raight believe that Jesus is the Christ, the Son of God; and lieve that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Eld. Jas. Boswen—The origin and doctrines of Christ anity, church polity, etc., as their history will show. In conclusion, I would say that there is too much light of Christianity, in the world for Eld. Fain to gain his point in that way, by that believing ye might have life through his name."

Eld. Jas. Boswen—The origin and doctrines of Christ anity, church polity, etc., as their history will show. In conclusion, I would say that there is too much light of Christianity, in the world for Eld. Fain to gain his point in that way, by crying "Arminianism." Poor man, he has a bad cause.

Go shead Bro. Duncan.

R J. Coleman. -John xz. 31. Again in this same gospel we read: "That whosever believeth in him should not perish a good Sunday school.
but have eternal life."—iii. 15. Read once more lii. Eld. J. M. Gray—The authenticity of the Scrip 36: "He that believeth on the Son hath everlasting Prof. J. L. Johnson—Objections to Sunday schools 36: "He that believeth on the Son shall not see life: and he that believeth not the Son shall not see life: and he that believeth not the Son shall not see life: and he that believeth on him." In 2 Eld. J. B. Gambrell—The best way to keep country Tim, lii. 15-17 we read: "And that from a child (why can't this be said of your people?) thou hast known the holy Scriptures, which are able to make Eid. J. T. Pitts was chosen to preach the introduc-

penances, good works, etc., drawn around you, read this soitenn admonition: "If any man shall add Will must not confound prayer for the dead with unto these things God shall add unto him the plagues that idolatrous dogma of the Romlsb hierarchy, that are written in this book." Your traditions are praying to the dead, or worshiping the saints, as it is additions to holy Scripture, and in their very infancy sometimes dailed. There are very different things and fewness of numbers were condemned in unmeasin Romish worship. Prayer for the dead is designed ured terms by such men as Justin, Irenaus, Turtul to help the purgatoriaus; prayer to the souls of the lian and Basil. Listen to Justin: "If we will be dead is said to be a great benefit to the worshiper safe in all things we must fly to the Scriptures, we

custom has advocates who stontly oppose the dogma is said, infers purgatory, the Bible is silent. Roman- its present editor. I am delighted with it, both the of purgatory. In a note, Dr. Hodge has the follow- lists, however, never fail to quote 2 Maccabees xii. 43, enlargement, the change in form and its general at ing in bis iii. vol, p. 753: "The Mon. Archibald 46 as a divine warrant for this custom. To this pearance, but especially its matter. How can a Bap Campbell . . . says that all the authorities to which authority, it is believed, the objections are insurities do without it? We all know that the times are

logians side with him in defending prayers for the 1. The book is non canonical, non inspired, and ly we ought to divide with THE BAPTIST. Brethren do tom of praying for the dead who are in purgatory. my narration, which, if I have done well, and as it that will get the paper for five months, which will tioned, I believe, first by Turtullian, differed very the Jews, doubted by the early Christians, and denied a long pull and a pull altogether, and "the heat widely from the Romish custom of the present day. by Cyril, Jerome, Hilsry, Ruffinus, Gregory and the will come," God help

cide .- 2 Mac. xiv. 41, 42 The Daway Bible has this so to see how how he holds him there. Every one of Epiphanins, Chrysostum and Augustine They gave blasphemous note on Rasias' attempted suicide: . . Eld. F's articles which I read (and i read them all

extraordinary impulse of God, the sovereign master ashamed of his bare assertions, and quit at that and paics of hell, though never to cease, were mitigated. of life and death." Does the Holy One prompt man, in the next bring some proof, but alse! the next is of While this custom of the ancients has not a syllable under any circumstances, to commit suicide? These the same sort, bare assertion without proof. And how

then of sacred Scripture." What now cannot these and mortal sin. This will bring up your "jocose lie." before his Association, in Middle Tennessee, in the Holly Springs, Miss., April, 1875.

SUNDAY-SCHOOL INSTITUTE.

be regarded as tradition." With such a nice sense of L sociation will convene with the Salem Church on there were many others. Again, I remember well discrimination as this many other troublesome odes. Friday before the figh Lord's day in Many The following brethren were appointed to write:

Eld. Martin Ball-Importance of piety in youth.

M. I. Henry-Duty of superintendents of Sabbath.

Eld. J. Smith-Scripture authority for Sunday.

E. M. Brewster-The way for every church to have Go ahead Bro. Duncan.

Arkansas Department.

The Christian should make everything bend to his religion, and llow religion to bend to nothing .- J. L. James There is no middle ground between Cathelics and Baptisis. A'l the sects practicing mant sprinkling are branches or offenote of the Catholic clire tree, and they are with it partakers of its root and fat. nam" (t. e., Judalem) .- Br. Rev. J. T. Tuzvann, Bp. of Straeburg.

