

satisfied. I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered almost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a hoarse, husky voice; with it, I can speak six hours a day without exhaustion or heartiness. I now usually preach twice a week, and thus preserve my mental and physical energies. I do not believe that any one would ever be afflicted with hernia, or piles, or weakness of the back or loins, should he wear it, ordinarily loose, and

The Braca sent to my order for a female relative, was received the 7th August, ult. She instructed me to say that she is much pleased with the relief afforded by its use. To her testimony I can add my own. I have used a "Banning Brace" about three years. I have also worn many other styles of Braca within the last twenty-five years, but nothing comparable to the "Banning" if there be a good one. A good one is as impor-

I have warn the Brece you sent me about forty days, and am prepared to say that it is all you and others have claimed for it. I would not be without it for any consideration. It is the very thing I have needed for years. I would recommend all

can be enlarged two inches. —————
in flesh and rotundity by wearing it. Don't wait
until you are half dead or permanently injured
before you send for one. Borrow or buy the means
of self-preservation. Address all orders to
G. H. GILVES,
Memphis, TENN.

New Series—Vol. VIII., No. 46.

Now, in this centennial movement let the PASTORS turn out, hold mass-meetings, give month or two of their time, as in old Virgin

and fully justifying the statements of the philosopher and the historians.* In the Baptists' confession of faith of 1611, the following language occurs: "We believe that the magistracy is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the king and law-giver of the church and of the conscience." Rhode Island the Baptists "agreed as former times has been the liberties of the town, to hold free

ture and admonition of the Lord, but they neither sprinkled nor immersed them under the notion of administering Christian baptism; there were, in a word, so many distinct churches of Antipedobaptists," (Jones, Fifth edition, p. 1).

Also, it is well known that it was the general complaint of the Catholics that these Waldenses neglected the baptism of infants.

"Cardinal Mossius, who presided at the Council of Trent, said, 'The Waldenses, who are called

THE GREAT Centennial Historical Series.

HOW THE CHAMPIONS OF SOUL LIBERTY HAVE SUFFERED AT THE HANDS OF THE REFORMED CHURCHES.

BY JOHN TOWELL, JR.

No. 2.

Whoever has read the works of the great Calvinist divines, and above all, whoever has studied their history, must know, that in the sixteenth and seventeenth centuries the desire of persecuting their opponents burnt so hotly among them, as it did among any of the Catholics, even in the worst days of the papal dominion.—*Dreble's Hist. Civ. de Eng.*

CONTENTS.

CHAPTER II.—Persecution in Geneva—Church and State in Geneva—The iron way of Calvin and the Consistory—The Reformer assumes to control and regulate the social life of the Genevans—The horrible tortures preceding the execution of Jacobus Gruet—Calvin's complicity in the death of Servetus.

CHAPTER I.—A STATEMENT CHALLENGED.

LET us now, then, direct our inquiries to Geneva, under Calvin, and see how far the rights of conscience were recognized in that far famed commonwealth, and how far liberty of action was accorded to those who had a different understanding of what the Scriptures taught and God required of them than Calvin or his church had.

CHAPTER II.—PERSECUTION IN GENEVA.

It is somewhat difficult to define the nature of the constitution in church and State established at Geneva. It is difficult to define, because, in truth, it is difficult to understand, and whatever definition is given of it, some party or other is sure to take exception to it. But after all, definitions, so far from aiding the understanding, are generally unintelligible to everybody, excepting those that do not need them. We can give some facts, however, that will show that the sovereign power of the State did not tolerate heresy or heretics—meaning by heretics those that did not believe in Presbyterianism. And this is all that is necessary for our present purpose. The gifted author of by far the most complete and satisfactory life of Calvin, that has yet appeared, takes occasion to write as follows in correcting what he deemed a misstatement on this subject: "As the Reformer combined, according to his theocratic system, the church and State in a close bond of union, we must view it in relation to both the one and the other. It is very unjustly said in one of the latest reviews of his character and influence, 'The ecclesiastical power was so mixed up in Geneva with the civil, that this new creation left Calvin in possession of absolute authority.' Whereas, the power of the church was subjected, in the most distinct manner, to the temporal; the State had even the right to settle matters of doctrine, and to appoint the clergy, when approved, to their stations; so that Calvin's authority must always have arisen, not from his political power, but from his character." "Substitute the consistory for 'Calvin,' in the statement excepted against, and I think the writer will be very near the truth. The reader, I think, will be of the same opinion, too, when he reads the following, with which the paragraph concludes, from which the foregoing is quoted: "For justice, therefore, is the following judgment on the theocratic constitution of Geneva: 'As the constitution was religious as well as political, every heresy disturbed the tranquility of the community; and it was necessary, therefore, that heretics should be punished according to the laws of the city. In the year 1536, every one was deprived of the right of citizenship who did not hold the received doctrine; and from the year 1541, the consistory had the right of compelling the magistrate and the people to remain true to the doctrine of the church, as well as to the laws of morality. The republic being founded on this religious principle, it was necessary that its punishments should be so also.'"

This statement is explicit enough, and as Dr. Henry concedes its justice, we can scarcely err in making the Geneva Church responsible for all the pains and penalties inflicted on "heretics" subsequent to the year 1541. If it shall appear, therefore, that pains and penalties were inflicted, merely for the crime of dissenting from the State church, the inference will

*The Life and Times of John Calvin, by Paul Henry, D. D., vol. 2, pp. 107-108. Robert Carter and Brothers, N. Y., 1864.

be inevitable, that the Presbyterian Church of Geneva, like its sister of Zurich, was a persecuting church.

It will serve to give the reader a more clear and distinct conception of the sort of irresponsible and uncontrolled absolutism with which Calvin—or in any case the consistory of which he was the organ—governed the people of Geneva, if I narrate one or two of those cases of discipline, which, in his time, were of almost daily occurrence, and of which he was virtually the sole adjudicator. Take the case of Peter Ameuzulx. This man was a member of the "Council of two hundred," and was, therefore, one of the notabilities of the city. He, perhaps, trusted to his official and social standing, to give him impunity in speaking disrespectfully of the Reformer. Be this as it may, he was so indiscreet as to say in rather a loud tone of voice at a social meeting, that "Mons. Calvin preached false doctrine, was a very wicked man, and was only a Picard, anyhow." On this charge he was arraigned and convicted, and sentenced to pay sixty dollars. This sentence the Reformer disapproved of, for its too great leniency, and demanded that it be set aside. "The process was accordingly renewed and the council condemned Ameuzulx to the following humiliating punishment: he was to pass through the city bareheaded, and with a lighted torch in his hand, and then to kneel down and openly proclaim his repentance, which was called 'faire amende honorable.' This proceeding on the part of the council was not favorably received by the masses, but gave rise, in one quarter of the city, to tumultuous demonstrations, and a popular rising was apprehended. Calvin, however, was not the man to be thwarted in his plans or purposes by menaces of this sort, as his biographer says, "he despised the tumultuous shouts of the multitude." Instead, therefore, of any concession being made to the passions or prejudices of the infuriated rabble, a gallows was erected in the Place de St. Germain, and this public intimation had the desired effect, peace was restored, and the sentence was executed on Ameuzulx, April 5th, 1546. The people, however, soon became restive again under an order which was issued forbidding them to name their children after the Roman Catholic saints. One Chapuis and the minister who was to baptize his child unhappily differed about the name which the little one was to receive at its "ingraving," etc. Chapuis wanted to call it *Claude*, the minister wanted to call it *Abraham*. Chapuis, with great perversity, no doubt, thought his relation of paternity to the little candidate for baptismal grace, gave him as much right as the minister—may, he appears to have thought it gave him more—to say by what name his youngster should be called. Neither party, however, would yield, and the weakest had to go by the wall. The strength of Chapuis was impotence itself when matched against the might of one of Calvin's minions. Accordingly, the issue of the contest into which his temerity had betrayed him was so far disastrous to this recusant, that he soon found himself so effectually circumscribed in his sphere of action, that it must have become apparent to him that no future occasion would ever be given him for repeating this offence against religion and the church, unless he should make his peace with the latter by an unconditional surrender of his claim to follow his own fancy in naming his own child. In short, Chapuis was sent to prison; and although Dr. Henry does not tell us how long he was kept there, we may be quite sure that he never got out during Calvin's lifetime, without going on his knees and making a humble confession of his fault, accompanied with such acts of penance as Calvin, or the consistory, might think proper to prescribe.

