

morrow. The Mississippi is chiefly made up of its tributaries. What would the sun be with its system of planets all out of orbit or darkened by eclipses? What would art be without the principles of science? What is Jesus to the world when all his subordinate doctrines and ordinances become perverted? His word would be a stream of poison, a sun without rays of light or heat, a scheme without a solitary guiding principle. A man had better be no professed Christian at all than to be one perverted, inverted and converted by a false and a delusive conception of the plan of salvation.

Let us, then, look carefully to the future and be cautious of what we do. The rifleman who shoots the thousandth part of an inch from the center today will in a century be far of the mark of divine truth. Especially is this true in teaching. "He that breaks one of these least commands and so teaches men shall be called the least in the kingdom of heaven," even if he should get there.

Historical.

THE DISCUSSION.

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

No. 12. Concluded.

THESE holy men had doubtless entered the church with motives far more holy than those of their traduces, and as to their being enemies to the prosperity of the church, a measure more base falsehood could not have been laid to their charge.

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

This is the way honest-hearted Christians came, 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 underlying principle which governed the dominant party in this division. The doctrine upon which the church stood was too hard on men complained of it and joined other orders or sects of it. This would not do; they saw, or thought they saw, the way open for them to be the greatest and wealthiest of all others, and it was the introduction of this spirit, and the policy and subtlety 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 twenty 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 missions among the Baptists of America; but this he has so far evaded. The true date of the rise of this controversy among us, was in 1814, under the ministrations of Luther Rice, and the divisions among the churches in Tennessee continued until the year 1812, making a period of at least twenty-eight years. But the controversy did not stop even then. It 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 until truth seven times purified shall prevail over all. (b)

As to his exhortation 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 suppose they cannot be ashamed for it. As for pick-pockets, this is a sin 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 rich and poor, begging for the precious article. So did not our pioneer fathers. Hagrites are those who are under the law, but not under grace. "For this Hagrites is mount Zion, in Arabia, and answered to Jerusalem which now is in bondage with her children." And this Jerusalem represents the old covenant which stood on conditions. Are you not Hagrites? If not, wherein do you differ? Your people certainly preach a conditional salvation, and this all the law does. You preach free agency; the law does no more. Then, what hinders you from being Hagrites. (c)

Those who are acquainted with the history of the Ketchikan Association, know to the contrary of Benedict's 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 of 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 ever dotted an "i" or crossed a "t," by way of changing her principles, her oldest veterans now living have no recollection of it. That the Ketchikan 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 truth, she has successfully bid defiance to every foe; she has withstood the threatening storms of Missionism, the fleshly arguments of Arminianism, and not any of the strong wings which have ever been able to shake her from that position on which she has ever stood.

We are told in his article that the Ketchikan stood firm until she adopted "new notions," which were denominated Old School principles. Strange, indeed, that "Old School principles" should be regarded as new notions among or by a people that had early adopted and ever retained them. Surely, Mr. D. would prove something if he could, for he is as willing a soul as we have ever met with. (d)

But poor man! he looks like all efforts on his part to prove abusive, and they must forever do so until he finds some better cause for the display of his talents. Modern Missionaries have become largely imbued with new notions, and it seems that they resemble the man who is rather deeply steeped in his cups. He thinks because he is drunk, everybody is drunk. But they are mistaken—Old Baptists don't get drunk in this way.

As for Elder Trott's remarks, on which he closes this article, they prove nothing for him.

Speaking about the shadow of truth. If there can be even a gleam of shadow of evidence to sustain Missionism in their unholy presence that they are asking for priority in the Baptist cause, found in all that Elder Trott has said, as quoted by me, when we were together look at the facts in the case. When we were together there was no such thing in America as a Missionary Baptist church, but when divisions took place, it then became necessary for each contending party to take on some designating name, as, for instance, the Missionary Baptists. This name they took and adopted as their designating name, when they set out for themselves. Now what does Elder Trott say? Hear him: "I have brought broken churches and Associations that had been grown up under the burden of human inventions and importations in religion, to separate themselves, some to one and some to the other, from the whole mass of the popular religion and to reorganize, to take a stand as a distinct people under the Old Baptist standard."

Why did we separate ourselves? "Because we found ourselves marred up with a wrong party. Arminians, who had found their way into our churches, were annoyingly devoted and fastidious (we speak of the leaders), and the Old Baptist as a purpose, as they sets have been recently proven, then to draw away disciples after them. When these commenced showing their head, then our eyes began to be opened, and we saw the trick while the howl for poor brethren ascended in piteous groans from the throats of money hunting deceivers."

In such a state of things what could the church do? Many of her brethren that she loved were led away from truth and even perdition. The good old way was repudiated, the pure doctrine of the cross was brought into dispute by these gainstayers, the Bible was superseded by idol worshipers, and the very identity of the church of God appeared to be struggling for an existence. What could we do under the circumstances? There really was no other recourse left us but to come out in bold terms and openly repudiate the whole mass of this money-hunting and doctrinal heterodoxy. Then came the time of which Elder Trott speaks, when we separated ourselves from them and excluded the whole mass, so far as our followers were concerned and their idols were concerned. When we had accomplished this under the guidance of that rare Bible system of doctrine which Elder Trott speaks, then we did not have to reorganize our identity, he would, as he infers from what Elder Trott says, but that identity stood confessed, the world saw it, and our light as the church of God had brightness in it. (e)

Then we were recognized and persecuted as the defenders of that same system of faith which had ever drawn down the vengeance of heaven upon "the true church." It makes no difference by what name we were called, we were, and have been regarded as the original Primitive order of Baptists. The very same people in every particular that we were before the split. (f)

It is true that when we came out of the fire in this trial we were very small in a numerical sense, but God was our trust, he had said that the gates of hell should not prevail against us, and we believed him, and have lived to see that thus far he has grossly remembered and sustained us. Glory be to his great name! May he continue his loving kindness to us.

In the time of our gloom and sadness, when we were so small a people, and had none but the good Lord to sympathize with or comfort us, it was somewhat serious to see how anxious our Missionary brethren were for an opportunity to preach our funeral. Then a very name of an Old Baptist seemed to be the most obnoxious epithet that could reach their ears. "They will soon be dead," was their motto, and then too much scorn could not be attached to the name of Old Baptist.

Now the general inquiry is, why this change? How is it that Missionary Baptists now desire to be called by this name? We suppose the true answer is, that they wish to make capital out of it. But they ought to know they cannot deceive our blessed Savior.

"It is 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, stand fast in the liberty wherewith Christ hath made us free.' Contend earnestly for the faith, be prompt and faithful, and God, even our God, will reward us."

R. W. FAIR.

Reply to No. 12.—Concluded.

(a) We stated the truth when we said that our Baptist fathers found that "some who were enemies to their prosperity had crept in among them." By this we mean the ambitious leaders, and not the whole mass. 'This, we think, the reader will find to be the truth as we proceed with this investigation.

(b) It would be difficult to determine the exact day when the Antimission controversy began. But about 1820, some six years after the organization of the Baptist General Convention, the opposers of mis-

sions began to make some demonstrations of opposition. Says Dr. Benedict: "In the Heralds Association, Georgia, in 1819, a decided demonstration was made against missionary efforts." (Hist. p. 731.) This is the first allusion that we have seen made to the controversy. Many bitter speeches were made by the opposition, much after Eld. Fain's present style. The splitting, however, so far as we have been able to learn, began about 1830. Eld. Trott puts it at 1832, but he manifestly alludes to the time when the controversy was at its height and not to the time when the first churches split.

(c) Eld. Fain's apology for "unbecoming epithets" does not it seems to me, better the matter, for he turns about in the same chapter and accuses us of uttering a "mean and base falsehood." We demand the proof of that assertion. If he cannot do so, he must himself stand convicted of the offense.

(d) Concerning the missionary activities of the old Ketchikan Association we will not go into details heretofore adduced. The Ketchikan was a daughter of the old Philadelphia Association, and for many years remained in correspondence with the mother body, and also with the Charleston Association. We have already seen that these bodies, the Philadelphia and Charleston Associations, from an early date elected and sent out missionaries. It is true, as Eld. Fain asserts, that the Ketchikan was Antimissionary. It is not strange that Antimissionary bodies should be in correspondence with those of the old Philadelphia and Charleston Associations. It is not strange that they should not have continued in fellowship with Associations which followed that practice.

Benedict says: "The Ketchikan Association" maintained a correspondence with its sister Associations on the North and South, and cooperated cordially with them in all their plans of evangelizing. Long after, until the new notions, which they denominated Old School principles, were introduced into the Ketchikan, the Ketchikan was in correspondence with the old Philadelphia and Charleston Associations. It is not strange that they should not have continued in fellowship with Associations which followed that practice.

(e) Our reviewer makes quite an ado about our quotation from Eld. Trott, the Harbottle Harbottle. We quoted Mr. Trott for two purposes.

1. To show that Eld. Fain's people separated from the body of the Baptist denomination. Eld. Trott says they did in so many words.

2. To show that his people, as a body, began to exist about the year 1832. Eld. Trott says: "We took as a designating appellation the name 'Old School Baptist.' See our reply to No. 5 for all that Eld. Trott says on this point. We cannot repeat the same thing so many times.

In his review No. 12, and also several others, Eld. Fain says he and his people were known as United Baptists. That is, in his early day in Tennessee, and also at the time of the Campbellite schism, his people were called United Baptists. What, we ask you, Eld. Fain, were your articles of faith when you were a United Baptist? I suppose you have not changed any item of faith, as your people have always been the same, even in minute particulars? I will submit one article of faith common among the United Baptists, and then ask if you and your people still entertain the same views. It is as follows:

"9th. And that the preaching Christ tasted death for every man shall be no bar to communion." (The eleven earlier articles of the United Baptists can be seen in Benedict's Hist. p. 822. We omit for want of space). Do your people still hold to the above 9th article? If they do in Tennessee it is more than they do in this State.

To celebrated Ambrose Dudley was a member of the joint committee who reported "terms of union," including the foregoing article of faith. Now, sir, if your people have not changed since they were United Baptists, they wonderfully misrepresent themselves. If one of your ministers should now preach "that Christ tasted death for every man" would he be retained in fellowship? You must answer, no! But you once, according to your own admission, were a United Baptist, and then you held fellowship with men who preached the doctrine of a "general atonement," or that "Christ tasted death for every man." You and your people have certainly changed your

sentiments. When with our people you were United Baptists. (In many places our people are yet called by this name.) These facts will demonstrate that your people have left the principles and practices of their fathers, and cannot therefore be regarded as the Primitive order of Baptists.

The wisdom of our ancestral Baptists suggested that the minor differences should not distract the great Baptist family; hence the origin of the term United among the Baptists. There was no essential difference between the "United Baptists," and the people properly regarded as their ecclesiastical ancestors. They were, therefore, in the regular line of Baptist succession.