LETTER FROM AUSTIN.

bimself or herself; hence, Romish cities, towns and must believe God only, and rest wholly on his instruc TEAR BAPTIST:-I want to compliment you a countries have patron saints. A more degrading tions, and not on men's traditions." And Basil: "It | D little. let. I will say relative to your appearance idolatry does not exist in India, or Chins. The cus- is a manifest deflection from the faith to bring any in your new form and dress, well done. Who could tom of praying for the dead is much older than thing that is not written"-il. e, in God's inspired have thought such an improvement could be made these hard times? I doubt whether any other man For this custom of praying for the dead, which, it could have done it under all the disadvantages except hard, and very little money in our country, but sureconsequently of no authority in matters of faith. The try make a little sacrifice. Come sisters, you can space author himself lays no claims to inspiration. ile a little something, a few eggs, a little butter, or says in concluding: "I also will here make an end of chickens, or some trifle that will bring one dollar, and becometh the history, It is what I desired; but if not | bring fall, and better times, which we trust God for so perfectly it must be pardoned me." "Its canon and then you can extend Don't let "our old banner icity," says Cardinal Bellarmine, "was rejected by trail in the dust." Make an effort "A strong pull-

2 The Discussion. It is an sing to see how Bro. 2 This book approves, or rather commends, sui- Dencan has "driven Eld. Fain to the wall," and more as reasons for this custom, that the joys of heaven, "And that can no otherwise be justified than by an closely and critically.) I wonder if he will not get many times he has introduced "Arminianism" I can 3. If Judas did here what his English dress makes not tell, but in nearly every article. I wonder if he modern perverters. Fortunately ancient liturgies him do, which, however, will not bear examination, ever contrasted Arminianism with Astimissionism, have reached u. which are ascribed to James, Mark, what law of Moses was he following? The infalli- and ascertained which was the most ruincus to the Clement, Cyril and others, containing forms of prayer | ble Pope can't find it. Then how dare any one cause of Christ and the salvation of scale? I wonder for prophets, patriarchs, apostles, evangelists, martyrs imitate this Judas, who has set aside the law of God if Eld. Fain ever reads the 3d General Epistle of that he might follow a heathen custom? You had John; wonder if he knows any man or set of men liturgy has any of these, or similar forms of prayer for much better. Mr. Tanquerey, as you have as much after the order of Diotrephes? Again, I wonder if the suffering in purgatory? Or, were prophets, pa- right, put Plato, Virgil and Fenelon in your sacred he does not know that there are a plenty of living triarchs, apostles, evangelists, martyrs, confessors, and canon, and the Koran, too. There will furnish you witnesses to the fact, that his sort acted the part of the Queen of heaven in purgatory these hundreds of invaluable references, by way of proof, in praying for Diotrephes thirty five and forty years ago, wherever years? No! These ancients had no conception of a the dead. For the holy Bible tells us, "But the dead they had the power, i c. when the question of mispopish purgatory, nor of the treasury of the church. know not anything, neither have they any more a sions disturbed the fellowship of a church or Associa "Modern Romanists do them gross injustice when they reward." Your prayers, according to this old book, tion, and the Anties were in the ascendency, that they are utterly useless. The dead know nothing about thrust the missionaries out, and would not receive messengers sent by such bodies? I wonder if he dian knot: "There is more need of divine tradition In my next I will examine your doctrine of venal knows anything of the time when Peter B. Gayle was year 1832 or 1833, which he had been appointed to do one year before? and that on account of his mission spirit, and not on account of any fundamental docthe Catholis church holds or declares as such, is to TTHE Sunday School Institute of the Chickasaw As- trine of Christianity. I give this case as an example. ber of Russells Spring Church, Haywood county, West Tennessee, asked for a letter stating that he was Eld. W. W. Finley-The systematic study of the apposed to missions, i. s. he wanted that fact stated in the letter. The church granted the request. To reverse the order, I wonder if Eld. Fain's sort of Baptist would have granted the request? Eld. Fain's course on Arminianism reminds me of Bro. G's cur who once ran a squirrel into the hole in a stone wall continued to go there and bark for many days, while the squirrel had passed through and gone. Now it is true that in the agitation of the mission question years past, that some Baptists drove too far into the extreme of human agencies, and ran somewhat into that there is enough written of what "Jesus did and Eld. Jas. Boswell—The origin and history of Sun- a body have ever been sound on all the fundamental Arminianism, and on the other band, the Anties (some

> R J. COLEMAN. Austin, Arkansas, April 20th, 1875.

THE DIVINITY OF BAPTISM.

TAIRST. Baptism is divine in its origin. No human I authority enters into the institution. "There was a man sent from God whose name was John." John i. 6. "The word of God came unto John the son of known the holy Seriptures, which are able to make the wise unto salvation, through faith, which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for observables for doctrine, for reproof, for observables for doctrine, for instruction in righteousness; that the we may all have our hearts full of the work when that sent me to baptize with water." John i. Attend our Institute, Bro. Johnson, and we will 33. From these passages we see that John the Baptize was sent of God—the word of God came unto

May 1, 1875.