So intent was Calvin on making everything bend to his wishes, and everybody bow to his authority, that there was nothing, however trivial even, in the social life of the Genevans that was secure against his pragmatical interference. He did not like dancing, accordingly he determined that the people should not dance, and a prohibition to this effect was enacted by the consistory. Neither were they to use ornaments, or to engage in worldly amusements. Of course the bulk of the people, however they might incur the penalty of Calvin's displeasure by their refusal to obey his behests, were nevertheless sure to violate them. Accordingly there was a large and most formidable class arraigned against him. This

*In the State protocol of January 27th, 1546, is this entry: "In met Pierre Ameuzulx en jugement pour avoir dit que Mons. Calvin prêche une fausse doctrine, et qu'il est un Picard."—*Henry's Life Calvin*, vol. 2, p. 68.

class were oprobriously styled by him the "libertines." They and the Anabaptists were, although on very different grounds, the subjects of his special aversion. But, by constantly classing them together, he seemed to him at producing the impression that the latter partook largely of the moral characteristics of the former. Now, the reasons why both should have had a common ground of resistance to Calvin's usurpation without supposing any other bond of union to exist between them than that which sprung from a common citizenship, are so obvious that it is not at all necessary that they should be pointed out to the reader. Calvin's biographer, I regret to observe, is not superior to the meanness of resorting to this discreditable device.

Among those who were called to account for violating the law against dancing and worldly amusements were Francis Faber, Améd Perrini and his wife, Francisca Perrini. The latter was the daughter of the aforesaid Faber. Faber and his daughter were imprisoned, and Perrini himself only escaped imprisonment by flight. But, subsequently returning he was seized and thrown into prison likewise. Calvin, in a letter to his friend Fard, referring to this affair, says: "The dance has given us more to do since your departure than I had at first expected. All who were present on the occasion [of the dance] were called before the consistory, and, with two exceptions, blasphemed God and belied us with daring effrontery. * * * Francisca Perrini also greatly answered us because we were hostile to the Fabers. I answered her as I thought fit and as she deserved, asking her whether her family was sacred and superior to the laws. Her father had been found guilty of one adultery, we were on the point of proving him guilty of a another, and there was no little talk of a third. * * * Perrini and his wife are raving in prison, the widow is almost mad, the others blind and are silent." "The widow" I take to be her at whose house the dance took place. Embroglion like these were of constant recurrence, but Calvin continued inexorable, and several, it would appear, were afterwards more sharply dealt with. Perrini, with a number of others, were condemned to death. The former, however, got away to France and was only living in effigy. There was, however, nothing proto-mianic about the rest of the scene, it was no doubt show, but a real tragedy. The victims endured the penalty in *propria persona*. But what sort of death they died the historian does not tell us, he is evidently ashamed of the proceeding, and as well aware that the credit of his hero will be impaired by making a recital in detail, and hence his reticence. He admits that "it is possible that the council may have made use of the disturbances as a pretence for their severity. 'The accusations,' Henry continues, "do not appear of sufficient importance, and the council, as was too often the case in those times of excitement, seems to have played with the lives of individuals, and not to have shrunk from shedding blood on the slightest suspicion for the sake of establishing peace." * * * Some degree of obscurity must ever involve the actual criminality of Perrini.

Growing out of the affair of the arrest and imprisonment of Faber and his daughter, Francisca Perrini, already related, was the prosecution of Jacobus Gruet. This Gruet says Calvin, "had affixed to the pulpit a paper threatening us with death if we did not remain silent." This occurred about June 27, 1547. But, besides this, he had adopted a heterodox costume. Instead of stirring himself after the true Calvinistic fashion it seems, he wore his breeches "capables" at the knees, whatever that may be, for I confess my erudition is at fault here. I take it, however, to mean frilled. But worse than all this, there "was found in his house a copy of Calvin's work against the Anabaptists and libertines on the margin of which he had written *loutes folies*," which, being "done into English," might read "all moonshine."

It was suspected, moreover, that Gruet had quite a number of confederates associated with him, and in order to discover who these were, he was regularly "subjected to the torture morning and evening during a whole month." Despite his sufferings, however, he could not be made to disclose the name of a single associate if he had any. He was brought to the scaffold July 26, 1546. In this way it was that Calvin "sought" to use his own words to "constrain and bridle the libertine, and thus do them good against their own wills."

But, despite his extended authority, with all the

* Les haute des hautes chapres aux genoux.

manifold appliances of absolute power, gallows and thumb screws to boot, the Reformer showed himself a greater adept at raising than quelling a tumult. He became hated so generally that his biographer says "he was exposed to insult, not only in the council, but in the open street." Bona observes, among other things, that it became common for the people, as a means of expressing their hatred and contempt for Calvin, to name their dogs after him; others turned "Calvin" into "Cain," the fratricide, as an expression of their feeling in regard to the execution of Gruet and his complicity in that affair, and this is precisely what might have been expected from a policy marked by fatuity and so in conflict with human rights. If men assume to exercise force in the suppression of confessed wrongs even, but wrongs which do not legitimately come within the range of their jurisdiction, the inevitable result is that these evils, instead of being corrected, are aggravated and intensified, for, with the resentment stimulated by a sense of oppression and injustice, the offenders come to regard it as a point of honor not to yield a compliance the immediate effect of which would be to confirm and consolidate a tyranny that would inevitably reduce them to a condition of moral vassalage and serfdom. Leviathan is not so tamed. I shall be pardoned, I hope, for making reflections of this character, which, though confessedly aside from my main purpose, are, I think, not inopportune, unless, indeed, I misread the signs of the times and the tendencies of the age.

This cursory glance at the condition of things at Geneva under Calvin will prepare the reader more readily to form an independent judgment concerning the affair of Servetus and the complicity of the Reformer and the consistory in that notable tragedy. This case I will now endeavor to relate with as much conciseness as is compatible with clearness, and so close the testimony of Swiss writers as to the character of the regime established by Presbyterianism over the people of that country, and then leave the reader to say whether that regime was not emphatically a persecuting one.

It is not material to our present purpose that we should state what were those alleged heretical doctrines for which Servetus was condemned to death; but at the same time, it may interest the reader to be informed somewhat concerning his tenets. Suffice it to say, that while he appears to have been a man of irreproachable moral character and of very extensive and varied learning, he had a very subtle and discursive intellect. The peculiar cast of his mind seems to have lured him into those regions of speculation which lie beyond the range of faith, and still more of human reason. Lost in those interminable mazes, whose intricacies it would baffle even an angel's intellect to explore, he seems to have given himself up to reverie and conjecture; and then to have interested the dreams of his fancy with the sacredness and authority of solemn verities. "The greatest part of the religious system of Servetus," says Mosheim, "was a necessary consequence of his peculiar notions concerning the universe, the nature of God, and the nature of things, which were equally strange and chimerical. Thus it is difficult to unfold in a few words the doctrine of this unhappy man; nor indeed, would any detail render it intelligible in all its branches. He took it into his head that the true and genuine doctrine of Christ had been entirely lost, even before the council of Nice; and moreover, that he himself had received a commission from above to reveal anew this divine doctrine, and to explain it to mankind. His notions with respect to the Supreme Being, and a trinity of persons in this Godhead, were obscure and chimerical beyond all measure, and amounted in general to the following propositions: That 'the Deity, before the creation of the world, had produced within himself two personal representations or manners of existence, which were to be the medium of intercourse between him and mortals, and by which, consequently, he was to reveal his will, and to display his mercy and beneficence to the children of men; that these two representatives were the Word and the Holy Ghost; that the former was united to the man Christ, who was born of the Virgin Mary by an omnipotent act of the divine will; and that, on this account, Christ might be properly called God; that the Holy Spirit directed the course, and animated the whole system of nature; and more especially produced in the minds of men wise counsels, virtuous propensities, and divine feelings; and finally, that these two representations were to cease after the de-

struction of this terrestrial globe, and to be absorbed into the substance of the Deity, from which they had been formed."

"This is, at least, a general sketch of the system of Servetus, who, however, did not always explain his system in the same manner, nor take any pains to avoid inconsistencies and contradictions, and who frequently expressed himself in such ambiguous terms that it is extremely difficult to learn from them his true sentiments. His system of morality agreed, in many circumstances, with that of the Anabaptists, whom he also imitated in censuring, with the utmost severity, the custom of infant baptism."