Substantially our people stand today upon the platform of the old United Baptists, whether they are denominated by that name or not. Eld. Fain's people, he tells us, once stood upon this platform. It was right then, why is it not so now. Again, the United Baptists were the true successors of the more Primitive Baptists of this country. When, therefore, the opposers of missions separated themselves from them, they really separated from the Primitive Baptists, hence Eld. Fain's claim of identity with the Primitive Order comes entirely too late.

In one place our reviewer affirms that the Missionary Baptists receded or separated from the so-called "Old School Baptists." In another he admits that his people "separated themselves from ours, and excluded the whole mass." This is duplicity.

(f) "We are, and have been regarded," says Eld. Fain, "as the original Primitive Order of Baptists." By whom were you so regarded? By yourselves I suppose. Not by the regular Baptist family, I can assure you. When giving an account, in his work of the Old School Baptist, Mr. Belcher says: "We have given them a name which they themselves claim, but those who take very different views of the old school truth from them, still consider themselves as representing the oldest views of their fathers. By other Baptists, this body is frequently called Antimission Baptists or Antichrist Baptists, while themselves wish to be called Old School Baptists." (Religious Denominations, p. 213.) This proves that Eld. Fain's people have assumed the name by which they want to be called.

These facts are submitted for the consideration of those who are in search of "the truth as it is in Jesus." If all things else fail, give me truth. If we believed that Mr. Fain's people deserve the appellation of Primitive Baptists, we would most cheerfully regard them as such. But they, as a body, are a faction, they are not primitive, but derivative, they are not old, but new, yet in the denomination, they have many good people.

NEW HARTFORD, MISSOURI, 1875.

THE MASS AND ITS MEANING—No.

BY AN AMERICAN CITIZEN.

HAVING now given a description of the "holy vestments and their significance, let us pass along, step by step, through the gorgeous ceremonies of "the unbloody sacrifice."

The very first thing that arrests our attention as we enter the church is the use of incense or perfumes in the religious offices. It is produced by burning in a small chafing dish, or censer, odoriferous woods. These censers are in the hands of boys robed in white vestments, and waved by them before the altar. At certain points this is done by the officiating priest himself. In some of the principal churches and cathedrals are a great number of altars, all of them smoking at once with streams of incense. The custom of using incense is borrowed to some extent from the Mosaic dispensation, where there was an altar of incense in the temple continually burning; and further, 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.

It must be remembered that the Mass is a sacrifice, though unbloody, and that in this sacrifice of the Mass Christ offers himself by the ministry of the priest, differing only in the manner from his offering on the cross. "It is," says Father Pacificus Baker, "a holocaust or oblation offered to God," and therefore as there is an altar of offering and a sacrificial priest, incense accompanying the offering is supposed to be necessary to its complete significance.

The next thing that will arrest our attention is the use of "holy water." No one goes to or out of a church

who is not either sprinkled by a priest who attends for this purpose on solemn days, or else sprinkles himself with it from a vessel, usually of marble, placed just at the door.

Holy water is composed of the pure element, in which is usually dissolved a little salt, signifying purification and preservation. On some occasions the priest walks down the aisle, a boy by his side bearing the vase of holy water, and with a brush he sprinkles the worshippers. It is also frequently obtained in small vials and carried home by the devotee, and many miracles have been attributed to its efficacy.

The allusions to sprinkling in the Old Testament, together with the purifications under the law, are considered authority for this practice. It being a prevalent custom among all the Pagans, the Jesuit Father Lacer is, in his notes on a passage of Virgil where this practice is mentioned, says: "Hence was derived the custom of holy church to provide purifying or holy water at the entrance of their churches. An ancient Roman, says the learned Montfaucon, was a vase of holy water placed by the heathens at the entrance of their temples to sprinkle themselves with. The same vessel was used by the Greeks, two of which, the one of gold, the other of silver, were given by Ceres to the temple of Apollo at Delphi; and the custom of sprinkling themselves was so necessary a part of their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. The very composition of this holy water was the same also among the heathens as it is now in Catholic churches, being nothing more than a mixture of salt with common water, and the form of the sprinkling bowls, called by the ancients *aspergillum*, may be seen in his reliefs on ancient coins, was the same as that now used by Catholic priests.

The first thing that strikes our attention is the number of lamps and wax candles which are constantly burning before the altar, and shrines and images of the saints. In all of the great churches of Italy lamps are hung up at every altar. At Rome each church abounds in lamps of massive silver, and sometimes even of gold, the gifts of princes and other persons of distinction. This custom is also borrowed from the ancients, both Jewish and Pagan and is supposed to be an allusion to the leading idea of the Mass as a real sacrifice or oblation.

Having examined these appendages, let us suppose the Mass to have commenced. The priest, who has eaten nothing during the day on which he is to officiate, is robed in his usual vesture, which is in fact the ancient Roman state dress, called the toga and *trabea*, over this is placed the amice which, besides covering the neck, forms a sort of hood. It represents Christ being bloodfaded. The alb is the next, which is also the ancient Pagan Roman dress, and is to represent the white garment in which Herod clothed the Savior. When putting it on the priest says, "awake me white, O Lord, and cleanse my heart, etc." The girdle was worn by the old Roman gentleman, who, unoccupied, permitted it to flow loosely. From this is borrowed the girdle, and is also to remind the worshippers that Christ was bound for our crimes. As the priest puts it on, he intones, "Gird me, O Lord, with the cincture of purity," etc.

The next robe is the maniple, which means a handkerchief, but having in process of time become too much enriched with ornaments to be used for this purpose, it has been preserved for its emblematic and pious significations. In putting it on the priest prays, "May I deserve, O Lord, to bear the maniple (handkerchief) of weeping and grief." He puts it on his left arm.

The stole is the next garment. It is a Persian robe. It is as a mark of authority in the church, and is worn by the presiding priest. In putting it on he prays "O Lord restore to me the stole of immortality," etc.

The chasuble or outer vestment, is the old Roman robe of state. It has undergone great changes since the Pagan Romans wore it. It was always richly trimmed and decorated throughout, either by pointing or embroidery, but anciently among the gentry of Rome had no places for the arms but simply a hole in the center through which the head passed. This being inconvenient when the officiating priest wished to use his arms, holes were cut in the sides, and in the embroidery the addition of a cross is marked on the back of the chasuble, and two stripes to show that the priest and the people should carry their cross after Christ.

The chasuble, exhibiting the cross upon the priest's back, shows him the Redeemer had the cross also laid upon him. The prayer said by the priest when he vests himself with it is, "Lord, who has said my yoke is sweet and my burden light, grant that I may be able so to bear it that I may obtain thy grace."

The first thing the priest does, on approaching the altar is to reverently bow and kiss it, repeating in a low voice the prayers found in the missal or prayer-book. He next blesses the incense with the sign of the cross, and perfumes the altar. He next reads from the book on the altar, or if it be a bishop, from his seat, what the choir has sung. There is then alternately repeated three times, by the officiating priest, the *Kyrie eleison*, or "Lord have mercy on us." The angelic hymn, or *gloria in excelsis*, is the next part of the mass. After this the priest kisses the altar, and turning toward the people extends his hands and, says, *Domine voluimus*, may the Lord be with you, and is answered *cum spiritu tuo*, and with thy spirit a bishop says on this occasion *huc voluit*, peace be with you. He then goes to the books and says *cremum*, let us pray. He then reads collects, at the end of which the people say amen. After the collect follows the epistle, though on many occasions the reading is from other portions of the New Testament, also sometimes from the Old. At High Mass the epistle is chanted by the subdeacon, standing with his face toward the altar on the lower platform or floor of the church on the south side. It will be remembered all these recitations are universally in Latin, and are intoned or chanted as the ancient Greeks chanted their solemn recitations on days of public festivals. After the epistle the choir again performs, and the celebrant reads a few verses which are called the responsory. What is called the gradual is then sung in a slow and solemn manner, and the celebrant, bowing before the altar, repeats the prayer "Gloria in excelsis."

In a solemn Mass, with more officiating priests than one, the ceremonies here are more protracted. Now comes the important ceremony of the Mass. The deacon, being on the right hand of the officiating priest, uncovers the chalice or cup, which has on its mouth a linen cloth called a purificator. The patten is a small plate on which the bread for consecration is placed. Taking the patten with the bread on it from the chalice the deacon hands it to the officiating priest, who, lifting it up, offers it, repeating the prayer, "Accept, oh holy Father, almighty and eternal Son, this unspotted host which I, thy unworthy servant, offer unto thee, my loving and true God, for my innumerable sins, (referring and negligence, and for all here present, as also for all faithful Christians both living and dead, that it may avail both me and them unto life everlasting. Amen." The priest now reverently washes the tips of his fingers and says, "I will wash my hand," etc., and then, bowing in the middle of the altar, says, "receive, O most holy Trinity, this oblation which we make to thee in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and in honor of the blessed Mary, ever a virgin, of blessed John Baptist, the holy apostles Peter and Paul, and of all the saints, that it may be available to their honor and our salvation, and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth through the same Christ our Lord. Amen."

[TO BE CONTINUED.]

FROM COTTAGE GROVE.

THIS will inform you, Bro. Graves, that our church at this place is in a prosperous condition. Our church house is now completed. We doubled our financial strength last year. Several of the Antimission order united with us last year, [thanks to Duncan's historical articles] all of which are taking the Baptist. I am much encouraged. This is the ninth year 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 May. The ministers and deacons meeting of Western District Association meets with our church on Friday before.

J. W. BULL.

Cottage Grove, Henry county.

An exchange gets off the following on delinquent subscribers: "Looking over an old ledger, we see a long array of names of former subscribers who are indebted to us. Some of them have moved away and are lost to sight, although to memory dear; others are carrying contribution boxes in our most respectable churches, but they owe us just the same."

Our Pulpit.

SERVICE TO OTHERS—THE SPIRIT AND LAW OF CHRIST.

HE riseth from supper and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. So then, after he washed their feet, and had taken his garments and was set down again, he said unto them, know ye what I have done to you? Ye called me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John xiii. 12, 13, 14.)

Fifteen hundred years before the birth of our Lord, the feast of the passover was instituted by Jehovah in commemoration of the marvelous deliverance from the cruel bondage of Egypt. Now God's beloved Son, having come into the world to "magnify the law and make it honorable," honors this divine institution, by partaking of the feast for the last time, when it can have any moral significance. On the morrow Jesus himself, as the true Paschal Lamb shall be sacrificed for us, and by his own death forever abolish the old Mosaic institution.

As one need goes out another needs come in, so Jesus in the closing moments of this paschal supper institutes a new supper commemorative of a grander deliverance secured by his own blood—a supper to be eaten by the Lord's baptized disciples, through all the ages till the Lord come again. And the supper, both the old and the new being now ended, Jesus rose from his recumbent posture at the table, and laying aside his long outer garment, girded himself with a towel, and poured water into a basin. Much to the astonishment of all the disciples, and against the earnest remonstrance of Peter, "Jesus began to wash the disciples feet and to wipe them with the towel wherewith he was girded."