The advent of "the son of man " was about to dawn death "-" risen with him," and other kindred terms. II. Is bentism administered to one who has

Will "the chariot of Isreal and the horses thereof" to a new life. The wisdom of the infinite glows with a showing for apostolic identity as many or our irreduced with the "Prince of the house of David" and superval beauty as we behold this glorious reflector manifest him to Israel?" No; for the "voice of one crying in the wilderness, prepare ye the way of the Lord," is heard along the banks of the Jordan, and them in the name of the Father and the Son and the church ones, either wilfully, carelessly or inwittingly resounding over the hills and through the valleys all Holy Chost" are terms sufficiently significant to approved it for baptism and received the applicant eyes are turned to the harbinger of the Messiah.

tioned if he be not the Christ. He tells them plainly action than the one laid down in the word of God. It from discharging a Christian duty? BEDSTAFF. he island. Anxious to know by what authority he was belongs to no other subjects than those authorized to baptizing, they ask him why baptizest thou then if be baptized as seen in a former part of this paper. thou be not that Christ? His answer is easily given: How often then is this sacred ritual perverted and "But that he thould be made manifest to Isreal the action prescribed in the statute book of heaven therefore am I come baptizing with water." This destroyed? Moreover, if the propositions stated in U for his children. The sum of his loving thoughts was the peculiar mission of John. It is here worthy the sixth and seventh paragraphs of our present toward them is beyond conception. You cannot of notice, that while Jehovah and under his control article be correct, then men are found as false wit count the beams of rich sunlight that pour down in all of the appliances of the universe, and could, had nesses, for they solemnly affirm that they perform a it pleased han, have sent his Son under a convoy of "twelve legious of angels, yet he selected our Savior's baptismal occasion as most suitable to pub hely recogn so him as his on "Tais is my beloved Son in whom I am will pleased," were the words which came from the "excellent glory" when our dear redeemer arose from the waters of the Jordan. Thus was Joius made " manifest to Isreal."

3. Baptism being a divine origin and for a divine purpose was obeyed by the Divine Savior. Without a recognition of its origin and a full conviction of its sought the ordinance at the hands of John.

"Suffer it to be so now, for thus it becomes us to fulfill all righteou ness," are words which sufficiently show how much importance the San of God attached | ps. principles and literary merits-command it is the denomination as to this institution of heaven, and ought forever to silence the caviling of those who are constantly endeavoring to decry an ordinance founded in the coun sels of infinite wisdom

4. But as before hinted, baptism was sanctioned by while God the "Holy Spirit descended in a bodily therefore known to all proclaimed from above, "This is my beloved son in

5. But biptism is perpetuated by Divine authority. Master.

they were authorized to continue the same gracious was a member), Sumter county, Ala, April, 1875, and humility." work, and thus by a gradual transmission the ordi ordered to be sent to The Baptist for publication. nance of baptism comes down to us; significant and binding as when first it came forth from the counsels of the infinite mind.

It is true that attempts have been made and are shall have converted its adversaries.

a professed faith in Christ. The reason is obvious. | tion Baptism being essentially an ordinance of the kingdom of heaven, it may only be received by subjects of that kingdom.

But these are "not born of blood, nor the will of the flesh, nor of the will of man but of God."

7. A divine action must also be observed. Men Jesus Christ. This could be done in no way so ap- to approve the candidate's profession and repentance, ful garments," her comely robes should be worn

him. He was sent (tor a special purpose) to baptize propriately as in the immersion of the believer. expressing thereby her willingness to fellowship him Therefore we are said to be "buried with him in bap when he has been baptized, and thus formally and
2 Baptism was instituted for a divine purpose, tim "—"planted together in the likaben of his publicly it itiated into the kingdom of heaven? upon the world. This illustrious personage must How incompetent the so esiled baptisms of Pedobap faith nor true repentance at all valid and acceptable needs be introduced to earth's needy millions. How incompetent the so esiled baptisms of Pedobap for God? 1. If so, what is there to hinder the validity What means will God choose to introduce his zon? again to symbolize our death to sin and rescurrection of immersions by the Greek Church which has as fair

> ceremony in the name of (hear It ye heavens and be stomshed on earth!) "the Father and the Son and the Holy Ghost!" when in point of fact they have no such authority. With these reflections we leave earth; nor yet can you estimate the volume of fresh, the subject with our readers. May the "spirit of truth" direct us into all truth.
>
> A. M., Russello truth" direct us into all truth. Forest City, Ark., April 22d, 1875.

Louisiana Department.

shall be allowed to represent our local interests. 2. That the Minisimportance and purpose, our Savier would not have ters and other Daptista of the State be invited to write for sald paper. through the garden as a skulking robber, clipping lation of the orman they selected.

heretofore been conducted-its t scompromising defense of sound gos- ding by mock humbleness, and with a "this is too one of the best living exponents of Baptist faith .- La. State Convention.

COMMENDATORY.

State for a home in Texas, as a new field of labor; ring and bids us enter and be refreshed. The door, the Divine presence. It is interesting to notice the and, in view of the fact that his lot will be cast among at our knock, will fly wide open, tables of sumptuous fact that at the baptism of Jesus the trium God gave strangers, as such he will be required to establish a provisions, suited to a king's guests, will be spread, his holy sanction. God the Son received baptism, reputation as a citizen, Christian and minister; be it regal robes will be brought forth, and couches of

great success in his new field of operations.

Committee, { J. K. RYAN, Pastor, G. E BRUNSON, Deacon, H. CULPEPPER, Deacon.

REBAPTISM-AN ANXIOUS INQUIRY.

yes are turned to the harbinger of the Messiah.

Intense interest is excited. John is closely ques the universe. But this ritual belongs to no other lect of a church in such a case debar such an one

RICHES OF GRACE

OD has a "multitude of tender mercies" in stere wonderful profusion over the waters the fields and the forests. You can no more sum up the countless for the sustenance of life. Sam these all up together and you would gain a feeble conception of God's "riches of grace in Christ Jesus."