The reader must bear in mind that this portrait is sketched by an unfriendly hand. The reflection of the lion in the fable, as he regarded the picture where a lion was seen vanquished by a single man, might apply here also: "If my fraternity were painters they might, perhaps, represent the matter differently."

The Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BEFORE THE EYES OF THE TRUTH.—Ps.

J. B. GRAVES, Editor and Proprietor. M. P. LOWREY (Ripley, Miss.), Mississippi Editor. J. B. GRAVES, Jr., Order Clerk.

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PULPIT COMMUNION.

WE copy the following from the *Standard*, Chicago, for the wholesome suggestions it contains from a most conservative source. We hope the liberals among us will study it well. It will be seen that the editor adopts the term we have characterized such fellowship, viz., "pulpit communion." Let every true Baptist always so designate the act. It will induce reflection:

PULPIT COMMUNION.

"An old friend of Dr. Leonard Bacon, of New Haven, Conn., recently took him to task in a letter to the *New York Sun*, for preaching in Beecher's pulpit at Plymouth church on a Sabbath morning. Dr. Bacon replies, writing to the *New York Tribune*, that he did not preach for Mr. Beecher, but at the request of Mr. Halliday, the co-pastor, and in Beecher's absence. Then he says:

"I wish it to be understood that though I did not preach for Mr. Beecher, I am willing to do so if he is willing to invite me, just as I am willing to preach at anybody's invitation wherever I am likely to have a respectful and attentive hearing. Should Dr. Bellows, or Dr. Chapin, or the more erratic Mr. Frothingham, offer me a pulpit and an audience, why should I not accept the offer? The man who invites me to preach in his stead makes himself in some sort responsible for my preaching, but he does not make me responsible for his. I have a friend, a zealous but broad minded Congregationalist, who gave some thousands of dollars to the building of a Roman Catholic cathedral, and did not think that his Protestantism or his evangelical faith was compromised by the gift. And if I, at the invitation of Archbishop McClosky, should preach the gospel of Christ in the New York cathedral, ought I to be considered as vouching for the Pope and the Vatican council? Paul preached in synagogues wherever the rulers of the synagogue invited him to speak; but he did not in so doing go over to 'the concision.' Why, then, should I refuse to preach in the Hebrew temple on Fifth avenue, if I were invited to do so by those who preside over that great congregation?"

"A minister's fidelity, of course, is determined far more by what he preaches than by where he preaches, but suppose that the 'where' influences the 'what,' how then? There seems to be no reason why Dr. Bacon should not preach in Plymouth church pulpit, if he chooses, but will it answer to state this question of pulpit communion quite as loosely as he has done? Especially ought this mantle of obscurity which Dr. Bacon flourishes be made to cover such acts as that of his 'broad minded' Congregationalist brother, who 'gave some thousands of dollars to the building of a Roman Catholic cathedral?'"

"To plain people it is a matter of much conse-

quence what sort of things a man helps, directly or indirectly, to build up in this world. Liberty is a beautiful thing, but what about fidelity? Now, if Dr. Bacon, or any other preacher, can go into Dr. Chapin's or Dr. Frothingham's pulpit, or into the great Hebrew synagogue on Fifth avenue, in New York; or into Cardinal McClosky's cathedral, and preach an unmitigated gospel, well and good; but if, as is surely the case, he should be expected to require courtesy with courtesy, and preach as not to offend, he might compromise himself even more than the actual facts would justify; for a very little swerving would be noted by his hearers to the disadvantage of that truth for whose 'defense' he is 'set,' and though loyal really to his own flag, he would be quite certainly quoted as having sailed the flag of the enemy. The thousand given by Dr. Bacon's 'broad minded' friend to build a Romanist cathedral were a direct 'aid and comfort' to the bitterest foe the gospel has in the world. Duty and popularity cannot be confounded in this way without wrong."

"The question, so far as it respects pulpit communion, is of consequence chiefly on account of the principle involved. It is true that Paul 'to the Jew became as a Jew,' but never in such a way as to compromise in the smallest degree his own Christian position. Upon the impossibility of 'fellowship' between light and darkness, between Christ and Balaam, he was just as pronounced as in his idea of becoming 'all things to all men, if by any means he might save some.' He united in himself very remarkably the characteristics of 'broad-mindedness' and of strict, unswerving loyalty. He knew just how far to go in meeting men, and just where to stop. He lent no countenance to the notion that meat sold in the market acquired an idolatrous taint by having been brought thither from some idol temple where it had been offered in sacrifice; nor would he violate laws of courtesy by questioning at a friend's table whether the meat set before him had or had not been once so offered. At the same time, if by partaking of such meat he is in danger of hurting some weak minded, overscrupulous brother, he will 'eat no meat while the world standeth.' At the line where compromise became compromise he stopped short, and would surrender a principle no sooner to exjoining than to threats."

"Dr. Bacon's general idea is one which every intelligent Christian will approve, at the same time he states it, and puts it in such connections as to make it substantially a concession to the free-thinking spirit of the age. In point of fact, the case he supposes is in each instance an impossible one. He could not preach as a Christian preacher ought in a Hebrew synagogue, while a straight gospel sermon in the pulpit of a Chapin, or a Frothingham, or a McClosky, would never be allowed. He could enter either pulpit only upon the understood or implied condition that he should not preach there as he would preach elsewhere. His 'broad minded' announcement, therefore, is wholly gratuitous, while it leaves an open door for loose minded people to quote him in support of their notion that a man may be 'everything by turns,' if he will only compensate for this by being 'nothing long.'"

MINISTERS' INSTITUTE.

THE Ministers' Institute of the West Tennessee Baptist Convention will hold its annual session in connection with the meeting of the Convention at Humboldt, in November next. The committee have arranged a programme in reference to our centennial work. We earnestly request the brethren, whom we take the liberty of announcing without a conference with them, to make due preparation and meet the duties assigned them.

First Lecture, Thursday night, 11th November. Subject—*The progress of Baptist principles during the last hundred years*: Mat. Hillman, D. D.

Second Lecture, Friday night. Subject—*The importance of the Centennial work undertaken by the Baptists of Tennessee*: T. G. Jones, D. D.

Third Lecture, Saturday afternoon 3 o'clock. Subject—*The struggles and sufferings of Baptists for religious freedom*: G. W. Griffin, D. D.

Fourth Lecture, Saturday night. Subject—*The relations of the Southwestern Baptist University to the future of the Baptists and people of Tennessee and the South-west*: C. R. Hendrickson, D. D.

Committee, J. R. Graves, S. Lawman, Mat. Hillman.

October 16, 1875.

EDITORIAL BRIEFS.

We call attention to "Important Notice" in this issue.

Bro. MATT. HILLMAN, of Trenton, Tenn., says in a foot-note to a letter: "Recently had a good meeting, with thirteen conversions to the church."

We hear that Prof. Fowler, of Hilldale College, Michigan, died in Saco, Maine, Saturday. We recognize in Prof. F. an old pupil.

B. R. WARMACK, who distinguished himself at Greenville last year, is studying history and the philosophy of history in the University of Chicago.

We are in receipt of an obituary of Eld. Pickett, who died last June, near Statesville, Tenn. It consists of five foolscap pages. The terms of publishing memoirs will be seen at the head of these columns.

Died, of bilious fever, at the Magnolia Nurseries, Mass., Geo. Johnson, the acting manager. He was a sober, industrious, honest man, and was making the Nurseries a blessing to the South. We regret to record his death.

Oxford Association.—We thank Bro. E. H. Rowe and others, of the Oxford committee, for their invitation to attend the next session of this body. Our engagements forbid, though it would be a treat to us to do so.

The General Agent.—Bro. Lofton, we hear with pleasure, is meeting with encouraging success, in the mountains of Tennessee. We trust he will hurl some blazing torches into the plains below. We need more fire down here. Let us hear from you, Bro. L.

The Mary Stuart, Winchester, Tenn., "the female University of the South," opened with 130 students, and the number is weekly increasing. This is indeed hopeful of a very large attendance. We should be glad to receive information from all our schools.

Consentor.—Bro. J. D. Garrison, of Ramer, Ala., corrects the *Index* from which we quoted, and informs us that the Salem Association did not license or ordain Hon. Wm. McBride, but the Salem church did. The *Index* must be a little more careful in future.