Some small sects have given prominence to this act of our Lord, by making it a church ordinance on a par with baptism and the supper. The more general opinion seems to be that this act of the Saviour was designed to illustrate and enforce his doctrine of humility, and that beyond this act has no significance whatever. This view, though supported by its venerable antiquity and by the authority of great names, fails to express, we think, the grand idea which 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: that it is second only to his atoning death in importance; that it symbolizes a spiritual truth of universal 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 last crowning act of his life, and has therefore peculiar significance. He suffered after this, but he performed no public deed.

In the study of this subject let us reflect upon THE EXALTED CHARACTER OF OUR LORD.

We naturally assume that whoever occupies an exalted station possesses a nobility of character commensurate 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 principle every word and every act of the Lord Jesus Christ are invested with peculiar significance. Now who was it that washed the feet of these rough Galilean fishermen? None other than Jesus, the Messiah, God's beloved Son, the wonderful, the counselor, the mighty God, the head of the everlasting age, the prince of peace.

It was the Lord of glory, the king of kings, the judge 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 overwhelmed with amazement and protested so vehemently. They did not and could not understand the 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 crippled, the leprosy and the paralytic; they had seen him feed hungry thousands with a few loaves and control tempests and boisterous waves, they knew at his bidding even the dead would come forth from

their graves; but to see him take the place of servant and wash their feet was too much for their love and faith. For this act of our Lord was

A MENIAL SERVICE.

It was one of the very lowest of menial acts. In Jewish families where gradations of service, some higher, some lower. But the lowest of all was the station of that servant who was appointed to wash the feet of the master of the house, and the feet of his guests. It was this lowest of stations that Jesus took—this most menial of all menial services he performed. How he who has "all power in heaven and earth" could thus humble himself is amazing beyond expression. Yet, however, much we may be confounded, there stands the strange mysterious fact, and it is for us to understand its significance. Jesus Christ the divine ideal and representative of humanity performed the lowest service in the lot of the lowest servant on earth. Nay more. No servant ever washed the feet of any but his superiors. Jesus Christ washed the feet of those who were infinitely beneath him.

That such an act performed by such a person occupying such a station, could have been an ordinary act in that utterly unprivileged life, surpasses human belief. On the contrary we must believe that it was occasioned by some emergency in the government of God and must possess some special significance with reference thereto. This brings us to the main question.

WHAT IS THE MEANING OF THIS ACT?

What emergency in the government of God could require such self-humiliation on the part of him who is the brightness of the Father's glory and the express image of his power? Let us think for a moment. Our Lord never acted from impulse, but always with perfect providence and deliberation, having a definite purpose to accomplish and using the wisest methods to secure the desired result. We may rest assured that in this last public act of his life, he was prompted by no vague or indefinite impressions, but was influenced by an accurate and comprehensive view of the result he desired to secure. When Jesus washed the disciples feet he meant something worthy of the incarnation of God, and in the furtherance of his mission on earth.

We have said that Jesus was the ideal of the perfected human race—the perfect man. His life corresponded with his perfect humanity. His was the ideal human life as well as the ideal human nature. The only perfect life is that which the individual lives in a right relation with God and his fellow men. If Jesus then would reveal the true principle of human life, he must show on what principle men should act towards each other, he must reveal the true organic law of human society, and that law, we hold, he revealed in this very act. He says "I have given you an example that ye should do as I have done unto you."

By this "example" he certainly does not mean that we shall raise the washing of feet to the dignity of a divine ordinance and put it on a level with Baptism and the supper in his church. Such an interpretation is vastly more improbable than that which makes the act a common lesson in humility. What Christ gave was not a rite but an idea; not an ordinance but a symbol. And the significance of that symbol—Christ's own idea, we shall find in his own words explanatory of this act. "After he had washed their feet, he took his garments, and reclining again at table, said unto them, know ye what I have done unto you?" (verse 12) "And he said unto them, the kings of the nations exercise dominion over them; and those having authority over them are called benefactors or tyrants. But you must not be so, but let the greatest among you become as the least, and the governor as he that serves. For who is greater, he who reclines or he who serves? Is not he who reclines? but I am among you as he who serves." (Luke xxii. 26, 27.) "Ye call me teacher and Lord, and you say well, for I am. If then, I, your Lord and teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you should do. Indeed I say unto you the servant is not greater than his Lord, nor an apostle greater than he who sent him." (John xiii. 13, 16) "Ye are they who have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed me, that ye may eat and drink at my table in my kingdom and sit upon thrones judging the twelve tribes of Israel." (Luke xxii. 28, 30)

In these passages our Lord corrects the mistakes of his disciples concerning his kingdom; rebukes their selfish ambition; states the false principle that lies at the foundation of all worldly society, and declares the grand fundamental principle of his kingdom and all regenerated life: The root idea of human society universally prevalent among men in their natural state, is self-interest. "All seek their own." Society is based upon the selfish idea that the inferior shall serve the superior, that the strong shall oppress the weak, that the rich shall dominate over the poor, that the man of large powers, magnificent endowments, and exalted position, social, political or ecclesiastical, shall compel all beneath him, to serve him and own his authority. A king, our Lord expressed it, "the kings of the nations lord it over their subjects." They build their fortunes upon the people and are called successful men. The common notion of mankind is that success can be achieved only by climbing up upon others, and that he who increases his wealth and power at the expense of the weak and poor is the honorable, prosperous man. History shows that all peoples, races, tribes and nations, ancient and modern, have been organized upon this idea, and all conduct individual or collective has been in accordance therewith. Except where modified by the teachings and spirit of Christ. Among savage tribes this law is fully borne out. Men are the stronger, women are the weaker. Men are the slaves and women are the cruel tyrants. In Christianized countries as Great Britain and the United States the same law is dominant in political, commercial and social life, though largely modified by the divine spirit of Christianity. Our manufacturing, commercial, banking, mining, railroad and shipping corporations, in a word, all forms of human effort are organized upon this principle. Hence we see a few strong, shrewd, energetic men, wielding their money bags as a cattle drover wields his whip, compelling the weak and shiftless, the timid and the short-sighted, the poor and the needy to do their bidding and to contribute to their increasing wealth and power.

Now, Christ came to set up a kingdom directly opposed to this universal selfishness—he came to lay down the foundations of human society, on divine and heavenly principles.

The one eternal principle of Christ's kingdom, which regulates the lives of all its members, is self-sacrifice for the good of others, and the history of the universe is but the expression of this law. God created the universe of worlds and all their populations, that he might have creatures to serve. God lives and glorifies himself in serving and doing good to his creatures, whether those creatures be angels, principalities and powers in the heavens, or the worms and insects of earth.

And Jesus Christ came into this world that he might be the servant of all—and he illustrated this grand principle of self-sacrifice, of living and dying for others, of the superior serving the inferior, by that amazing act of washing the feet of Galilean fishermen.

The principle involved in this symbolic act he explained in these words: "Whoever will become first shall be servant of all." He who will be the highest shall serve the lowest. The best and purest men shall go down to the worst and cleanse them and lift them up. The nobility of God's kingdom are those who stoop the lowest and do the most service to the humble and wretched. Helpfulness, in which the rich shall aid the poor, the strong bear the burdens of the weak, and the noble serve the ignoble, is the sublime idea of Christianity in its practical application to the earthly needs of men. This is the true organic law of regenerated society, the kingdom of God.

Our Lord, in washing the disciples feet, taught the grand central, root idea of his kingdom—the substitution of universal selfishness and the substitution of the law of service for the good of others. "I have given you an example, that ye shall do as I have done unto you." The apostles caught the spirit of their Lord and their epistles are the embodiment and enforcement of his teachings. "Bear ye one another's burdens, and so fulfil the law of Christ."

"Mind not high things, but condescend to men of low estate." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." "It is more blessed to give than it is to receive." "To do good and communicate

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IF THEY BE DISAPPOINTED BECAUSE OF THE TRUTH."—Ps.

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OUR STATEMENT QUESTIONED—ALLIS METHODIST CLOSE COMMUNION.

I 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 Presbyterian to my communion table without foreswearing myself—violating my ordination oath—or words to that effect. I profess to understand the laws of my church and my ordination vows, and call upon you to make the above assertion good, or stand confessed an accuser of my brethren, and a misrepresenter of the practice of a Christian denomination. AS ELDER.

Answer.—We are more than willing to gratify "An Elder," though he cannot claim a notice without giving us his address. He writes what we write, and perhaps many others will see it also, and the more so since Methodist Presiding Elders are extremely active just now in stirring up the prejudices of the people against Baptists, and especially on account of our alleged "close communion" fight, and "dipping propensities," that we think it is high time our own people and Methodists, and the world, so long deceived, should understand the facts in the case.

1. It is a fact that Presiding Elders and Methodist preachers generally do assert everywhere that the Methodist societies are really "open communion"—that their ministers are not required to limit their invitations in the least, not even to the baptized, or to those who make a profession of religion, and much less to members of other denominations.

2. It is a fact that other denominations and the world at large believe these statements of Methodist preachers, loudly echoed by their members. And

3. It is a fact that these statements are false, and well known to be false by every Methodist Elder or preacher who ever uttered them. To silence these statements, and to furnish every reader of this paper with the proofs with which to silence them, we refer to the law and the testimony, that even "An Elder" will not presume to gain say or deny.

When "An Elder" was examined to become a traveling preacher, among the multitude of questions asked and stipulations 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 [reading, meditation and prayer had just been mentioned], if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, 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 MEN OUR RULES, BUT KEEP THEM."

If the preacher on examination pledges himself to these things, he may be received into "full connection." (p. 85.)

Every Methodist preacher, then, must know and pledge himself to keep every point, great and small, in the Methodist Discipline. When brought before the Bishop to be ordained, he pledges himself "in the name of God and his church" (Dis. p. 268) to the faithful discharge of his duties, as laid down in the Discipline, of course. Among the questions asked, and which includes all the duties enjoined by his "chief ministers," the Bishops,

"Will you reverently obey your chief ministers, unto whom is committed the charge and government over you, following with glad mind and will their godly admonitions, submitting yourselves to their godly judgments?"

Answer.—"I will so do, the Lord being my helper." (p. 271.)

This is the solemn oath that our Elder took, and that every Methodist preacher in the whole land has 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 Elder" say that this law does not prohibit him from inviting us to his table with all Baptists, Presbyterians, 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 woman of Revelation, would he not exclude him? He would. But the one million two hundred thousand Baptists in the South believe as we do, and how can you, Elder—, invite them without violating your oath of ordination? You and every other Methodist minister know full well that you cannot, and you must know that you are practicing upon the credulity of your people and ours when you persecute us by your open communion invitations, exhortations and misrepresentations. But Presbyterians, when in controversy with you, say much harder things of you and your Arminian doctrine than we do, and you denounce their Calvinism as from beneath, and Dr. Bledsoe, the editor of your church Review, not long since denounced the God of Calvin and the Presbyterian Church as an "Infidel Gorrilla." How, then, can you invite them to your table, or they you to theirs? The Campbellites all over this land wage a constant warfare upon your doctrines and practices, and yearly disaffect and lead off thousands of your members. Would you not silence and exclude from your table and society a minister who was teaching manifest heresies and disaffecting your members by his doctrine, as you did Dr. Samuel Watson? He has joined the Spiritualistic Church; can you, and do you now invite him to your table? Please answer.