A prince invites you into his garden: on every hand are scattered teautiful, rare and delicious flowers and fruits; he bids you to use them with an unsparing hand; what will you do? Go moping Breaked, therefore, that we do pledge ourselves to extend the circulary here and there, as by stealth, some weak and more Resolved, furthermore, that the ability with which THE BAPPIST has trifling plant? or will you dishonor the prince's bidgood for me" turn away and go from bim and his rich offer? Well, that's the way we do when Christ, the king, offers us "riches of grace."

The Royal Master brings us to his palace door; he NASMUCH as Eld. A. T. Farrar has left his native pauses at the threshold, bestows upon us his signet softest down be spread for our use. "What liberality." shape like a dove upon him." And God the Father That we have been intimately acquainted with we exclaim. But it is kingly to be liberal; he is Bro. Farrar for several years past, that he was reared able; he is generous, noble; what shall we do with whom I am well pleased." Such a sanction as this and educated in the State of Mississippi, that he em the king's offer? We don't deserve such treatment; we forever sets a seal upon the Divinity of its claim, and, brac d religion, joined the Baptist church, and subse are not the king's equals; we are ashamed to be under should demand universal respect from all but the quently was ordained to the work of the ministry by such obligations to him; he'll look down on us with the church at Lauderdale Springs, Miss., and in every contempt. surely he cannot mean to honor us so; but respect stands high in the estimation of his numerous then the king's ways are above ours. If the king friends. We therefore heartily and cheerfully re- offers freely why not accept cheerfully bis favor? and preach the gospel to every creature," with the injunction that "that he that believeth and is baptized citizen, pious and devoted Christian, regularly or- palace. What then? The king says, "enter; be ye shall be saved"—the apostles went forth upon their dained Baptist minister, able exponent of Bibie clothed, there are baths and robes, feast yourselves, mission; and in the record preserved we see how truth, and thoroughly Baptistic in faith and practice, be at home in my palace, all thiogs are yours." And closely they obeyed the directions of their Lord and unbelief says, "ah! but peace is not for such as I Churches were planted, and through the apostles Read and adopted by Zion Church (of which he am," and the world says applaudingly, "what cruel

Faith says "I am justified by grace through Jesus, I have peace." The world's hands go up in horror. "What presumption!" Unbelieving weakness says "I can't venture to say that I have deep joy in God. witness, but with the stamp of Divinity upon it, it will live on when with the utmost confusion and shame

That I am very doubtful about my condition. Faith says of the promises of God which are now today, yes and Amen in the blood of Jesus. I am jusshall have converted its about my condition. Faith says

Outstion of rebenium but I have converted its about my condition. Faith says

Outstion of rebenium but I have converted its about my condition. Faith says

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Outstion of rebenium but I have converted its about my condition. Faith says

Outstion of rebenium but I have converted its about my condition but I have c I am very doubtful about my condition." Faith says question of rebaptism, but I have not seen anything tified freely through the law of God where blood yet in their writings that satisfies my mind upon cleanseth from all sin. I say with Paul that I joy in Jesus having given a command for the perpetuity of some controverted and doubted points, which, when God through Jesus Christ by whom we have received baptism, limited that command to believers. "He settled, must, I think, close the controversy. I do the atonement." Jesus says, you remember that we that believeth and is baptized" was such a binding not write this in order to get into their debate, but, should be eareful for nothing. The "full assurance of if possible, to get them to throw a little more 'Scrip- faith" is not the arrogant presumption of pharisceism, their practice. We look in vain in the New Testa. tural light into their discussion, and let it shine it does not plead the merits of seif, it is full assurance ment for an example of admission to baptism without this way. I submit the following for their considers. that God is what he professes to be, that his promises are made in good faith and will be kept eternally. I. Is captism primarily an ecclesisatical adminis. "I am persuaded-not that I am safe in myself; but tration or a personal act of obedience—the individual that he is able to keep me." Faith makes God everyanswer of a good conscience toward God? 1. If the thing, man nothing. Unbelief reverses this and former, then is baptism valid in any sense except while professing great humbleness, and disclaiming when administered by a just and legally constituted all enjoyment, all privilege is really worshipping self successor of the one holy aportolic church? and, if so and denying God's truth. It constantly lands itself are not left to their own esprice in a positive ordi- administered, ought it ever, under any circumstances, by affected self-depreciation. Urish Heep wes a nance of heaven. The example given prescribes the be repeated again? and what are the essential Scrip model of humble profession, set, an egotist of the action or mode as it is usually termed—a fact was to tural distinctions of such a church to-day? 2. If the first water. The bridegroom hath made royal prohe symbolized, viz: The burial and rescurrection of latter, then is the church concerned any further than vision for his beids. She should put on "her beantigive h the rope and the ring, why art thou oh, my brother, my sister starving upon husks and bewalling "Oh, that's a pistol, is it? I don't care a fig for a thy impoverished condition? Riches of grace all pistol; I thought it was a stomach-pump." the "ell things" will be yours through Christ alone.

BRETHREN HELP US.