A Baptist lady of Rhode Island is said to be the richest woman in America. She is the wife of Prof. Gammel, formerly of Brown University, R. I. She has an income of at least \$100,000 a year, her father's estate, which she has just inherited, being estimated at fully \$200,000.

The Southwestern Baptist University has opened finely, a large class from abroad having entered. The most interesting feature to us is four young ministers have entered, and another is expected soon. Shall there be any lack of funds in sustaining these? Two are able in whole or in part to support themselves. The three will be wholly dependent upon our little ministerial board.

Dr. J. M. Lewis, so well known in Mississippi, has resigned his church in Jefferson, Texas, to return to his native State. His family has enjoyed scarce a month's unbroken health since his residence in Texas, and he has recently buried a child. There is a broad field of work in Mississippi, and we trust that his fine talents will be at once secured. He would be an effective laborer in the centennial enterprise. Address him at Canton, Miss.

Eld. J. W. HARRIS, licentiate, entered the Southwestern University, at Jackson, last week, to obtain a thorough education. Will not every pastor in Unity Association encourage his churches to form a ministerial aid society, terms twenty-five cents a month, to assist in Bro. H.'s education? The funds can be sent directly to D. W. Hughes, treasurer, Jackson, or to us, and they will be acknowledged.

The new Historical Series will be one of great value, as it is to us one of great cost. We desire it read by all old subscribers, and we wish every friend of the paper would canvass with it for new ones. The time for all who ever intend to work has come. Wheat is sold and cotton is selling, and the months are auspicious ones to get subscribers. We have had 500 extra copies struck, and will commence all new subscribers with this number.

Sudden Death.—We are in receipt of the following postal card from Missouri. It will be read with deep grief by his many friends in East Tennessee, as it is by us. We mourn the loss of a devoted, trusted friend, and brother. May God comfort sister C: "We have just received a dispatch from Sherman, Texas, announcing the sudden death of

our very dear brother A. L. J. Crovel. He had gone there in the hope of regaining his health. We are all in tears, and well we may be. He was one of the very best members of our church here. The Lord bless the family. A. J. MILLER. Carrollton, Mo., Sept. 22, 1875.

W. A. JASANY argues vigorously and logically, in the *Chicago Standard*, in defence of Dr. Jeffery's position, that baptism is a prerequisite to preaching, in the same way that it is to the Lord's supper. He is a consistent close-communicationist, just as Dr. Jeffery is a consistent open-communicationist. He closes his argument by saying: "I do not believe that there is any standing ground between open-communication and land-markism." So we think.—*New York Bible Union*. [So here is agreement at length. The liberals say it is all doors shut or all open, and Eld. Jarrell, the representative of the two millions of strict Baptists, says all open or all shut. What do you say, dear reader. Young minister, what do you say, for you must say one or the other.]

A Piousness.—We copy this from the *New York Bible Union*, the organ of the liberal Baptists, North: "Dr. Behrend's excellent letter to the Central Association of Baptists deservedly attracts much attention. His position is clearly defined, and vigorously stated. 'I confess,' says he, 'that I fail to discover any Scriptural evidence that baptism is an indispensable prerequisite to the communion; and wisely pleads for 'comprehension' in the Baptist polity. He knows whereof he speaks when he declares it to be his firm conviction that liberty is to be the accepted rule among Baptists throughout the North.' We hope that Southern Baptists will stand with an unbroken front. Let pastors be faithful, and, despite all the remonstrances and hard speeches of the Ready to Halt and the Weak Knees, thoroughly indoctrinate their churches this year. The centennial effort will furnish the occasion and excuse, if such are felt to be wanted. Then, if the split does come, the sap will only be thrown off while all the heart will remain, and the denomination will be all the better off."

TAKE IMMERSION.—S. S. Martin writes us—no State given—that he is deluged by tracts and documents by the propagandists of trine immersion, which he wants answered, and has appealed to the *Battle Flag* in vain, etc. We answer all the trine immersionists can write in an age in these few lines. 1. Open the New Testament and see how many times John dipped Christ or any other one. If the record is a faithful one, but once, or it would have recorded it. Examine every recorded instance in the New Testament and there is but one immersion mentioned. Is the record a faithful one? But Paul, in Romans vi, tells us baptism is a planting in the likeness of death. How often do we bury a friend before we consider him buried? But to leave us without a doubt, and perhaps the Holy Spirit foreseeing this very perversion, we read in the letter to the church at Ephesus, "One Lord, one faith, one immersion," etc. Tertullian, the earliest Latin father, who speaks of three immersions being practiced, declares that it was an innovation—more than the Scriptures enjoined. This will satisfy any one who is not at heart a heretic, or constitutionally an agitator. Trine immersion is no more Christian baptism than sprinkling, since it equally destroys the design of the sacred ordinance.

THE MISTEACHINGS OF OUR VERSION.

No. 1.

AMONG the most palpable ones found in the Old Testament is the saying of Solomon that has been crystallized into a proverb, and will never be eradicated from the race while the waters run or the grass grows. It is this: "Train up a child in the way he should go, and when he is old he will not depart from it." Now, this is not true, for the experience of every man disproves it. It never has been true, and never will be, so long as the natural heart is totally depraved. But Solomon, to his credit, never said any such thing. He did say, "Train up a child according to his bent, and when he is old he will not depart from it." We illustrate what Solomon meant by a little article from the *Phrenological Journal*:

"If the only good that a boy ever did about a farm was to repair the pump, hang gates, make mole-traps, put in rake teeth, file the saw and hang the grindstone, and he did these things well, obviously the farm is not the place for him, but a machine shop is. If a boy will walk a half dozen miles, after the day's

work is done, to hear a political speech; if he takes time from play to attend trials before a justice of the peace, and sits up half the night when he is going to school to learn declamations which bring down the house at spelling schools, most likely he will do the world more good if you put a law book and not a manure fork into his hand. If he earn more money in trading jack knives and fish lines on rainy days than he does in hoeing potatoes and cutting grain in fair weather, give him a chance at the yard stick, and not have him around troubling the other boys who are handling horse rakes and pitch forks, and the like implements. Again, a boy is skillful in skinning small animals and stuffing small birds: if he practiced making pills of mud when he was a child, and extracted teeth from the jaws of dead horses with pincers when he got older, if he read philosophy while his brothers are deep in Robinson Crusoe, he will be far more likely to succeed with a lancet than with a scythe."

CENTENNIAL LITERATURE.

IN carrying to a successful issue the grand centennial movement of the denomination there will be an unusual demand for Baptist literature, historical, biographical, doctrinal and ethical. The thousands of agents, pastors and laymen who will be called upon for sermons, addresses and off-hand speeches must necessarily investigate the subject of Baptist principles, their struggles and triumphs, not only during the last hundred years, but "from the days of John the Baptist until now." These addresses and sermons on subjects of such thrilling interest, will stir the great heart and quicken the intellect of the denomination as never before. A demand for fuller information will be created, a demand that can only be satisfied by the Publication Societies in Philadelphia and Memphis. The American Baptist Publication Society has already issued several small books, at a very low price, adapted to general circulation. These little books ought to be read by every minister, and deacon, and church member in the land, and then scattered broadcast among other denominations. They are on such subjects as "What have Baptists done for the world?" "Baptists and religious liberty." "Virginia Baptists." "Origin of the Baptists." All by Rev. George B. Taylor, and only five cents each. "Religious liberty and the Baptists," by Dr. Bitting. "Struggles and triumphs of Virginia Baptists," by Dr. Curry. "Trials and victories of religious liberty in America," by Dr. Baily. These are eight cents each, and the whole list may be obtained by mail for fifty cents. The above, with "Popular objections to Baptist principles and practices," by Dr. Burrows, "Protestant pedobaptism and the doctrine of a church," by Dr. Osgood, "The Relation of baptism to communion," by Dr. Popper, "Evils of infant baptism," by Dr. Harvey, "Apostolical church polity," by Dr. Williams, "Immersion essential to baptism," by Dr. Broadue, may be obtained for one dollar.

All these invaluable little books may be obtained from the Southern Baptist Publication Society in Memphis. Bro. Mayfield will be glad to fill a thousand or ten thousand orders. Let the whole country be flooded this year with cheap Baptist literature and the world will come to know "what Baptists have done for the world."

QUERIES.