The following is indeed a very handsome compliment paid us by the Religious Messenger, Texas, and we appreciate it highly:

"The Baptist, edited by Eld. J. R. Graves, LL. D., Memphis, Tenn., comes to us this week in a brand new dress. Indeed the paper has changed its form and appearance so completely that we scarcely knew whether it was The Baptist or not, till we had turned to the editorial page, and there recognized that style so peculiar to Dr. Graves, a style so bold and fearless, yet so logical, kind and earnest."

"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

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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 seal of the covenant of grace and a sacrament, as Presbyterians do, is ritualism. To teach that baptism is a sacrament, and in all ages the means of grace and regeneration, as the Methodists do, is ritualism. And this is what Episcopalianism teaches—the following is from an English Episcopal catechism:

"When were you made a Christian? Answer.—When I was baptized. Can any one become a Christian without baptism? A.—No. In what light, then, must we view those who have not been baptized? A.—As the heathen, whether they be old or young. By whom is this rite performed? A.—By persons who are invested with spiritual authority."

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 present in the elements under the forms of bread and wine."—Dr. DeKoven.

And this man was candidate for the Bishopric of Massachusetts this year!

RECIPE FOR A REVIVAL.

BY J. M. FENDLETON, D. D.

THIS 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 land."

The recipe requires of God's people four things: First, they must humble themselves. There is nothing 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 exalted." In every church that needs a revival there is a call for humiliation before God. What is the meaning 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 comparative 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. Surely here are reasons for humiliation. They should bring pastor and church down into the dust before 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 tendency is to self-complaint and self-reproach rather than to censure of fellow members. Humiliation before God is an intensely personal thing.

Secondly, they must pray. Prayer always follows humiliation. Let any man become a humble man, and he becomes a praying man. Reasons or humiliations are reasons for prayer. Mercy must be sought in the forgiveness of sins that call for humiliation. The guilty backslider must pray to be reclaimed from his 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 the returning backslider is so oppressed with a sense of unworthiness that no prayer suits him so well as that of the publican, "God be merciful to me a sinner." Christians, if they would be revived, must not only humble themselves, but

Thirdly, they must seek God's face. Those who are favored with the light of God's countenance may be said to see his face and to enjoy its approving smile. When they depart from him they no longer see his face, but walk in darkness and restless dissatisfaction. They can find no comfort in going away from God. They must return to him and seek his face, seek to enjoy his favor as in other days. The humiliation and prayer already referred to prompt this course. A view of God's reconciling face is desired above all things.

Fourthly, they must turn from their wicked ways. These ways are the very things that call for humiliation, prayer, and the seeking of God's face; and they must be forsaken. Unless they are turned from, there is no genuine humiliation, no sincere prayer, no honest seeking the face of God. No church gives satisfactory proof that it is revived by the Spirit of the Lord if its members do not "turn from their wicked ways." Holiness becomes the Lord's people.

Now when the four parts of this revival recipe are practically regarded, the blessing invariably comes. "Then," says God, not till then, but, "then will I hear from heaven and forgive their sin." Till then God cannot consistently hear and forgive. When all the tithes are brought into the storehouse, then God opens the windows of heaven and pours out a blessing so copious that there is no room to receive it. How many churches greatly need the Lord's blessing now! The way to obtain it is very plain. There is no other way. There may be noisy, ephemeral excitements, when the Scriptural requisites to a revival are disregarded, but there cannot be genuine work of the Lord unless his people "humble themselves, and pray, and seek his face, and turn from their wicked ways."

COST OF PRINTING A PAPER.

THE *Western Recorder* makes a note which will help its patrons to a conception of the cost of publishing a newspaper:

You complain that the times are hard and money scarce. If it is hard for you to spare two dollars and fifty cents once a year to support your religious principles, what must it be for the publisher of the *Recorder* to raise two hundred and fifty dollars every week?

Our expense is over three hundred per week, and must be paid every Saturday.

The expense of publishing the New York *Herald* is 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 \$18,571 33; total receipts, \$16,990 91; deficiency, \$1583 44. In 1871-72 the cost was \$16,599 10; receipts, \$15,327; deficiency, \$1272 10. In 1872-73 the expense was \$20,627 22; the receipts, \$15,731; deficiency, \$3903 22. In 1873-74 expenditures, \$21,678 87; receipts, \$16,311 96; deficiency, \$5366 96."

On the above the *Rev.* 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 prevalent idea that publishing a religious newspaper is a money making business is a great fallacy, and secondly, that the Publication Society is practically paying a larger amount to support a weekly paper in Philadelphia than the 'total value of all grants of every kind' by all its Sunday school missionaries, colporteurs and District Secretaries. Last year the amount expended on the paper was \$2001 more than the total value of grants."

STATE CONVENTION.

I ENJOYED the Convention much. It was pleasant to meet so many brethren from distant parts of the State. Greater numbers would have been present had it not been for "the hard times." Many good men were kept at home because they could not command the money to carry them to Nashville and back.

All seemed determined to promote the good work of unification, and there was manifested a spirit of harmony and conciliation that was most commendable. No discordant notes were heard, and no sectional jealousies were permitted to hinder the general work.

The sub-division of the Executive Committee was eminently wise, in my judgment. The Committee on Missions at Memphis, the Committee on Education at Nashville, and the Committee on Sunday-school work at Knoxville, have most important trusts committed to them, that require wise counsels and the most persistent efforts. Each committee has the whole State for its field.

I was gratified to hear such a good report of the educational work of East Tennessee. The brethren there deserve commendation for what they have done. I have no doubt that Mossy Creek College will be placed in harmony with our State educational system, when one is devised and adopted. Up to this time no system has been matured and legalized, and consequently no propositions on this subject have been submitted to the educators of East Tennessee.

On missions East Tennessee was in advance of West Tennessee, and deserves credit for its more enlightened views.

Middle Tennessee came into the convention with a hearty good will. I have seen no evidence of holding back among leading minds. The transfer of the Union University property to the Southwestern University has been ordered and a committee appointed to make the transfer legally, as soon as the Southwestern University is in a condition to receive it.

The only thing I have heard concerning litigation had reference to a claim put forth by the Central Church in Nashville. There may possibly be some donors who threaten litigation, to recover what they have given, but I have heard of none. If there are such I have no doubt that they are laboring under a misapprehension as to the design of the transfer. The transfer is to save what there is of the wrecked Union University to the denomination in the State, and not let all be lost. Middle Tennessee will be the gainer and not the loser. But if some donors, under misapprehension, should threaten litigation, which I doubt, all the Baptists of Middle Tennessee should not be censured for it.

If unification is defeated I am persuaded that it will not be chargeable to East or Middle Tennessee. 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 earnest of better times—a prophesy of jubilant gatherings in years to 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, we shall become larger hearted, and shall labor together with less and less friction.

I know not what course others in general may take, the church I have the honor to serve, has united her

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.

AND 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 description the woman gave of him. That it was Samuel we cannot doubt so long as we believe the Scriptures, for it states that Samuel spoke to Saul. If Samuel retained his personal appearance, why should not we? Has God one law for Samuel and another for all others?—*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 disquiet, if he is willing to send 75 cents 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, and they circulate and read their books, but Baptists will neither read nor circulate books written to counteract it. Every reader of this paper should procure this *expose* of Spiritism and learn what the Bible teaches touching the "middle life." You will find it the most interesting book of its size you ever read. Reader, send for it, if you don't buy another book for a year. Prepare to meet Spiritism, and guard your 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 puerile. It is very nearly asking if we hold that a man who refuses to be admitted 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 would say to him the evidence of faith is obedience, 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 very simple one, and does not require even this brief answer.

Nor does this reply impugn the sincerity of those, the Friends for example, who reject church sacraments, as they do not ask, we do not answer for them.

The above is from the New York *Observer*, the leading Presbyterian paper of this country. The position is eminently Scriptural and consequently Baptist. "If you have not been baptized you cannot have a 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. No baptism, no church membership; no church membership, no admission to the Lord's supper. The *Observer* and THE BAPTIST are agreed."

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 Home Mission Board, is as follows, viz: Georgia, 63; Kentucky, 21; Alabama, 20; Texas, 15; Virginia, 15; South Carolina, 12; Maryland, 11; North Carolina, 9; Louisiana, 5; Indian Territory, 3; Mississippi, 2; Missouri, 1; Florida, 1; Tennessee, 0. The other States of the South have not contributed each as much as \$100. M. T. SUMNER, Cor. Sec'y.

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 unsavory 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 a circuit rider!"

FATHER Chiniquy, the French convert from Romanism, has been preaching in Putnam, Connecticut, and twenty families have left the Catholic Church. They have written to their priest that they have found Christ, the great High Priest, and will therefore need his services no longer.

EDITORIAL BRIEVES.

BACK NUMBERS.—We can commence all new subscribers with the first number of the new form.

SOUTHERN BAPTIST CONVENTION.—We expect to attend the coming session of this body, and will furnish full reports to this paper.

READ Bro. Lofton's concluding article this week, and if you have not read all of them, turn back and do so—they are admirable and admirably suited to the times.

FEET WASHING.—Read the able sermon by Bro. Hendrickson in this number. It was preached before the West Tennessee Convention and called for public attention.

THE AID SERMON delivered at Coldwater resulted in securing for the little church some \$275. We had very pleasant, and we trust profitable, meetings. Brethren think great good was done.

MAYNARD'S HAPPY HOME, for May, is on our table, ahead 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 pages.

SEE "Easy Terms for Hard Times," and make an effort to win a premium. Send subscribers and money right along so fast as you get \$5. Will not every minister try? Will not a sister in each church try? If you fail to win the premium, you shall be paid 25 per cent on the amount of money you send on a premium, so all will be paid for work.

THE *Alabama Baptist* has successfully completed its first year, and has proved itself the ablest paper ever published in the State. We congratulate its editors upon the prosperity they so richly merit. We have no Alabama Department "in ours." A writer says some Alabama Baptists complain that "the paper is too high"—only \$2.00, and Bro. Winkler and his associates do all the editing gratuitously! Any Baptist paper would be "too high" with some Baptists, if it was as high as a chew of tobacco!

PRO. R. C. BECKER has removed his paper from Paris to Dallas, and is in full blast with a new power-press. It is already the paper of Northern Texas. We see Dr. Burleson say that it is charged that he and himself "originated the *Messenger* to oppose the *Herald*!" What next?—that we originated the late rebellion in Japan that overthrew the Tycoon and enthroned the Mikado! We had just as much to do with the one as the other; but we have been gratified, we must confess, that its editor is a warm friend of the Southern Baptist Publication Society.

THE ORPHANS' HOME, of Mississippi, has suspended 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. He 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 Lauderdale, Miss. The *Orphans' Home Banner* will no more be issued.

SKETCHES.—We publish this week the first of a series of sermons that will appear in this paper this volume One from Bro. Hilsman on the Three Witnesses—the 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 us with one soon. Bro. 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 feature of this paper, and we trust all will show their appreciation 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 face of the earth; yet very few of this infinite number, untimely slain, were ever masters of the grounds of the disputes for which they suffered, or the true reasons of their being led to battle; the truth, with much artifice, being kept from all but those who were parties to the designs resolved on."