VITE are now destitute of a news of werable. The ternado that swept over our willage on the 8th, greatly feel our destitation, your kelp Vill be gratefully acknowledged. And it will exain give us a seastuary.

ceive subscriptions to am us in rebailding our honce of werdbip-densitions may be cent to the undersigned com-

mittee at Arcadia, Bieaville Perish, Ia:
Dr. W. C. Patterson, Bid. D. H. Burt,
J. J. Hleer,
Josish Taylor, South G. R. Butten,

A.M. Oden.

Arcadla, Le., April 15th, 1875.

Let every Baptist in North Louisiana soud one dollar to help the brethren reballd-they are poor, and you should holp them. - En.

A Smile or Two.

A STUDENT at the Theological Seminary at Andover, who, on one occasion, saked the professor of elocu-The state of the s

"What do I especially need to learn in this department?" he solded was a day of the

"You coght first to learn to read," said the pro-

"Oh, I can read now!" replied the student

The profesior handed the young man a Testament and pointing to the twenty-fifth werse of the twentyfourth chapter of Lakes gosper, he asked him to read that. The student read:

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken."" "Ah," said the professor, "sucy were fools for be-

lieving the prophets, were they?" Of course that was not right, and so the young man tried again: Att

"O fools and alow of heart to believe all that the prophets have spoken." **

the professor.

"No: 'O fools, and slow of heart to believe all that the prophets have spcken."

"According to this reading," the professor suggest- it the "close" of a "summer day?" ed. "the prophets were notorious llara." This was not a satisfactory conclusion, and so an-

other trial was made: "'O fools, and slow of heart to believe all that the

prophets have spoken.' "

"I see now," said the professor, " the prophets wrote the truth, but they spoke lies."

occurred in a restaurant. A man entered the place than at this time. Memphis was considered one of long at the table, and finally wound up with a hottle during the late war. Catholics and Protestants regard it leisurely sauntered up to the counter and said to the the whole South, and they are doing all in their power proprietor:

"Very fine dinser, landlord. Just charge it to me; I haven't got a son."

"But I don't kasw you," said the proprietor, indigmantly.

have let me had the dimer."

habitually in honor of her Lord. When he kee given counter and collured the mac, exclaming, as he took We have established, and through eight hard years

thine! "My God will supply till you need!" and are Yournrut View or Oxsu-A little boy in school at. you still fear'nt, still doubtiog; saving over and over Portland, Oregon, has gotten off the following lumi- it to its present beautiful form, that so delights the in year heart "loo good for me, unworthy am I." sous view of "oxen." "Oxen is a very slow animal, eye and heart of ell who have seen it. We have done But not so. Take Paul as an example of God's grace to the unworthy. Paul the stoner, the persecutor, which they stoner, the persecutor, which they stoner to the unworthy. Paul the stoner, the persecutor, which they stoner to the unworthy. made by grace a very different sort of man-" the they say is wind collected in a brach, which makes it placing the matter before our readers we make our least of all the mints, who am unworthy to be called dangeressest to keep horse than oxen. If there were casy offers for hard times.

1. For \$1.10 we will send the paper for five months. an apostle." Dan't be afraid of your unworthiness, no horses, people wood have to wheal their wood on __without the gift; for \$1.25 with Bible Baptism. cast all your care on him who careth for thet. Trust a wheelbarrow. It would take them two or three him though you be week and never so unworthy, and days to wheel a cord a mile. Cows are useful, too. 1 months, without, and for \$1.00 with Biblo Baptism. heard some people say that if they had to be a ox or 75 cents with Bible Baptism. a cow, they would sconer be a cow, but I think when it come to be milked on a cold winter morning, 1 50 cents, 75 cents or \$1 00 to get the paper, and to think they wood sooner be oxen, for oxen don't have help sustain it, who could not well part with \$2.70 to raise calves. If I had to be a ox or a cow I wood before he realizes from his wheat or fruit, or cotton. be a heffer, but if I could not be a heffer and had to bale of cotton, and 75 cents till he can sell a bale of cotton, and 75 cents till he can sell wheat or be both I wood be a ox "

An old farmer riding a lumber wagon with his sort presented by ministers and active friends, bring us place for the assembling of the people of Gad.

An old farmer riding a lumber wagon with his sort presented by ministers and active friends, bring us three or four thousand subscribers, and right now is three or four thousand subscribers, and right now is into close contact with the wheel, he cried out, "My the time we want them, for the number of \$100 subscribers will triumphantly carry us over the five Az old farmer riding a lumber wagon with his sor when passing over a rough place fell off, and coming three or four thousand subscribers, and right now is neck is broke!" Ilis son expressing some doubt as scribers will triumphantly carry us over the five to the case being quite so bad, the old man responded dry months, and MAKE OUR PRESENT IMPROVEMENT A with some spirit, "Don't you spose I know!"

> Os erriving at Calais, France, on her way to make the grand tour, an English lady was surprised and somewhat indignant at being termed, for the first time in her life, "a foreigner." "You mistake, madame," said she to the libeler with some pique; "it is who will send us the largest number of \$2 70 subyou who are the foreigners. We are English."