PLEASE say in THE BAPTIST what you think of laying on of hands in ordaining ministers and deacons.

W. B. WARREN.

Answer.—We think the form Scriptural. See Acts xiii. 2-4, and Timothy. It is an act by which the church formally confers its authority upon the subject to discharge the duties of the office.

Eld. J. R. GRAVES.—There is a Baptist preacher in this neighborhood who believes and preaches the doctrine that our Savior was not perfect in his humanity while he tabernacled here below, and quotes as a proof of it, our Savior's reply to the ruler who addressed him as "good Master," that our Savior answered him, saying "Why callest thou me good? None is good save one, that is God;" also our Savior's message to Herod: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected," (a) and then quotes you as agreeing with him in your Bible Doctrine of Middle Life. (b) Our brethren are very

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much displeased with his views on this subject, and as he quotes you as agreeing with him, I thought I would write you. D. N. MASON.

Insay, Ala., Sept. 9th, 1875.

Answer.—(a) Christ in his divinity, was perfect. His human nature was as pure and sinless as was the first Adam before he contaminated his nature by sin, or married and lost the image of God. Christ was the subject of all temptations, even as we are, and was in all things tempted as we are, yet without sin. He was a perfect, holy being, and therefore good. His answer to the ruler did not imply that he was not good, or one with the father, but only tantamount to this: Do you know what you say? Do you intend to recognize my divinity? There is but one being absolutely good, and that being is God, and you call me "good." Only as our Great High Priest, did he need to be perfected by suffering. Unless he had offered himself as the sacrifice, the sufferer for his people, he could never have been our priest. His own personal suffering then perfected him as a priest, and by temptations of his life, and the sufferings of his death, he was prepared to be touched with the feelings of our infirmities.

(b) So far as he agrees with what we have written in the Bible Doctrine of the Middle Life, we should, of course, judge him sound, but in that book we have not spoken against Christ's perfectness.

THE PAPACY.

ONCE give Catholics the ascendancy in this government and religious freedom is at an end. Let those who doubt read the following utterances from high papal authority and be convinced.

"Heresy and infidelity have not, and never had, and never can have any right, being, as they undeniably are, contrary to the law of God."—*Boston Quarterly*, January, 1858.

Protestantism of every form has not, and never can have any right where Catholicity is triumphant; and, therefore, we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best please him."—*Catholic Review*, Jan., 1858.

"Religious liberty is more endured until the opposite can be carried into execution without peril to the Catholic world."—*Bishop O'Connor*, of Pittsburgh.

"If the Catholic ever gain, which they surely will, an immense numerical majority, religious freedom in this country will be at an end."—*Archbishop of St. Louis*.

"Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where the Catholic religion is the essential law of the land, they are punished as other crimes."—*Archbishop Kendrick*.

"The Catholic church numbers one-third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it."—*Father Hecker's Lecture in New York*.

The Papists of New Jersey made a determined effort to defeat the amendments to the constitution prohibiting appropriations for sectarian purposes. The priests electioneered in their churches, and distributed tickets to voters on Sunday, but did not succeed.

HOUSEHOLD BAPTISMS.

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

DEAR BRO. GRAVES.—Among twenty-eight persons baptized at Cedar Grove Church, in Chester, there were two entire households, one of seven, father, mother, three sons, and a nephew, and niece. The other three, father, mother and son, yet they all rejoiced, having Christ formed in them the hope of glory, and none seemed happier than the youngest. It ought to be remembered that the baptism of entire households at one time is fortunately comparatively rare, owing to the fact that in gospel lands so many turn to the Lord as soon as they "come to years," the parents before marriage or soon after, and the children one or two at a time, as they grow up. Often it has been my privilege to baptize the last one in a household. W. A. GAINES.

Chester, S. C., Oct. 4th, 1875.

DEAR BRO. GRAVES.—During the year 1874 I baptized two whole households. R. A. LEE.

Carson's Landing, Miss., Sept. 29th, 1875.

I have looked over my records, somewhat, and find I have, during my ministry, baptized over forty households. J. H. BOYD.

Durhamville, Tenn.

DEAR BRO. GRAVES.—I do not remember the number of household baptisms administered by myself during a ministry of nineteen years; but I know that I have baptized more households than are recorded in the New Testament, and I am sure I have never baptized a baby. J. G. WESTRAOX.

Woodville, Texas, Sept. 25th, 1875.

I baptized a household last Sabbath.

W. A. AGEE.

Town Creek, Ala., Sept. 21st, 1875.

On the first day of September, 1872, Eld. James W. Crowdon baptized me and my entire household, and there was none but had previously professed faith in Christ. J. H. KIRKHAM.

Elizabethtown, Ill.

BRO. GRAVES.—I baptized Jacob Tipton's entire household in Tennessee river, five miles south of Knoxville, about the 20th of October, 1870. Bro. Tipton is a distant relative of the lamented C. C. Tipton, his postoffice is Knoxville. Rockford, Tenn., 1875. P. B. MCCABRELL.

BRO. GRAVES.—On the 2nd of October, I baptized into fellowship of State Line church, near Olive Branch, twenty one persons, among that number Dr. Batt and his household. No babes. J. J. DUBOIS.

Olive Branch, Miss., Sept. 27th, 1875.

DEAR BROTHER.—In response to your request, I would say, on Sept. 8th, 1872, I baptized the household of Mr. R. C. Jervey. O. F. GASKOBY.

Charleston, S. C., Sept. 23rd, 1875.

DEAR BRO. GRAVES.—During a ministry of fourteen years, I have baptized eleven entire families, none of them under sixteen years. Our church at Eldorado has 149 members. Among this number are eight entire families. The good work is still going on. I baptized two last Sabbath, making an increase of sixty-six. J. M. HART.

Eldorado, Ark., October 6th, 1875.

DEAR J. R. GRAVES.—While conducting a revival meeting at Pleasant Hill Church, in this county, during the month of August, 1874, I baptized Samuel Davis, his wife and their three daughters, they being the entire household. They are all of them yet in good standing, and full fellowship with the church at that place. H. C. HAMPTON.

Knox county, Tenn., Sept. 20th, 1875.

I NOTICE in THE BAPTIST, that you desire to be informed of all household baptisms. I will give you one now, and think I will be able to give another soon. On Friday before the 3rd Sabbath in August last, I baptized a gray-headed father, wife and three children. Another household of five, three of which have been baptized, the other two stand approved for baptism. R. A. SMITH.

Cherokee, Ala., Sept. 20th, 1875.

DEAR BRO. GRAVES.—Eld. B. A. Crawford, of Pike county, Miss., informs me that he has baptized seventeen families, including every member, during his ministry. S. A. HAYDEN.

Magnolia, Miss., Sept. 27th, 1875.

1st September, 1874, I baptized an entire household, upon a profession of faith in Christ—no infants. J. D. FLATCHEE.

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

Hickory Hill, Mo., August 7, 1875.

DEAR BRO. GRAVES.—In responding to your general call for household baptisms, I submit the following, all of which were baptized within a period of two years by the present writer. Into Richwoods church (then in Pulaski), now in Lonoke city, I baptized W. L. Crutcher and wife, Warren Williamson and wife, and speaking from memory, I think two other households. Into Shilo church, Prairie city, I baptized Lairy Buffalo and wife, Steven Reynolds and wife, and I think one other household. Into the Walnut Plains church, Prairie city, I baptized a brother Boyd and wife and I think a brother Stratton and wife. All of the above names were household baptisms and performed publicly during the year 1868 and 1869. I am confident that other household baptisms occurred of which I cannot now certainly speak. It was a household baptism, when the writer and his wife were baptized from the Methodist society into the Baptist church. These all summed up amount to six household baptisms, certainly and yet no "infant of days." Send

up your reports brethren and let us stop the month of these gossamers. A. M. SUGILL.

Forrest City, Ark., Aug. 27th, 1875.

BRO. GRAVES.—I see an article in the last number of THE BAPTIST, requesting those who have baptized households recently, to report. On the 24th of January I baptized three entire households into the fellowship of the First Baptist Church at Utica, Mo. Not one infant among them. W. T. FLEMING.

DEAR BRO.: In 1872 I baptized an entire household, but no babes. THOS. J. HENNA.

Columbus, La.

BRO. GRAVES: I baptized Bro. John Oakley, his wife, his daughter and his grand daughter, being all of his house. I saw Bro. C. T. Anderson baptize Bro. John Northcutt, his wife and his son, being all of his house; all in one neighborhood and for one church. This took place since last October. C. B. BARNES.