TEXAS is not a single Universalist organization or church building in Texas.

THE VERDICT ON NEW FORM.

WE did believe that the friends of this paper would by their increased efforts for the paper justify our enlarging at this time. If they will but help by advance renewing, and by showing the paper and canvassing for it we can and will keep it up, but if they do not it will be impossible. We have commenced receiving gratifying evidences of appreciation of our effort to give the denomination a first class paper.

A. Montague, Tenn.—A standard patron for thirty-five years—sends an advanced renewal, loans the money to a brother to advance, and sends it gratis to a young minister—\$5.00. Noble.

Bro. R. J. Fleming, Miss., appreciates by enlisting into the Young Guard \$5.00—his father was an Old Guard—says it is a beautiful form, and he will help keep it up.

John C. Shipp, Grand—the old Baptist in its new form. It suits me and it will suit hosts of us here in Arkansas. Abundant success to it.

FROM TEXAS.

I write this to acknowledge receipt of first number of enlarged size Baptist, and to say it is just the thing. It is our ideal of what the paper has been 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.

Corianna Texas, April 22. S. G. MULLINS.

The new form—the very thing. But this will not help you keep it up. We all ought to show our appreciation of it by doing something for it. I appreciate it \$5.00—a renewal and a new subscriber.

J. FORDHAM.

ED. J. K. GRAVES—Dear Bro.—I have just received the first issue of THE BAPTIST in its "new dress," and it fills my soul with so much gladness that I cannot refrain from giving some expression to my feelings. I have been a reader of the paper for more than five years and have been admitted in all its forms, but never has a copy been sent me more welcome than the one before me. And now I am going to promise to work for it as well as for our home paper, THE HERALD, in order to assist in carrying it through the dull season of the year. I am a young man and poor in this world's goods, but the Lord helping me, I shall always keep up my own subscription and endeavor to get you new names. I am anxious to become a member of that prayer meeting, and hope you and every other member will remember me in your prayers to God. Only a short time ago I declared to my brethren and the world that I was impressed to go and preach the "unsearchable riches of Christ." If I am deceived pray that I may be undeceived.

I send you the twenty cents for postage on paper.

Affectionately yours in Christ,
Jefferson, Texas, April 22. D. H. RICHARDSON.

RELIGIOUS ITEMS.

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

EVERY 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 octavo. Its appearance is very much improved.—*Western Recorder.*

THE *Standard* and the *Religious Herald* are each aiming to secure five thousand new subscribers during this year. How many new subscribers shall THE BAPTIST have? Let all who like the new form express it by renewing now and sending one new subscriber.

DR. BROADUS.—We are authorized by Prof. Waggener to announce that Rev. Dr. John A. Broadus will preach the Commencement sermon for Bethel 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 infant baptism?" replies: "We do not believe that infant baptism is obligatory, but it is permissible. It has no immediate effect upon the child. Indirectly, and through the influence upon the parents of a public act of dedication of their children to God's service, it has a remote influence upon the child. The Scripture warrant for infant baptism is far fetched and inconclusive."

AUXILIARY TO THE CHURCH.—Dr. Mutchmore said very happily, at St. Louis, that the idea of calling the Sabbath school an auxiliary of the church is very like calling the children auxiliary to the family. It should be part and parcel of the church as much as the children are an inseparable part of the family.

A good minister was once asked how it was he managed to always have his people so attentive at the 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 answer.

DR. HOSKY, of Newton Theological Seminary, writes Dr. Graves, of THE BAPTIST, that he is much interested in a little book of the latter, entitled "The Bible Doctrine of the Middle Life." This book ought to be read by the thousands and tens of thousands.—*Western Baptist.*

THE late Admiral Foote, when in Siam, invited the royal dignitaries to a dinner on his vessel. As they took seats at the table, the Admiral, as was his custom, asked a blessing. The King in surprise, said he thought that only missionaries did that. "True," was the Admiral's reply; "but every Christian is a missionary."

THE RESULT.—Messrs. 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 Methodists, 105; Broadway Baptist Church, 12; Chestnut Street Baptist, several.—*Western Recorder.*

AUTHORIZED BAPTISM.—"For our own part, if the baptism was right in all respects, except that the administrator was unauthorized or unworthy to perform the service, we do not deem it proper to repeat it."—*Religious Herald, Feb. 18.* Can an "unauthorized administrator" perform an authorized act? "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt." Either make the administrator "authorized" and his act "authorized," or else make the administrator "unauthorized" and his act "unauthorized."—*W. H. P.*

ARCHBISHOP, now Cardinal, John McCloskey is sixty-four years old. He was born in Brooklyn, where he was "a poor boy." This high honor of being the first American Cardinal and the head of the Catholic Church in this country, is believed to be the result of a pure life and a faithful discharge of the duties of his profession, together with great amiability of manners. Of course he is a devoted, and no doubt a conscientious Catholic. He was at one time President of St. Joseph's College, Fordham.

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 baptism, 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 distinctly, "No."

DESTRUCTIVE THEORIES.

THE advocates of infant sprinkling not only substitute a human appointment for a divine ordinance, but are chargeable with utterly supplanting that ordinance by their substitutions. If infants were universally baptized, as those who advocate it desire they should be, the ordinance of believers' baptism would be entirely superseded, and an intelligent, personal confession of Christ, after the primitive manner, would soon become obsolete. Let infant sprinkling prevail and believers' baptism would cease to be observed, because the recognition of the one is destructive of the other. Nothing can be clearer than that 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 claims that the different churches extant are only branches of the Church of Christ. Now if any one of these branches should become universal, as their followers are striving to make them, and as the Church of Christ is one day to be, then that universal branch would not be the Church or a church, but only a fraction of it, and the true Church would be extinguished.

Mississippi Department.

J. L. L. M. P. LOWMEY, Editor.

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

NOTICE.—All money for subscriptions should be sent to Bro. Graves, at Memphis. I cannot be responsible for money for the paper until it comes into my hands, but will be responsible for all that I receive.

M. P. LOWMEY.

SUMMARY.

SUSPENSION OF THE ORPHANS' HOME.—Many have already 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 occurrence 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 Trustees, Captain Hardy, writes us as follows: "It is useless to attempt to enumerate the causes of the failure. The truth is, the Home had performed its mission—it had raised and educated the Confederate orphans within its compass, and when that was done its mission was accomplished, and the people lost interest in it." We will add to this, that the Home has done a great and necessary work. Many may regret its suspension but none should regret what they have done for it. Hundreds who were left orphans by the casualties of the war, and who would otherwise have been poor homeless wanderers, and now probably a burden to society, have been fed, clothed and educated, and are now useful men and women. The good results will be seen and felt both in time and in eternity, and none have been injured by their liberality to it. *The Orphans' Home* Banner will of course be suspended, as the result of the suspension of the Home.

ELD. R. N. HALL, Superintendent of the Orphans' Home, would accept a pastorate or other work in the ministry, as his labors with the Home are about to close. He is a good, true and efficient minister of the gospel, and we commend him to churches in want of pastors.

THE Brethren of Tippah Association will please not forget the Sunday-school Institute at Macedonia, on Friday before the fifth Lord's day in May.

THE SUNDAY SCHOOL INSTITUTE of Chickasaw Association, will also meet Friday before the fifth Lord's day 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 Pontotoc church, Pontotoc county.

A BROTHER minister writes: "I am so proud of THE BAPTIST'S new coat. Now, if Hard Times and Carelessness just don't strangle 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 affliction in his family, and we tender to him our heartfelt sympathies. He writes us in a private letter as follows: "Two of my children have diseased eyes. The oldest, a little boy five years old, has become almost blind, and I greatly fear, will before long become entirely so. The little baby, nine months old, has the same disease, and unless it can be assisted he will lose his sight also. The disease is in the optic nerve, and is as invidious as it is dangerous. There is no pain and no change in the appearance of the eye, consequently, we knew not what was the matter until recently, when I carried them to a noted oculist 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.

JESUS PIOUS IN AFFLICTION.—In reference to Bro. Walne's affliction referred to above, he writes: "We have found it very hard in this great and unexpected calamity to our dear little ones to say, 'thy will, O Father, be done'—and grace has been given us. To me, Jesus has never been so precious, and religion so comforting. I know God loves my children more than I do, and that he can, and I believe will, make this great affliction and sore distress work for his 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 me, and for the little afflicted ones." Will not the great number of brethren and sisters who know and love Bro. Walne unite with us in earnest prayer for him and his afflicted family?

POSTAL CARDS AGAIN.—If our friends will help us we propose to make a column in our department to be headed, "Rolls from our Postal cards." For this column we desire items of news, appointments of general meetings, notices, and the best thoughts of our brethren in the most condensed form on Sunday-schools, mission work, or anything else practical, doctrinal, or exegetical. Now, brethren, help us. The good brother who suggests this says, "put me down for a card every week." How many other brethren will say the same? Such a column would be read with great interest, and furnish the best and freshest thoughts of our brethren and sisters all over the State.

ELD. H. F. SPENCER writes: "The third anniversary meeting of 'The Ladies' Missionary and Working Society of the Carrollton Baptist Church took place Thursday night, April 15th. Addresses were delivered on the occasion by Rev. G. W. Dalby and Col. W. B. Helm. The Society, thirteen ladies and four honorary members, gentlemen, have contributed from March, 1874, to March, 1875, \$22 for the support of Mrs. Crawford, Tung Chow, China, and about \$10 to the Orphans' Home. Since the organization, its contributions have averaged \$25 per year. This amount was not begged, but given. The ladies now propose to unite with the Society at Duck Hill in the education of a Chinese child, an orphan of a Christian parentage, and in the support of a Chinese Bible Woman under the supervision of Miss Lula Whilden, Canton, China. There are now four such Societies in the Yazoo Association."

ELD. J. W. STEIN, Neosho, Mo., writes: "I see in your items in which you noted my change of church relations you state that you believe we observed Saturday for Sabbath. That is a mistake. Please correct."

REVIVAL AT CLINTON.—A young minister in Mississippi College writes April 20th: "The meeting at this place is still progressing. This is the tenth day. Six have joined by experience. Fourteen for prayer. The Lord is here. Bro. Hackett is full of the Spirit and work. His sermons are pointed, eloquent and powerful. The young brethren are deeply concerned about their unconverted roommates. My class, eleven in number, are very anxious for the twelfth, the only one not a Christian. Help us to pray for him. Some of us have been praying for him nearly three years. Lord, give him to us."

THE FROST OF THE 17TH AND 18TH OF APRIL.—In some parts of the State the peaches are all thought to be killed and a part of the apples and pears, and forward wheat is thought to be injured, but in some places in North Mississippi, and in Central and South Mississippi but little damage was done.

STARKVILLE was greatly injured by fire on the night of the 17th of April. Nearly all the business houses and one residence were burned. Loss estimated at \$200,000.