A CLERGYMAN, accested by an old acquaintance by sends the second largest list, and the name of Cobb, replied: "I don't know you, sir." "My name is Cobb," rejoined the man, who was half who had an excellent obinion of his own talents, and seas over. "Ah, sir," replied the clergyman, "you have so much corn on you that I did not see the who sends us the largest list of \$1 10 subscribers be-

> A UNIVERSITY student broke through the ice of Lake Montana, the other day, where the water was only to the one sending the second largest list of \$1.00 four feet deep. When he was hauled out and laid subscribers. upon the ice, he faintly whispered, "Boys. I didn't care for myself, but I'm engaged."

analy): "This isn't Bay rum, after all; it's my cough mixture! No idea how it got in with the other bottles. Don't be frightened, sir; there's nothing hurtful in it. Two-thirds molasses!"

is rather extravagant of you to eat butter with that the church and the cause. They will help themselves, delicious jam?" "No, love-economical! Same piece and they will help the paper. The presents will be of bread does for both !"-Punch.

A MINISTER having remarked "there would be a nave in the new edifice the society was erecting," an

WE are told that "the even wore on," but we are and you will keep it there. not told what the evening wore on that occasion. Was

"C-c-c-can that p-p-p-parrot talk?" asked antuttering man of a German, "Ven he don't talk so their salaries, are delivering lectures upon litergooter as you, I schop his head off"

NICE PREMIUMS. -

TITE know that the times were never more stringent, The last criticism discouraged the student, and he VV and money so scarce, but we know also that it acknowledged that he did not know how to read. | was never more important for a strong, sound Bap-ACDICITY -The following incident is said to have tist raper to be kept up, and kept up in Memphis, and ordered a very elaborate dinner. He lingered the most important of the military posts in the South of wine. Then lighting a eiger he had ordered, he as the most important center of religious influence in 3. The Divine Mission of the Church to occupy it. The Methodists of Tennessee, Mississppi, Alabama and Arkansse support a paper here. The Presbyterians have one. The Catholics have reeently started one, and last month the Episcopalians have started a Witness to maintain their views in "Of course you don't. If you had, you wouldn't the Southmest from this peint, and even the Spiritualists have started an organ here. Is there a possible "Pay me for the dinner, I my."

"And I may I comit the control of the proprietor, who snatched a pistol out of n drawer, lesped over the commercial metropolis of the Southwest."

habitually in booor of her Lord. When he kee the counter and collared the mae, exclaiming, as he took the orange blassom and the my why wear the cream at his head, "now see if you'll get away with that of the my without paying for it, you noomided."

That you hold in your hand?" said the fearful viscisitndes of perturbations continued to the fearful viscisitndes of perturbations and the my without paying for it, you necessarily and sacrifice, without calling upon the denomination for one dollar, or without one dime's help from private brethren, we have conducted the paper through the fearful viscisitndes of perturbations and the my without calling upon the denomination for one dollar, or without one dime's help from private brethren, we have conducted the paper through the fearful viscisitndes of perturbations and the my without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the denomination for one dollar, or without calling upon the den tists, and their willingness to support this paper, even at a sacrifice of some of the luxuries, or even commonly regarded necessaries of life, such as colline, tea, sugar, tobacco, etc., if necessary. We have onlarged

May 1, 1875

Now thousands of brethren could and would spare carly farm products.

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We will send a nice suit of black to the minister fore the 1st of June, and

A NICE BLACK COAT

to the one sending the largest list of 75-cent sub-BARBER (who has been rubbing away quite vigor- will give a

NICE SUMMER OR FALL BONNET AND DRESS PATTERN

who will send us the largest list of twolve-menth subscribers, or a nice bonnet for the largest list of \$1 10 subscribers, or a nice dress for the largest list ECONOMICAL wife: "George, dear, don't you think it of 100 subscribers. Let some sister in every sent on the 10th of June next-to somebody-why not to you?

A Question to You.

How much would you be willing to advance on "The prophets, then, were sometimes likes?" sake i old lady said "she knew the person whom he referred pearance rather than to have it go back to its halfsheet? Send that amount this week without fail.

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ary subjects. To relieve the paper this year of the expense of our family, we propose to deliver a course EASY OFFERS FOR THE HARD TIMES AND of four or five sermons each week to such churches as desire the course, and feel that they can bear the expense. We should be delighted to visit our brethwithout being a burden to then Those wishing a visit will correspond with us.

SUBJECTS-ON THE CHUECH.

THE CHURCH OF CHRIST AS REVEALED IN THE OLD TESTAMENT-The Shadow of the True. 2. THE CHURCH OF CHRIST IN THE NEW TRATAMENT-

The Family of God. The Witness of Christ.

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

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

LECTURES : The Seven Dispensations The Seven Churches.

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Symptoms of a Diseased Liver. I)AIN in the right side, under the edge of the ries, increases on pressure o notimes the pain is in the left side; the patient is rarely able to lie on the left side; cometimes the pain is felt under the shoulder-blade, and it frequently extends shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the Mrs H. C. Lestra.—Where is your postarm. The stomsch is affected with loss office? We have been sending your paper TR Carla's 2.70. of appetite and sickness; the bowels in paper to Oxford, Miss. Will some of her with lax; the head is troubled with pain, |-Clerk. as companied with a dull, heavy sensation derable loss of memory, accompanied don't know where you are. Glad to know and the something which ought to have oud of volume. 20 cents received. et long. A slight, dry oough is comeweariness and debility; he is easily friendship, and we know what you mean Gwinn 2 26, L R Sims 5.40. this feet are cold or burning, and when you say " struggling." We will pray he complains of a prickly sensation of the for you-and will you for us? kin; his spirits are low; and although he entistied that exercise would be beneficia a conough to try it. In fact, he distrusts er ry ramedy. Several of the above sympme atte d the disease, but cases have oc- work. and where few of them existed, yet an of the body, after death, has