Marion Co., S. C., August 17, 1875.

ELD. L. R. BURMAN, of Baldwin, Miss., informs us that he has baptized two households this present year—1875—and one was quite like the Jallor's, except the light.

BRO. GRAVES: I notice an article in a recent number of THE BAPTIST asking that ministers who have baptized households, would report the same to you, as they are needed in your approaching debate. In 1871 I baptized three households. One was a widow lady and seven children. Another was a Presbyterian family consisting of husband and wife and five children. I don't think you can find a minister who has been pastor twenty years, who has not performed more household baptisms than are reported in the New Testament. W. G. INMAN.

Nashville, Tenn., August 31, 1875.

In 1874 I baptized an entire household, among them none that were not able to profess themselves believers. R. R. WATTS.

Friar's Point, Miss.

I HAVE had the pleasure, in my life, to baptize several thousand, among that number thirteen households. S. G. JAMES.

Oxford, Alabama.

Ova pastor, since he has been with us, has baptized whole household. Geo. W. DUNN.

Carroll county, Miss.

I HAVE baptized two households in this locality, and did not baptize any baby either. THOS. E. MUMF.

Evergreen, La., Sept. 9, 1875.

Last September Eld. H. Jones baptized eight persons at Union church. This number included one whole household. W. S. James believed on the Lord with all his house, and were baptized. No babes. Polkville, Miss., Aug. 30, 1875. A. S. BAYNE.

In 1867 I baptized an entire household, Presbyterians, and not one infant in the number. A widowed mother, son and two daughters. D. H. BOSS.

I can now call to memory three instances wherein I baptized every member of the household. I think several others in the course of my ministry if I could call them to mind. No babes among them. A. FITZGERALD.

Emory, Texas.

In my ministry I have baptized four households, which I can call to memory (no babes), perhaps others. H. Y. LIVER.

Quitman, Texas.

Last fall I baptized forty four persons as the result of one protracted meeting. In this number I baptized three entire households, but no infants. They were all professed believers in Christ. W. P. THOMPSON.

New Burnside, Ill.

I notice an invitation in your paper requesting all who, of their personal knowledge, know of the baptism of whole households to report. I and my wife were baptized by Eld. Rainwater at the same time. We had no children at the time, hence the whole household was immersed at the same time and place. Buna Vista, Ga., Aug. 17, 1875. E. E. HURON.

In your excellent and welcome paper, THE BAPTIST, I see a request asking pastors who have baptized whole households to inform you of the facts. In December, 1869, I baptized into the fellowship of the New Marion Baptist church, New Marion, Ripley county, Ind., a whole household, namely: Bro. Elm and his wife. In January, 1870, I baptized a whole household into the fellowship of the Otter Creek Baptist church, Jennings county, Ind., consisting of father, mother, son and two daughters. Hoping this may be of some service to you in the defense of truth, I remain your brother in Christ. N. JOHNSON.

North Vernon, Ind., Sept. 11, 1875.

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Mississippi Department.

ELDER M. P. LOWREY, Editor.

ALL communications designed for this Department should be addressed to the Editor at Ripley, 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. LOWREY.

EDITORIAL PARAGRAPHS.

J. G. Back gave us a statement at Yazoo Association about a mistake in his account for the paper, and we omitted taking his postoffice, hence cannot make the correction. Will some one please send us a postal-card, giving us his postoffice?

DISAPPOINTMENT.—We were greatly disappointed in not being allowed to attend the meeting of Mississippi Association. We were almost ready to go to bed sick, and the great amount of sickness prevailing throughout the country, and the severe affliction of some of our very dear brethren and neighbors all combined to admonish us that we ought not, by any means, to leave home; and as we had promised to spend more than a week on the trip, it appeared that the God of providence forbade us, and with sadness and disappointment, we were driven to the conclusion that we could not go. We were not able to make the long trip, and thought it better to stay at home and administer to our sick neighbors, than to go away from home and be sick ourselves. We have long desired to visit the dear brethren of that old Association, and had promised Bro. Buffin to attend the ordination of young Bro. McNeil at the church at Galilee. But no reasonable brother, knowing all the circumstances, could blame us for the failure. We hope God will offer us a more favorable opportunity to visit that part of the State at another time.

SICKNESS.—From various parts of Mississippi and West Tennessee, we hear of the greatest amount of sickness ever known to the people of those sections. Association meetings have been small on that account, and the brethren restless and uneasy until they could get off for home. In our part of this State, there has been but little of the sickness fatal, and our own family have been highly favored. Although we have thirty-nine in family, school boards and all, we have had but little sickness, and that little, of a very light character.

Dr. J. M. Lewis.—This able and efficient pastor, so well known in Mississippi, has resigned the care of the church in Jefferson, Texas, and returned to our State, and may be addressed at this time at Jackson, Miss. He was for several years pastor at Canton, Miss, then at New Orleans, and then at Jefferson. He prefers to live in Mississippi, and we hope some church in need of a pastor will make haste to secure his services.

Geon News.—We are pleased to learn that the church at Jackson, Miss, has secured the services of J. T. Zealy, D. D., formerly of Houston, Texas, and that he will soon enter upon his new pastorate. That church has been long in need of a pastor, and it has been quite difficult for all the members to agree on any minister, that they stood a chance to get. From what we have heard of Bro. Zealy, we believe they have found the right man. We hope it is of the Lord, and that his labors there will be abundantly blessed.

We invite special attention to the communication in another column of Eld. S. S. Belyea, addressed to the Baptists of Mississippi and Louisiana. We bespeak for him, and for Brethren Schofield and Johnson, a cordial reception wherever God in his providence may cast their lot.

Eld. D. A. ELLINGTON.—We had the pleasure of meeting this devoted Christian minister at the Yazoo Association. He is sixty years old, has been a Baptist forty years, and has only been preaching four or five years. He is making himself very useful to his old age. At Canaan Church, Leake county, he held a meeting in September, baptised seven, and received three by letter. Among those baptised were two men and their wives. He was assisted part of the time by Brethren Booth and Barrett. He held another meeting at Sene Ash Church, and baptised three. Was assisted by Elds. Barrett and Green.

Eld. T. J. WALSH has removed his family from Ocean Springs, Miss, to Vicksburg, Miss, where his correspondents will now address him.

A good correspondent writes: "You told me to

write sometimes. If I annoy you, just 'pigeon hole' me. Some do not write enough, and others write too much. I may be of the latter class, but you can suppress if you think best." He does not belong to the latter class, and but few of our correspondents do.

YAZOO ASSOCIATION.

WE had the pleasure of attending the meeting of this body at Durant, in connection with the first Lord's day in this month. That part of the country, like all the other parts, being suffering from a great amount of sickness, the attendance was not large, and many of the brethren seemed to be in a great hurry to get home. But the meeting was deeply interesting, and we were much pleased, both with the brethren composing the Association, and the people of the pleasant little town in which it was held. Eld. Henry Pittman was moderator, and Eld. Cochran, clerk. But few Associations are blessed with as good a moderator and clerk.

The business was transacted in good order, and with sufficient dispatch. The churches generally are in good condition, and have a mind to work. They are blessed with an efficient ministry. In addition to the moderator and clerk, they have Elds. Linder, Dalby, Sproles, Rowe, Choran, and others, all working men. Some of them are excellent Sunday-school workers, and a good number of the churches have flourishing Sunday schools. At this meeting they were favored with a considerable number of visiting ministers. Elds. W. S. Webb, T. J. Walne, W. A. Mason, A. H. Booth, W. D. Mayfield, and J. M. Lewis were there. Most of these visitors had enough to say, and the people listened to them attentively.

The subjects of missions, temperance and publications occupied Saturday, except the time given for an excellent sermon at eleven o'clock by Bro. Mayfield, Bro. Walne, the faithful corresponding secretary of the State Mission Board, fully explained his work, and took a good collection for it. The Association agreed to merge their home mission work into that of the State Mission Board, and maintain a close co-operation with it. This is what we think every Association in the State ought to do.

The temperance question occupied some time, and by request of the body, we publish their report in another column.