MISS LIZZIE HUDSON, a lovely young lady, who had been raised in the Orphans' Home, fell from a trestle near Lauderdale Station on the night of the 7th ult. and was almost instantly killed. A number of the inmates of the Home were together, and Superintendent Hall at their head, going to the depot to see some of the children off, and the fall was caused in some way by the sudden appearance of a train. She lived long enough to say that her hand was in her Savior's. She was a member of the Orphans' Home Baptist Church.

PULLING EVEN.

WE understood Bro. Graves to pledge the honor of his State that she would pull even with Mississippi; but his banner trails, and the traces of his pollers are slack. In THE BAPTIST of February 20th he said, "mark the list and begin with this number." We did so, and up to this time, in the list of "Money Letters Received," Tennessee has not been "even" with Mississippi any single week, either in the number of letters or the amount of money; and the "Young Guard," up to April 17, in Tennessee numbers 40, and in Mississippi 51. But the Baptists of Mississippi have not laid out half their strength yet. If a kind Providence favors the people with good crops, and the hoped for change in the political situation should come, Mississippi can double her list without an effort by the close of this year; and this is an object greatly to be desired. Let the number of readers of THE BAPTIST be doubled, and a new

impetus will be given to all our denominational enterprises in the State. Church meetings will be better attended; Sunday schools will be more prosperous; church members will be better informed; the churches will have more life in them; the Bible will be read more; pastors will be better supported; missions will receive more help; brethren will be more interested in the education of their children, and in building up and supporting their own schools. Do not the Baptists who read their religious paper generally take more interest in these things than those who do not read? Let pastors answer. And we hope the brethren of Mississippi will not be discouraged by the failure of Tennessee to "pull even." Let all do their duty, and the blessing to their own hearts, and to the Master's cause, will be worth more than the honor of beating the brethren of a sister State.

SOUTHERN BAPTIST CONVENTION

THIS body meets in Charleston, S. C., next Thursday. Although we deny ourself the pleasure of being present, we feel none the less interested in the meeting. It is a meeting of great importance, and all the brethren should be interested in it. While some are there in council, let all those who remain at home remember them before a throne of grace. This has been a hard year on the Boards of the Convention, and they have felt the pressure of the times. These Boards are composed of men who have been 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 their services, and who are yet, blamed sometimes by unreasonable men who have, themselves, made no sacrifices to help them in their arduous work. Each 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 has 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 judge or condemn. Let all pray for better times, but above all for better hearts; and let none forget to offer special prayer for the Convention while it is in session. We await with eager anxiety the reports of the meeting. Several brethren will be there from Mississippi, and we hope some of them will give us a brief report of the meeting.

OUR PAPER AGAIN.

IS there a Baptist in Mississippi who is not proud of 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 that are specially looked to to support it will fail to keep it up in its present size and form. Indeed, we desire to see it better still, and Bro. Graves is determined to make it just as good as its supporters will enable him to make it. We judge others by ourself, and suppose many are in regard to the paper somewhat 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 alive. Putting him on a cart, they started with him to the graveyard. A kind neighbor met them and inquired what they were going to do with the poor man on the cart. On being told that he had no bread, was too lazy to work, and they thought the best thing they could do for him was to bury him, he replied that he would rather give the poor fellow a turn of corn than to see him buried alive. The lazy man rose slowly on his elbow, and casting a sleepy look on the kind neighbor, inquired plaintively, "is it he I'll be?" "No," replied the neighbor, "but you can soon shell it." Falling back to his former position, the lazy man drawled out, "drive on boys." Now Bro. Graves has given us a good and beautiful paper for a very low price, but could not be stilted and cut it. It would be so nice; could be done quickly and cheaply by machinery, and would save the reader the trouble of hunting up a needle and thread, and opening a

knife, or getting a pair of scissors. Then we want the latest prices current, and a few other things. Let all work for the paper, and these improvements will be doubtless added by and by. Let us work for it, and hope on, hope ever. Baptists of Mississippi, stand to your colors. You are leading the way in supporting the paper, and we have no idea you will fall back to second rank. We intend to make the Mississippi Department better and better (D. V.) until July, and then the brethren in Convention will say what they want. We close as we began: Is there a Baptist in Mississippi who is not proud of our paper in its new form and dress?

SUSPENSION OF THE ORPHANS' HOME.

A CARD FROM THE EXECUTIVE COMMITTEE.

THE Executive Committee of the Board of Trustees of the Orphans' Home are under the painful necessity of announcing to the public the suspension of that noble institution, and the dispersion of its helpless inmates wherever they can get homes.

The institution is without money, without supplies, without credit, and in this condition no other alternative is left us. This is the saddest duty we have ever been called on to perform in connection with this institution. We hold the Superintendent and his subordinates blameless in this matter. It was no fault of theirs. A more devoted and self-sacrificing set of individuals can scarcely be found anywhere, and especially do we desire to attest the integrity, efficiency and energy of the Superintendent, R. N. Hall.

But his appeals, and our appeals to the public, and especially to the Baptist denomination, who are the chartered owners of the Home, were ineffectual, and the contributions for the past sixty days have been 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 assets are abundantly sufficient to pay all indebtedness if properly managed, but if suit be brought it will necessitate putting the corporation into bankruptcy, and in that event it would not pay out. In the meantime we assure the creditors that the property shall be preserved and no preference given to any creditor, but all shall share alike.

In the meantime, there are twenty five or thirty little children not yet provided with homes, and it may be several weeks before they can be, and we appeal to the public in behalf of these to send contributions of food for them that they may not go away hungry.

The Home has performed its mission. It raised and educated hundreds of orphans of Confederate 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 our gallant dead, and as a home for the homeless, yet we do not reproach any one, though no doubt if the whole people of Mississippi could see the anguish wrung from the hearts of these children, their tears, their sighs, their parting embraces, as day by day they leave, we doubt not there would be thousands who would indulge in self-reproaches deep and lasting. But we feel we have done our duty, and to God and the public we commend them.

The Superintendent will remain in charge of the property, and such of the children as can't get homes, and we beg the people in the name of humanity, send of supplies sufficient to feed them until the Baptist State Convention meets in July, when the property will be disposed of in some way, and the debts paid, or it may be, some plan will be devised to resume and continue the institution.

S. P. KENNEDY,
Executive Committee, A. H. SMITH,
W. H. HARRY.

DO YOU PRAY FOR YOUR COUNTRY?

AS Christians we rejoice that the "Lord reigns," and we believe that as a father the Lord pitieth 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, give wisdom to our people, and cause them both 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

we should pray to the Lord to change the hearts of our rulers and those in authority over us to love justice and mercy, and to rule in the fear of God for the good of our country. The Lord is a tower of strength to the Christian, and "all prayer" is his strongest weapon, and we cannot be too importunate in prayer for our oppressed country, for there is a power in the prayer of faith that calls blessings from above.

It has been said that the Queen of England was more afraid of the prayers of John Knox than of all the armies of Europe. He was a man of prayer, and he and his followers prayed that they might be delivered from the persecuting power of their rulers. On one of those seasons of prayer, it is said, John Knox arose from his knees and exclaimed, "deliverance has come, deliverance has come!" He felt in his heart that God had heard and answered his prayer at that time, he did not know how; but in a few days the death of the Queen was announced, and by her death the persecuting power was stayed, and relief was brought thereby to those persecuted followers of Christ. I do not suppose that Knox and his followers prayed for the death of the Queen, but they prayed for deliverance from persecution. Deliverance was what he wanted, for that he prayed, and God brought them deliverance in his own way and at his own appointed time. It would not be right to pray for the death of rulers, but it is right to pray for deliverance for our bleeding and oppressed country and trust in God to bring it about according to the counsel of his own will. The hearts of our rulers, and of all men, are in the hands of the Lord, and he can turn them about as pleaseth him, and bring us relief as seemeth him good. Does not our condition call for much earnest prayer?

SUNDAY-SCHOOL AND CHURCH.

THE relation of the Sunday school to the church is a matter requiring serious consideration. That there ought to be a Sunday-school in connection with every church, is a proposition which surely need not now be discussed, it is almost universally admitted. There is some difficulty, however, in deciding what the connection ought to be; and good brethren differ much as to the best plan of conducting the Sunday-school work. Not a few favor the idea of an independent organization, carried on by volunteer workers on their own responsibility; others contend that the church should have at least some sort of supervision over the Sunday school, if not direct control.

In determining this matter, it would be well first to agree as to the object of the Sunday school. If it is simply for the purpose of instructing the young in the general truths of the Scriptures, independent schools can perhaps be made as effective as any others; but if the children are to be shown the way of life more perfectly, it must be done by those who "have passed from death unto life;" while if doctrinal truths are to be distinctively taught, the officers and teachers should be selected by the church and be under its absolute management. These may appear to be small distinctions, yet they are real distinctions nevertheless.

Many of our churches fail to take hold of the Sunday-school work as they should, often letting it drift along in any sort of fashion, without realizing that they are responsible for its conduct. No action in such cases is action! It were far better to have some say as to who should be entrusted with the work, even if a member fails to see that it is his duty to engage in personal labor himself, he cannot alter the fact of responsibility. To oppose Sunday-schools, or unnecessarily to cramp them, is a terrible responsibility for any one to take; brethren should think well, and pray earnestly for direction before adopting such a course. On the other hand, not to look after them at all is a very great responsibility, for heresies may be taught, and the seeds of dissension sown; leading to incalculable evil results. In the absence of a better, the following plan of co-operation just agreed upon by one of our most flourishing churches, is suggested. A previous act of the church, a year or two since, had adopted the Sunday-school, and the officers thereof had been elected under the act, which had not worked as well as was hoped, some good brethren not fancying the management and expense of the school, though taking no steps to correct it, nor engaging in its labors and duties themselves.

Resolved, That the action of the church adopting the Sunday-school be so far modified as to constitute the

officers and teachers a special committee on that work, with power to select its own officers, and conduct the school in such a manner as said committee may deem best calculated to advance the Redeemer's kingdom.

Resolved, That the members of the church be urged to assist as far as possible in the Sunday-school work, by their presence, by their advice, by their sympathy and by their financial support; thus helping to direct and sustain the school, in order that contributions from the children may go to the proper benevolent objects of the denomination, and not to their own benefit direct.

L. A. D.

WHO WILL PLANT A PATCH FOR THE LORD?

I HAVE heard of a good old brother who planted a "patch for the Lord," and who said that when he cultivated this patch he felt that he was working for the Lord; he sang and prayed and felt happy in the Lord; that the Lord watered his patch, and in his goodness sent the rain to water his field, and he made a good crop. May not the fruitful seasons and the blessing be withheld from us because we do so little for the cause of Jesus? When we plant no patch for the Lord, but all for ourselves, we have no heart to give to the Lord, and God beholds our covetous spirit and withholds his blessing: "There is that withholdeth more than is meat, and it tendeth to poverty." May not this be the reason for the failure of our crops and for our poverty? Our Heavenly Father sees and knows our worldliness, that if his blessings were showered upon us, like Jeshurun, we should "wax fat and kick." That good old brother, after he had gathered the crop and sold it, put the money into the Lord's treasury. Who will do likewise? Who will plant a patch for the Lord?