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Instead of deveting a column to the merits of this strange and wosderful plant, we remain elleat and let it speak for itself through other lips than onrs, believing C. C. Poul Hall, Ark.—The morey rethat these who have enfirred most den the Hymn and Thas Book, and is designed gived for the subscriptions, but the post, better tell the stery. We will here quete for Sunday-Schools, for Prayer and Revival ceived for the subscriptions, but the postsege must be paid here for the whole year
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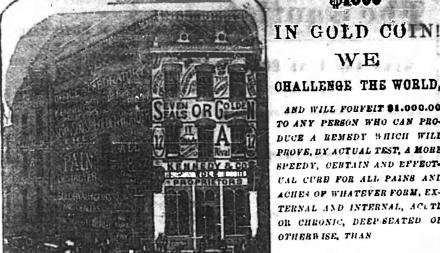
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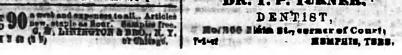
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ridge on Saturday merning and presob three et sermons, and ride home Monday moreing and do nat feel at all buck, -New York Christian Union wara or jaded. Thus much I have experienced and thing is all to an east at present by mell, peripaid, upon receipt or the price by eat. As the time for me to forward my testimonial will soon be up I send this, and will if need by and mother when I meko further experiment. Truly and elnesre-

THE LUNG AND BODY BRACE II MAY learn, or hours. I would not the last two months I have suf-

troubled not in the least. In the connective respective of the measure is properly tion excuse me for saying a word to afflicted taken, a fit is secured the first time. The sisters: I believe the Brece would be of as Brace, like spectacles, to being in every muck service to them in many cases, as it case, needs only to fit the person, and this

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P rhaps at no p-ried of christian history from the days in whien Christ astendand the multimed at the pool of Bethesda, has such an excitement prevailed among the sick as is now created by the set the country. I differed from them, recommended him to get the Luag Brace and he would get well. I bought it for him, and he is hew a robust man, able to split rails or de any werk. I write this became the houndard of femeles ought to be known, and thousands of femeles ought to be known, and thousands of femeles ought to known, and thousands ought to known, an scoidents; discovery of a fenntain of mineral wa

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

old Series-Vol. XXXII.

MEMPHIS, TENN., SATURDAY, MAY 8, 1875.

New Series-Vel. VIII.. No. 25

Our Contributors.

CRAFT + CONVENIENCE - POPULARITY BY REV. G. A. LOFTON

ATO three words in the English language so ex-

N press the selfish tendencies of the human heart to shape the religion of Jesus Christ to suit our surrounding circumstances as those which head this article. An interference with thes will almost invariably produce agitation, bitter mess and persecution. Hence most religion clerils are so constructed as to pander to human passion and the sense of these worldly elements in our nature. Even where the reed is purely Semptural, it does not prevent its exponents al ways from yielding to these three great tempta hous of the flesh. That the Scriptures are totalty in conflict with every compromising tendency involved by craft, convenience or popularity, need not stop to argue. My calling, if it i wrong must give way to Jesus even if it i whit, I must bander to no false system or vitia ted religious taste to sustain it. Ease and con venience, however harmless or legitimate in themselves, must never interpose to hinder nor seek to evade the gospel. Popularity, however essential, when legitimately obtained and piously subserved, must never be sought nor retained at the expense of truth, duty or consecration. In all these things the word of God positively declares that he that will save his life shall lose it. and that if we should gain the whole world and lose our own souls, it would be but a miserable if it is convenient, and no more. None of us bent as to be all things to all men, even against bargain. We must mortify and crucify the deeds want to reach the judgment unprepared. But some of the very practice and precepts of the of the flesh, and neither give way to convenience our consciences must not be too much awakened; gospel, it would be the means of subserving more nor wait for convenient seasons. Moreover, our pleasures must not be interfered with; our fully the purposes of God in the salvation of sin-Jesus tells us that whatsoever is highly esteemed worldly dignity must not be bent; we must have ners and the upbuilding of the kingdom: "The among men is an abomination in the sight of a decent, respectable, conventional, casy, broad