A good report on publications was adopted. It recommends our paper, and makes special mention of the Mississippi department, and urges the brethren to try to put it into every Baptist family. It also recommends the Publication Society. Bro. Mayfield took the floor on the report, and (contrary to his purpose, doubtless,) occupied it until the hour set for adjournment had passed. We desired to say something, but did not have time. However, we got some subscriptions for THE BAPTIST, and the promise of many more. THE BAPTIST has a good circulation in the bounds of that Association, and is exerting a good influence. We made a little talk for the paper Sunday night after preaching, and hope yet to reap the results of our visit, and hope also, that the churches will be benefited by the increased circulation of the chosen organ of the Baptists of the State.

The all absorbing centennial question was set for Saturday night. Bro. Webb made the speech of the occasion, and we said amen for him. One good brother said at the close of the meeting, that like the Dutchman he could say, "I ish sho glad I vash 'ere to-night!" Bro. Webb's facts and arguments made a deep impression, and will not be soon forgotten. We believe the centennial work will go bravely on in the churches of that Association.

On Sunday morning a Sunday school mass meeting was held, Bro. Walne, of course, conducting it. He is a man for such a meeting; he always creates a lively interest, and the children never forget him. We believe he generally gets so interested that he runs his meetings over into the preaching hour. Some object to that, but he interests the people, and if he can't stop, of course he is not to blame for going on. On this occasion he had the assistance of Bro. Dalby, who is himself a prince among Sunday school men.

The Baptist, Methodist and Presbyterian pulpits were occupied on Sunday. The preaching that we heard was good.

At 2½ o'clock, Dr. Lewis, by a special arrangement, preached on missions, it being the day set apart by the Foreign Mission Board for special effort in that good work. The sermon was a good one, but it seemed to us unfortunate that collection was delayed until a

large portion of the congregation had gone away. There were many there who lived at a distance, and had to go home.

We are glad we attended the meeting of the Yazoo Association, and were sorry we were compelled to leave on Monday morning. Long will we remember the cordial greeting of those working brethren. May the Lord bless them.

WORDS FITLY SPOKEN.

AT the recent installation of Eld. T. T. Eaton, as pastor of the First Baptist Church, Petersburg, Va., Dr. Hatcher, the retiring pastor, delivered an address to the church, from which we make the following extracts.

"What business has he here? He has come, with the gospel commission, a burning fire in his soul, in the name of the living Christ, and for the purpose of preaching the kingdom of grace and truth. Hereafter he is to break to you the bread of life. His voice is to guide you in your public worship. His hands will give to you the emblems of Dying Love. If prosperity smiles upon you, he is to double, by dividing your joy. If your daughters are to be given away in marriage, he is to seal their marriage vows. If members of your family are converted, he is to 'bury them with Christ by baptism into death.' He is to be your spiritual guide and friend, for the old, a gentle comforter, for the young, a teacher and example, a welcome guest in all your homes, the champion of every holy enterprise, a gladsome light in your Sunday school, a leader in your prayer meetings, and, above all, God's ambassador in the pulpit."

"He is to watch for your souls, and help you overcome the power of darkness and win the eternal crown. If you stray from the heavenly way, he is to bring you back. If trouble invades your home, he is to be your sympathizing counselor. If your loved ones die, he will go with you to the burial and tell over to you the story of the resurrection. If misfortune come, if disaster breaks on you, if your children prove thankless and wound you, his bosom will open for you shelter and rest. If death comes to you, he will kneel at your side and cry to heaven for dying strength to be given you; and when you are gone, he will tell the good you did and console those you leave. Surely, for the man who comes to you with such high and generous purposes, you must, at the very outset, feel a kindling sentiment of honor and affection, and if I say something of your obligation to him, you will bear me gladly."

"2 Next, I urge you to regard his feelings." "I do not know your new pastor well, but I can venture to say that at least he is a gentleman. He possesses the culture, taste and refined sensibility of a gentleman. He is capable of finding high satisfaction in delicate treatment, and equally susceptible of pain if rudely dealt with."

"I ask not that you will worship him, or flatter him, or pet him, or give him very frequent installments of advice, or, least of all, would I do him the flagrant injustice of asking you to patronize him. He needs no guardian. He is no doll-baby for silly women to grow ecstatic over; no imbecile for conceited men to talk their brag at; no starving to whom you must fling your unwanted crumbs; no universal admirer ready to praise obsequiously you and all you have; no target, at which to cast the shafts of criticism."

"He is a man, with sensitive feelings, open to the pain of wrong and alive to the bliss of kindness. I urge you to guard his feelings. Give him your kindest smile, your freshest and mellowest tones, your heartiest greetings and your finest courtesies. Remember that the tie binding him to you is a peculiar, sensitive thing—after all, more a sentiment than a conviction—far more of affection than of contract—so tender that it takes not much to bruise it; and once hurt, it may never recover. An ill-chosen word—a rude act—even a stolid look—almost a breath may touch this gentle chord, and hush forever its music. Have you a contract with him? Keep it. Pay him what you owe him; pay it when due; pay it all; pay it as a debt, not as a charity; pay it unsought and gracefully—or failing to pay it, there will be debt, and with it, trouble. It is not in the nature of men to love long or well those to whom they are in debt. No pastor need expect to hold long the charge of a people who do not pay him promptly, or be very useful while he stays. The unmet obligations of a church to its pastor will, sooner or later, engender alienation—"

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not so likely on his part as on the part of the church. Paul charges us to owe no man anything, but to love, partly because, I suppose, he knew it was hard to love those to whom we owe anything."

"1 Encourage him. When transferring the leadership of Israel from himself to Joshua, Moses said to the people, 'Encourage him.' Telling men, none more than pastors, need helping words. Cheer your pastor. In his successes, congratulate him; when wrestling with difficulties, speak comfortably to him; when he fails in his plans or his preaching, don't count him a failure, but refresh him with sympathy."

"2 Hear him. For his sake, as well as yours, don't let him preach to your empty pew. When he preaches, be there, sit up erect, fix both eyes on him, open wide your ears, and let your knives and hymn books and watches alone. Good listening makes good preachers. Drowsy, listless congregations will spoil the best of sermons."

"3 Follow him. Not blindly. Not into error, if he should attempt (as I am sure he will not) to lead you astray. But when he brings in his enterprises, all with your critical spectacles, away with your objections, unroll your sleeves, come to the front, lay hold and help him."

"4 Don't stand in his way. Never roll yourself up at home in a great knot of worthlessness, and whimper about his not visiting. Visit him, if you wish to see him. But don't make the church a spiritual infirmary and drag him as a common nurse."

"5 Pray for him. On the pastor, the weary, weary pastor. He is a brain vexed with sermon-making, his heart sore with racing here and yonder and every where, his ears crowded with stories of sorrow and want, his soul burdened with the cares and failures of his people, shocked by the miscarriage of cherished schemes, sometimes crushed by the apathy of brethren, and now and then stung in spirit by the treachery of those he trusted only to find that they were false! No wonder that Paul, tossed on the black sea, cried out, 'Brethren, pray for us. Pray for your pastor. Pray daily. Pray that he may stand temptation. Pray that he may be full of grace. Pray that he may preach well, work well and prove a blessing to your church.'

"In almost every church, a pastor finds three classes of people. First, those who had his coming with immense parade. They suffocate him with attention and crown him with gifts. They love him with a fiery and consuming sort of affection. They are ready to eat him up, and before long they wish they had done it."

"Next, those who show no enthusiasm or affection till he is going away, and then they can outmourn the entire eldership of Ephesus. Your pastor asks no resolutions when he leaves, nor monument when dead; but support and sympathy now."

"Then there are some who greet him warmly when he comes, cheer and help him while he stays, and bless him and weep when he goes. In this church there are many of these. They are the church. The exceptions are few and unworthy of a fear. I know these First church people, and there is not a nobler band on the earth. The men—Heaven bless them—are true, self-sacrificing, steadfast and ever studious of a pastor's wants. Better still, if possible, the women. Full of grace, loving and kind, they are a treasure to a pastor. Oh, what a church is this! War could not scatter it; fire could not dissolve it; panic could not alarm it; opposition could not overcome it. It stands to-night, after all its adversities and conflicts, stronger, more united and hopeful than ever before. Its membership, rank and file, constitute the pastor's body guard. They will protect, uphold and sustain him. With such a host of saintly men and women to follow him, the incoming pastor must succeed. May grace and mercy rest upon you and guide you forward in a career of richest usefulness."

ZION ASSOCIATION.