J. C. U.

OBITUARY.

DEATH is still calling near and dear ones away from earth, leaving us to mourn their loss. J. H. Pritchard died March 22d, 1875, at the residence of his son, Dr. R. E. Pritchard, aged 84 years. He had long been a member of the Baptist Church. He is now, we hope, gone to receive his reward on high. He endured long on earth from dropsy, and bore his suffering with fortitude; and when called to bid this world adieu he was willing to obey his Savior, for he felt that he could meet him in peace. He passed away as calm as the close of day. Why should we mourn for those that we know are gone to rest? He spent about sixty years of his life in instructing the youth of our country in useful knowledge, and exhibited great patience in all things. It was he who first and last gave me instruction at school. All who knew him loved him. He leaves many relatives and friends to mourn his loss, among whom are two daughters and two sons, Dr. R. E. Pritchard and Rev. H. Pritchard.

A. DAVORAN GRAY, AUSTIN, TEX.

DEAD, at her residence in Tippah county, Miss., on the 9th of October, 1874, Mrs. Alice Morgan. Sister Morgan was born in Davidson county, N. C., on the 27th of November, 1814, emigrated to Mississippi in an early day with her husband, Jacob Morgan, who preceded her to his reward. Sister Morgan was a member first of Rocky Mount Baptist Church, and afterwards of Mt. Hebron until her death. The church, society and the community have suffered loss, and her bereaved family a greater loss. But we say "weep not as those who have no hope," for she died at her post, triumphing in the faith and hope of a blessed immortality.

A. C. V.

DEAD, after a short illness, with pneumonia, at his residence in Coahoma county, Miss., March 24, 1875, W. J. St. John. He was born in Halifax county, Va., August 6th, 1822, professed faith in Christ in 1872, and was baptized into the fellowship of Frier's Point Church by Eld. L. Ball. Though advanced in years before giving his heart to the Savior, yet he served him with zeal to the hour of his death, and then he fell asleep and is now at rest. He is a loss to his church. He left a wife and five children; but our loss is his eternal gain. May God find it consistent with his justice to save his family unbroken in heaven is my prayer.

A. A. W.

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

A. A. L.

There is a monstrous imploty in the attempt to make an ordinance for Christians. It is impious. It is the wisdom of the Head and Lawgiver of the church. The observance of any ordinance which Christ has not instituted is, will-worship, and tends to displace his institutions.

PURGATORY—PRAYER FOR THE DEAD.

BY E. D. MILLER.

WE must not confound prayer for the dead with that idolatrous dogma of the Romish hierarchy, praying to the dead, or worshipping the saints, as it is sometimes called. These are very different things in Romish worship. Prayer for the dead is designed to help the purgatorial; prayer to the souls of the dead is said to be a great benefit to the worshiper himself or herself; hence, Romish cities, towns and countries have patron saints. A more degrading idolatry does not exist in India, or China. The custom of praying for the dead is much older than Romanism, and was prompted by a very different belief from the Romish idea of purgatory; indeed, this custom has advocates who stoutly oppose the dogma of purgatory. In a note, Dr. Hodge has the following in his 3d. vol., p. 733: "The Mon. Archibald Campbell . . . says that all the authorities to which he refers from among the English bishops and theologians side with him in defending prayer for the 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 custom of praying for the dead who are in purgatory. They ought to learn better manners than this gross way they have of misrepresenting dead saints.

This custom among the ancients, which is mentioned, I believe, first by Tertullian, differed very widely from the Romish custom of the present day. The ancient Christians prayed for both saint and sinner, the good and the bad alike; for those in hell as well as those in heaven. This we learn from Cyril, Epiphanius, Chrysostom and Augustine. They gave as reasons for this custom, that the joys of heaven, though great, were in this way increased, and the pains of hell, though never to cease, were mitigated.

While this custom of the ancients has not a syllable in the Bible to support it, being wholly of heathen origin, yet they furnish no aid or comfort to these modern perverters. Fortunately ancient liturgies have reached us, which are ascribed to James, Mark, Clement, Cyril and others, containing forms of prayer for prophets, patriarchs, apostles, evangelists, martyrs, confessors, and the mother of God! What Romish liturgy has any of these, or similar forms of prayer for the suffering in purgatory? Or, were prophets, patriarchs, apostles, evangelists, martyrs, confessors, and the Queen of heaven in purgatory these hundreds of years? No! These ancients had no conception of a popish purgatory, nor of the treasury of the church. "Modern Romanists do them gross injustice when they cheaply assert that they unanimously taught Romanism." But just when Peter went out the Gordian knot: "There is more need of divine tradition than of sacred Scripture." What now cannot these pious people prove when they are the sole manufacturers of this precious article, and have the only means of knowing when it is divine? "for whatever the Catholic church holds or declares as such, is to be regarded as tradition." With such a nice sense of discrimination as this many other troublesome questions are settled (as holy bones, holy water, etc.), besides prayer for the dead.

No wonder this Dalton father could assert so learnedly that "neither E. D. Miller nor J. W. Draper, nor any one else has proved that all which 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, which are "more needful than sacred Scripture." But, sir, I can prove, in spite of your manufactories, that there is enough written of what "Jesus did and said" to secure eternal life to every believing soul. John gives us the object for writing his gospel in this language: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John xx. 31. Again in this same gospel we read: "That whosoever believeth in him should not perish, but have eternal life."—John iii. 15. Read once more John 3:16: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." In 2 Tim. iii. 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 thee 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 correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Now, with all your traditions,

penances, good works, etc., drawn around you, read this solemn admonition: "If any man shall add unto these things God shall add unto him the plagues that are written in this book." Your traditions are additions to holy Scripture, and in their very infancy and fewness of numbers were condemned in unmeasured terms by such men as Justin, Irenaeus, Tertullian and Basil. Listen to Justin: "If we will be safe in all things we must fly to the Scriptures; we must believe God only, and rest wholly on his instructions, and not on men's traditions." And Basil: "It is a manifest defection from the faith to bring any thing that is not written"—i. e., in God's inspired book.

For this custom of praying for the dead, which, it is said, infers purgatory, the Bible is silent. Romanists, however, never fail to quote 2 Maccabees xii. 43, 46 as a divine warrant for this custom. To this authority, it is believed, the objections are insurmountable.

1. The book is non-canonical, non-inspired, and consequently of no authority in matters of faith. The author himself lays no claims to inspiration. He says in concluding: "I also will here make an end of my narration, which, if I have done well, and as it becometh the history, it is what I desired; but if not so perfectly it must be pardoned me." Its canonicity, says Cardinal Bellarmine, "was rejected by the Jews, doubted by the early Christians, and denied by Cyril, Jerome, Hilary, Rufinus, Gregory and the Council of Laodicea."

2. This book approves, or rather commends, suicide.—2 Mac. xiv. 41, 42. The Dway Bible has this blasphemous note on Rasias' attempted suicide: "And that can no otherwise be justified than by an extraordinary impulse of God, the sovereign master of life and death." Does the Holy One prompt man, under any circumstances, to commit suicide? These pious pastors say he does.

3. If Judas did here what his English dress makes him do, which, however, will not bear examination, what law of Moses was he following? The infallible Pope can't find it. Then how dare any one imitate this Judas, who has set aside the law of God that he might follow a heathen custom? You had much better, Mr. Tanqueray, as you have as much right, put Plato, Virgil and Fenelon in your sacred canon, and the Koran, too. These will furnish you invaluable references, by way of proof, in praying for the dead. For the holy Bible tells us, "But the dead know not anything, neither have they any more a reward." Your prayers, according to this old book, are utterly useless. The dead know nothing about your pious murmurs for them.

In my next I will examine your doctrine of venal and mortal sin. This will bring up your "jocose lie." Holly Springs, Miss., April, 1875.

SUNDAY-SCHOOL INSTITUTE.

THE Sunday-School Institute of the Chickasaw Association will convene with the Salem Church on Friday before the fifth Lord's day in May.

The following brethren were appointed to write: Eld. W. W. Finley—The systematic study of the Scriptures.

N. M. Berry—The importance of Scripture knowledge in youth.

Eld. Martin Ball—Importance of piety in youth.

M. L. Henry—Duty of superintendents of Sabbath-schools.

Eld. J. T. Pitts—Why do Sunday schools fail?

Eld. J. Smith—Scripture authority for Sunday-schools.

Eld. Jas. Boswell—The origin and history of Sunday-schools.

C. H. Short—Duty and importance of young ladies and gentlemen attending Sunday-schools.

Eld. G. W. Potter—Excellency of the Scriptures.

Eld. D. C. M. Bigham—The knowledge of Jesus the best of sciences.

E. M. Brewster—The way for every church to have a good Sunday school.

Eld. J. M. Gray—The authenticity of the Scriptures.

Prof. J. L. Johnson—Objections to Sunday schools answered.

Eld. J. B. Gambrell—The best way to keep country Sunday-schools alive.

F. M. Terrell—The duty of licensed ministers to take hold of the Sunday-school work.

Eld. J. T. Pitts was chosen to preach the introductory sermon.

Brethren, let us begin now to prepare our essays, that we may all have our hearts full of the work when we meet.

Attend our Institute, Bro. Johnson, and we will second your motion.

MARTIN L. BALL, Sec'y.

Arkansas Department.

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

There is no middle ground between Catholicism and Baptism. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fruit.—(A. C. Judah.)—Rev. Rev. J. T. TAYLOR, Bp. of Birmingham.

LETTER FROM AUSTIN.

DEAR BAPTIST:—I want to compliment you a little. Let me say relative to your appearance in your new form and dress, well done. Who could have thought such an improvement could be made these hard times? I doubt whether any other man could have done it under all the disadvantages except its present editor. I am delighted with it, both the enlargement, the change in form and its general appearance, but especially its matter. How can a Baptist do without it? We all know that the times are hard, and very little money in our country, but surely we ought to divide with THE BAPTIST. Brethren do try make a little sacrifice. Come sisters, you can spare a little something, a few eggs, a little butter, or chickens, or some trifle that will bring one dollar, and that will get the paper for five months, which will bring fall, and better times, which we trust God for, and then you can extend. Don't let "our old banner trail in the dust." Make an effort. "A strong pull, a long pull and a pull altogether, and the boat will come." God help.