the altar of truth before they would compromise ments. This would be "sanctimonious;" and be- ligion which is not and cannot be in conflict with "one of these least commands." Sometimes, however, there are merely partisan spirits, possessing things but Jesus. There is a great deal of time aclose communion," so called. Immersion, so a certain positive and fearless cast of mind, who for the wine-cup, the theater, the dance, the card-unpopular with most people, could be excused as are infinitely more faithful to croed than to Christ. table, the picnic, the beer-garden, Mardi Gras, a "crochet" or a "weakness," provided we made Such have the form and the vernacular of godli-social chit chat. But alas! an hour's sermon on baptism so flexible as to mean sprinkling or pourness, but deny the power thereof, and I need not Sabbath is an intolerable inconvenience to many ing, and provided we did not make it the presay that all such religion is either hypocritical or of God's children. As to prayer-meetings and requisite to the Lord's supper. A "hue and delusive, and an abomination to the Savior. But revival occasions, some find the most inconven- cry" is raised over our heads by our "flexible" there are thousands on the other extreme who, lient of all inconveniences a convenience, even brothren, many of whom never investigated the while professing allegiance to Christ, will avoid down to getting sick, in order to excuse them- subject enough to know an inch of the truth. every hard or unpopular point in the gospel to selves from these irksome, heart searching and They give way to their "feelings" in the matter, preserve his craft. He generally takes one of soul reviving occasions. two positions: (1) We must "agree to disagree" The fact is, that even formally these old-fash- ion. The decisions of learned men are of infinite upon every disputed point publicly held; or, (2) ioned Baptist effurches, with their old-fashioned more importance than the precepts or the pracif we sincerely believe such points to be true, apostolic doctrines and ordinances, are a spiritual tice of the apostles. "This is the way I feel," say contrary to popularly conceived opinions, we inconvenience to human nature. Christ was too all with whom I have ever argued. Why? "Bemust keep silent in the discussion of them. Oh! much of a democrat for any but the poor. Hence cause my mother, my father, my friends are good peoshades of Alexander the coppersmith, of Demet- the world, puffed up with its vanities, must have ple; I think they will go to heaven; I can't see how rius and of Demas! These brethren are in busi- an aristocratic, a fashionable, a frolicking, a so many good people can be mistaken or verong." Wo ness, office, or holding situations upon which money-loving Christ, and churches similarly are not to be guided by feeling in positive law. "meat and bread" depend. Go on and preach constituted, so as to meet every phase of human nor by predilections in any law. We may feel "Christ and him crucified," sittl let every man's caprice, whim, pride and custom. Immersion is from intercourse that a man is a Christian in the theory alone | may avoid all "dollaring" whatever, a "plebeian" ordinance, and many once baptized moral; but "feeling" has nothing to do in determa tave the "Bucklone" of all decities, Christ. He when poer, but having grown rich or fashlonable, thing the law of Laptiem, shurch constitution, or

the tradesman, the clerk, the merchant, all but solemnly initiated by the more convenient rite of the tarmer, with but few exceptions, where sprinkling into the more convenient and respectameat and bread depend upon public patron- ble churches, "where," as an Episcopalian once age. But these men, either consciously or un-said in Atlanta, Ga., "we worship God like gentleconsciously, are loving their trades and their men." I am told that the "Bishop of Tennesseo" professions infinitely more than the dear Savior, once said in Nashville that the "Baptists are the upon whom they are lavishing often the word same mud-hole set which have disturbed the true PRECIOUS. There is always a bid in the church of Christ since the days of the apostles." market for such Christians; and sometimes, to Baptists are a great inconvenience to the concase their consciences, they sell out at a small sciences of worldly churches. In fact, I heard price to some worldly so-called church, where this syllogism once from the lips of a distincovetousness is no crime, and where wealth, fash- guished Presbyterian lawyer upon the subject of ion, pride and popularity are the chief corner persecution: "That which is offensive ought to stones of their system, however good may be be destroyed. Baptists are an offense, Theretheir creed. This is the case or else the pastor fore Baptists ought to be destroyed." This was and the church to which they belong must hold Calvin's and Luther's theory; and so of Congretheir peace upon every point of public dispute gational and Episcopalian policy in New England sprung upon the Christian world by inferential and Virginia before the present days of religious and preferential latitudinarianism. "They will liberty. But forcible persecution has passed not onder sound doctrine" if it cuts at craft in any denominational or other defense against the world. Well it is a hard thing indeed to practree the art the or preach it, against the man upon whom we depend for bread or pelf.

2. Convenience,-llow we do love to do that which is easy, convenient, and which costs us nothing! We naturally love a cheap religion. Time, talent, money, energy, informality, influ-

cries the physician, the lawyer, the politician, would prefer to see their children pempously but away, thanks to a sacrifice-loving Savior. Nothing now remains to smite us but sarcasm and ostracism -the messengers of Satun to buffet us. Even these have well nigh departed this life. But a worse enemy than all these is in our ranks -the tendency to love an easy, lazy, convenient

3. Popularity .-- This element of our nature is closely allied with our eraft and convenience. It ence and inconvenience can be devoted to every- either desires to popularize or go where it can be thing else but the CROSS. Most men want just popular. This principle, however, is often sinenough religion to escape hell and get to heaven, core in supposing that if the churches were so church," said a Methodist minister to me not long God, "Woe anto you when all men speak well guage sleeping-car religion. Everything else since, "has a thexible and an inflexible side," of you." "They that will live godly in Christ valuable upon earth must be obtained and main. Morally inflexible, but positively flexible! I was Jesus shall suffer persecution." But let us illus. tained by a cross, except the most essential of all unable to see its flexibility, save in the popular acquirements, the gift and crown of eternal life, and convenient constructions of God's word which 1. Craft.—There are some brethren who never Jesus must not be talked of at the dance, around have characterized ambitious, overzealous or sacrifice their creed to their business. On the the fireside, on the streets, behind the counter, or fanatical leaders of thought "from the days of contrary, they would immolate their craft upon amid the walks of pleasure and worldly enjoy- the apostles till now." Many of us desire a reand yield simply to the pressure of public opin-