2. The Discussion. It is an sing to see how Bro. Duncan has "driven Eld. Fain to the wall," and more so to see how he holds him there. Every one of Eld. F.'s articles which I read, (and I read them all closely and critically,) I wonder if he will not get ashamed of his bare assertions, and quit at that and in the next bring some proof, but alas! the next is of the same sort, bare assertion without proof. And how many times he has introduced "Arminianism." I can not tell, but in nearly every article. I wonder if he ever contrasted Arminianism with Antinomianism, and ascertained which was the most ruinous to the cause of Christ and the salvation of souls? I wonder if Eld. Fain ever reads the 3d General Epistle of John; wonder if he knows any man or set of men after the order of Diotrephes? Again, I wonder if he does not know that there are a plenty of living witnesses to the fact, that his sort acted the part of Diotrephes thirty five and forty years ago, wherever they had the power, i. e. when the question of missions disturbed the fellowship of a church or Association, and the Anties were in the ascendancy, that they thrust the missionaries out, and would not receive messengers sent by such bodies? I wonder if he knows anything of the time when Peter B. Gayle was refused the privilege of preaching the annual sermon before his Association, in Middle Tennessee, in the 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 doctrine of Christianity. I give this case as an example, there were many others. Again, I remember well that in the year 1837, Ben Weaver, who was a member of Russell's Spring Church, Haywood county, West Tennessee, asked for a letter stating that he was appointed to missions, i. e. 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 Arminianism, and on the other hand, the Anties (some of them) ran into fatalism. But the Missionaries as a body have ever been sound on all the fundamental doctrines of Christianity, church polity, etc., as their history will show. In conclusion, I would say that there is too much light, 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 ahead Bro. Duncan. R. J. COLEMAN.

Austin, Arkansas, April 20th, 1875.

THE DIVINITY OF BAPTISM.

FIRST. Baptism is divine in its origin. No human 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 Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance." Luke iii. 2, 3. "And I know him not, but he that sent me to baptize with water." John i. 33. From these passages we see that John the Baptist was sent of God—the word of God came unto

him. He was sent (for a special purpose) to baptize with (in) water.

2. Baptism was instituted for a divine purpose. The advent of "the son of man" was about to dawn upon the world. This illustrious personage must needs be introduced to earth's needy millions.

What means will God choose to introduce his son? Will "the chariot of Israel and the horses thereof" descend with the "Prince of the house of David" and "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 resounding over the hills and through the valleys all eyes are turned to the harbinger of the Messiah.

Intense interest is excited. John is closely questioned if he be not the Christ. He tells them plainly he is not. Anxious to know by what authority he was baptizing, they ask him why baptizest thou then if thou be not that Christ? His answer is easily given: "But that he should be made manifest to Israel therefore am I come baptizing with water." This was the peculiar mission of John. It is here worthy of notice, that while Jehovah had under his control all of the appliances of the universe, and could, had it pleased him, have sent his Son under a convoy of "twelve legions of angels," yet he selected our Savior's baptismal occasion as most suitable to publicly recognize him as his Son. "This is my beloved Son in whom I am well pleased," were the words which came from the "excellent glory" when our dear redeemer arose from the waters of the Jordan. Thus was Jesus made "manifest to Israel."

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 importance and purpose, our Savior would not have sought the ordinance at the hands of John.

"Suffr it to be so now, for thus it becomes us to fulfill all righteousness," are words which sufficiently show how much importance the Son of God attached to this institution of heaven, and ought forever to silence the eviling of those who are constantly endeavoring to deny an ordinance founded in the councils of infinite wisdom.

But as before hinted, baptism was sanctioned by the Divine presence. It is interesting to notice the fact that at the baptism of Jesus the true God gave his holy sanction. God the Son received baptism, while God the "Holy Spirit descended in a bodily shape like a dove upon him." And God the Father proclaimed from above, "This is my beloved son in whom I am well pleased." Such a sanction as this forever sets a seal upon the Divinity of its claim, and should demand universal respect from all but the profane.

5. But baptism is perpetuated by Divine authority. Receiving the commission to "go into all the world and preach the gospel to every creature," with the injunction that "he that believeth and is baptized shall be saved"—the apostles went forth upon their mission, and in the record preserved we see how closely they obeyed the directions of their Lord and Master.

Churches were planted, and through the apostles they were authorized to continue the same gracious work, and thus by a gradual transmission the ordinance of baptism comes down to us; significant and binding as when first it came forth from the councils of the infinite mind.

It is true that attempts have been made and are now being made to destroy the heaven appointed witness, but with the stamp of Divinity upon it, it will live on when with the utmost confusion and shame shall have converted its adversaries.

6. Baptism belongs to Divinely prepared subjects. Jesus having given a command for the perpetuity of baptism, limited that command to believers. "He that believeth and is baptized" was such a binding clause in the commission as to control the apostles in their practice. We look in vain in the New Testament for an example of admission to baptism without a professed faith in Christ. The reason is obvious. 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 are not left to their own caprice in a positive ordinance of heaven. The example given prescribes the action or mode as it is usually termed—a fact was to be symbolized, viz: The burial and resurrection of Jesus Christ. This could be done in no way so ap-

propriately as in the immersion of the believer. Therefore we are said to be "buried with him in baptism"—"planted together in the likeness of his death"—"risen with him," and other kindred terms. How incompetent are the so-called baptisms of Pedobaptists to represent the fact before noticed. Or again to symbolize our death to sin and resurrection to a new life. The wisdom of the infinite glows with supernatural beauty as we behold this glorious reflector of divine truth.

8. A divine ritual must be observed. "Baptizing them in the name of the Father and the Son and the Holy Ghost" are terms sufficiently significant to clothe the ordinance with the highest authority in the universe. But this ritual belongs to no other action than the one laid down in the word of God. It belongs to no other subjects than those authorized to be baptized as seen in a former part of this paper. How often then is this sacred ritual perverted and the action prescribed in the statute book of heaven destroyed? Moreover, if the propositions stated in the sixth and seventh paragraphs of our present article be correct, then men are found as false witnesses, for they solemnly affirm that they perform a ceremony in the name of (hear ye heavens and be astonished 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 the subject with our readers. May the "spirit of truth" direct us into all truth. A. M. RUSSELL, Forest City, Ark., April 22d, 1875.

Louisiana Department.

Resolved, That we at present accept THE BAPTIST as our State organ on the following conditions, viz: 1. A reasonable portion of the paper shall be allowed to represent our local interests. 2. That the Ministers and other Baptists of the State be invited to write for said paper.

Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.

Resolved, Furthermore, that the ability with which THE BAPTIST has heretofore been conducted—in its uncompromising defense of sound gospel principles and literary merits—commend it to the denominated as one of the best living exponents of Baptist faith.—La. State Convention.

COMMENDATORY.

INASMUCH as Eld. A. T. Farrar has left his native State for a home in Texas, as a new field of labor; and, in view of the fact that his lot will be cast among strangers, as such he will be required to establish a reputation as a citizen, Christian and minister; be it therefore known to all

That we have been intimately acquainted with Bro. Farrar for several years past, that he was reared and educated in the State of Mississippi, that he embraced religion, joined the Baptist church, and subsequently was ordained to the work of the ministry by the church at Lauderdale Springs, Miss., and in every respect stands high in the estimation of his numerous friends. We therefore heartily and cheerfully recommend him as a high-toned gentleman, worthy citizen, pious and devoted Christian, regularly ordained Baptist minister, able exponent of Bible truth, and thoroughly Baptist in faith and practice, and solicit for him a happy home, hearty welcome and great success in his new field of operations.

Read and adopted by Zion Church (of which he was a member), Sumter county, Ala., April, 1875, and ordered to be sent to THE BAPTIST for publication.

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

REBAPTISM—AN ANXIOUS INQUIRY.

DEAR BAPTIST:—Some good brethren are discussing very learnedly in your columns the question of rebaptism, but I have not seen anything yet in their writings that satisfies my mind upon some controverted and doubted points, which, when settled, must, I think, close the controversy. I do not write this in order to get into their debate, but, if possible, to get them to throw a little more "Scriptural light into their discussion, and let it shine this way. I submit the following for their consideration:

1. Is baptism primarily an ecclesiastical administration or a personal act of obedience—the individual answer of a good conscience toward God? 1. If the former, then is baptism valid in any sense except when administered by a just and legally constituted successor of the one holy apostolic church? and, if so administered, ought it ever, under any circumstances, be repeated again? and what are the essential Scriptural distinctions of such a church-to-day? 2. If the latter, then is the church concerned any further than to approve the candidate's profession and repentance,

expressing thereby her willingness to fellowship him when he has been baptized, and thus formally and publicly initiated into the kingdom of heaven?

11. Is baptism administered to one who has no faith nor true repentance at all valid and acceptable to God? 1. If so, what is there to hinder the validity of immersions by the Greek Church, which has as fair a showing for apostolic identity as many of our irregular Missionary Baptist churches? What Scriptural objection to infant baptism? 2. If not, then must we withhold rebaptism just because a Baptist church once, either wilfully, carelessly or unwittingly approved it for baptism and received the applicant before conversion? Must the bad judgment or neglect of a church in such a case debar such an one from discharging a Christian duty? BROTHER.

April 4, 1875.

RICHES OF GRACE.

GOD has a "multitude of tender mercies" in store for his children. The sum of his loving thoughts toward them is beyond conception. You cannot count the beams of rich sunlight that pour down in wonderful profusion over the waters, the fields and the forests. You can no more sum up the countless drops of water that distill their freshness upon a needy earth; nor yet can you estimate the volume of fresh, pure air which the Divine Hand has in preparation 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 beautiful, rare and delicious flowers and fruits; he bids you to use them with an unsparring hand; what will you do? Go moping through the garden as a skulking robber, clipping here and there, as by stealth, some weak and more trifling plant? or will you dishonor the prince's bidding by mock humbleness, and with a "this is too good for me" turn away and go from him 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 pauses at the threshold, bestows upon us his signet ring and bids us enter and be refreshed. The door, at our knock, will fly wide open, tables of sumptuous provisions, suited to a king's guests, will be spread, regal robes will be brought forth, and couches of softest down be spread for our use. "What liberality," we exclaim. But it is kingly to be liberal; he is able; he is generous, noble; what shall we do with the king's offer? We don't deserve such treatment; we are not the king's equals; we are ashamed to be under such obligations to him; he'll look down on us with contempt, surely he cannot mean to honor us so; but then the king's ways are above ours. If the king offers freely why not accept cheerfully his favor? But we are not fit guests of such a king, in such a palace. What then? The king says, "enter; be ye clothed, there are baths and robes, feast yourselves, be at home in my palace, all things are yours." And so King Jesus says to us, "peace be to you;" but unbelief says, "ah! but peace is not for such as I am," and the world says applaudingly, "what cruel humility."

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. I am very doubtful about my condition." Faith says "I lay hold of the promise of God which are now to-day, yes and Amen in the blood of Jesus. I am justified freely through the law of God where blood cleanseth from all sin. I say with Paul that I joy in God through Jesus Christ by whom we have received the atonement." Jesus says, you remember that we should be careful for nothing. The "full assurance of faith" is not the arrogant presumption of phariseism, it does not plead the merits of self, it is full assurance that God is what he professes to be, that his promises are made in good faith and will be kept eternally. "I am persuaded—not that I am safe in myself; but that he is able to keep me." Faith makes God everything, man nothing. Unbelief reveres this and while professing great humbleness, and disclaiming all enjoyment, all privilege is really worshipping self and denying God's truth. It constantly lands itself by affected self-depreciation. Uriah Heep was a model of humble profession; yet, an egotist of the first water. The bridegroom hath made royal provision for his bride. She should put on "her beautiful garments," her comely robes should be worn