BRO. LOWREY.—I arrived at the Zion Association, 26 miles west of West Point, on Friday, 1st inst. Though this is one of the largest Associations in the State, consisting of between forty and fifty churches, and about 3,000 members, the number of delegates was small, supposed to be caused by the unusual amount of sickness throughout the country. The reports show very little done for missions. Good speeches were made, and good resolutions passed, and the brethren are hopeful that much more will be done next year.

THE BAPTIST, with its Mississippi editor and department, was heartily endorsed. Enclosed find a list of subscribers.

We had a centennial mass meeting on Friday night, when I did my best on a centennial speech, after which, Brethren Sellers, of Starkville, and Thompson, of Houston, made speeches on the subject, and if they did not do their best, I would like to be around when they do. If I am to be the judge, I would say the centennial "went off" all right. The report of the committee was read on Saturday, when Brethren J. P. Thompson, Dalton and others made good speeches for the centennial, and I am sure all the brethren will heartily unite in the work, and, in fact, I have yet to find the first man to oppose it. Some are indifferent, and even object at first, but as soon as they learn what we mean by "centennial," they fall in line like good soldiers. Below I give a list of centennial meetings.

J. W. SANFORD.

CENTENNIAL MEETINGS OF ZION ASSOCIATION.

Local: First Sunday, and Saturday before, in October.

Bethany: First Sunday, and Saturday before, in November.

Fellowship: Second Sunday, and Saturday before, in November.

Philadelphia: Third Sunday, and Saturday before, in November.

Greensborough: Fourth Sunday, and Saturday before, in November.

Spring Creek: First Sunday, and Saturday before, in December.

Poplar Springs: Second Sunday, and Saturday before, in December.

Pleasant Grove (Chickasaw): Third Sunday, and Saturday before, in December.

Macedonia: Third Sunday, and Saturday before, in December.

THE DEBATE—PRAYER FOR THE PREVALENCE OF THE TRUTH.

BRO. LOWREY.—I see from THE BAPTIST that the great debate in Missouri is soon to come off. This debate, in my opinion, will be a very important one in the history of the Baptists of this country, since I am satisfied that it will tend to the greater advancement and standing of our denomination in point of numbers and influence. Now while I do not doubt the ability of Dr. J. R. Graves to defend the faith and doctrines of the true Church of Jesus Christ on earth, since I am fully persuaded that he is the ablest debater on the continent on the points to be discussed, and perhaps unequalled by any man in the world, in this respect, yet I feel that he should have the prayers of all our brethren and sisters, that his great talents on this occasion may be consecrated to the development of the truth, as revealed in His word, and in so doing he may shelter himself behind the cross, and speak with an eye single to the glory of God, and the advancement of his cause on the earth.

I would, therefore, suggest that on the Sabbath preceding the debate, prayer and supplication be made in his behalf in all the houses of worship in our beloved South, where divine services may be held on that day.

I do hope, my dear brothers, that this suggestion may be acted out, believing that effort in this respect will be owned and blessed of God.

J. R. FARISH.

TO THE BAPTISTS OF MISSISSIPPI AND LOUISIANA.

BRO. LOWREY: Allow me to inform the friends of the "Southern Baptist Publication Society," and the readers of THE BAPTIST, that at the earnest solicitation of Bro. W. D. Mayfield, the Business Manager, I have accepted the position of General Agent of the Society for the States of Mississippi and Louisiana. I am authorized, under the seal of the Society, to make collections, and to receipt in the name of the Business Manager, for any moneys due the Society. I have also received a letter of instructions, giving me full power to employ other persons to assist me in the work, under my direction and responsibility. I mention these facts in order that my relations may be clearly understood, and that the brethren generally may be free in their co-operation.

I have employed Elders O. L. Johnson and L. Scofield to assist me in bringing up the Society's work in Mississippi. They are authorized to make collections

and to give receipts in my name until notice is given to the contrary.

My intentions are to collect, as fast as possible, what is due on notes given to the Society in subscription for stock, and to take new notes for the same; and, also to do what I can in making collections from the churches and from individuals for the benevolent department of the Society's work.

In this department, every dollar donated will receive the gratuitous distribution of a dollars worth of the Society's publications at publishers prices.

Now, brethren of Mississippi and Louisiana, let us pay up our stock, and thus put the Society in position to become the grand success we have all designed.

Let us go to work and fill the land with sound Baptist literature. How much may thus be accomplished for the Master!

I wish also to push the circulation of THE BAPTIST, and of Happy Home to the highest figures.

My address is, "Magnolia, Miss."

S. S. BELTSA.

REPORT OF TEMPERANCE ADOPTED BY THE YAZOO ASSOCIATION HELD IN DURANT, MISS., OCTOBER 1, 2, 3, 1875.

TEMPERANCE is self-control, moderation, not in the use of all things, but in the use of those things which are not wrong in themselves. Those things which cannot be separated from their evil, the uniform and invariable tendency of which is to sin, are wrong in themselves. In the light of God's word there can be no moderation in such. This is true of the use of intoxicating liquors as a beverage. It is right to use them only as a medicine. It is the impression that a standing committee was raised at the last session of this body to seek out and report to this meeting the usage of our churches with reference to this subject. In the discharge of this duty it has come to the knowledge of your committee that the practice of some of our churches is reprehensible, and it is thought the voice of this Association should be explicit and decided on this point. It is humiliating, yet a duty, to report that avowed and habitual drunkards are retained in membership, and, in some cases, without discipline even, members sell, with impunity, by the drink and by the gallon the liquid fire, and licensed groceries are some times visited by professing Christians. These practices are by no means general, either with the churches or with the members of any particular church, but certainly too common. Thus, there is given to the enemies of God occasion to blaspheme his name. It is high time that some regard be had to the purity of our churches as well as to the gratification of individual members. It is frequently asked, what is the sense of your denomination on this subject? In answer we refer to the following resolutions, which are commended to the adoption of the Association and acceptance of the churches:

1. Resolved, That it is the opinion and recommendation of this body that churches should not permit the sale of intoxicating liquors in any quantity by any of its members, and if brethren who are engaged in the traffic cannot be dissuaded from it they should be excluded.

2. Resolved, That it is inconsistent with the Christian profession, injurious to the individual, to the cause of Christ, and to the welfare of men in general, for church members to use spirituous liquors as a beverage, and especially to visit public drinking shops. The man who thus acts is not safe himself, by his example others are led into and fall under temptation, and he who wholly disregards the opinions and wishes of others whom he may regard as weaker brethren. He who insists upon the gratification of an individual appetite to the injury of his brother and to the cause of Christ in general cannot claim very high and strong evidences of personal piety. (1 Cor. vii. 1-13.)

3. Resolved, That it is inconsistent with God's word and with the usage of Baptist churches to retain drunkards in membership, or to receive them. The Association cannot fellowship such action, and would recommend that churches correct the error which may have been committed. The churches are entreated and urged to exercise constant, rigid and kind discipline with reference to the use and sale of intoxicating liquors. Submitted. H. F. SMOKE.

The eyes of the Lord are in every place, beholding the evil and the good.

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ASSOCIATIONAL MEETINGS IN MISSISSIPPI.

Choctaw—Mount Zion Church, Summerville, Noxubee county, Saturday before the third Lord's day in October.

Cold Water—Hernando, Friday before the third Lord's day in October.

Aberdeen—Union Church, one mile south of Buena Vista, Friday before the second Lord's day in October.

Central—Ogden Church, Yazoo county, Saturday before the second Lord's day in October.

Mississippi River—Mt. Vernon Church, Amite county, first Saturday in October. Sunday-school to sit at intervals during the Associational meeting.

Louisville, — church, seven miles southwest of Louisville, Friday before the second Lord's day in October.

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

OUTLOOK FROM HEATHEN LANDS.

No. 6.

BRO. LOWERY:—My last left the missionaries who compose the grand joint missionary enterprise discussing the organization of a church. Dr. P. had insisted, as he said, to be consistent, upon their admitting the children of the believers into the church, for, said he, "I have been acting upon this, as set forth in our confession of faith, all my life, and baptized a large number of unconscious infants of my communion upon that theory, and now, to deny it by my acts would be giving the lie to my whole life on this subject."

Elder B. said that there was a difficulty in the way of their acting in this case, and he thought it would hold good in every case, "for," said he, "there is old Bro. John Smith, eighty years old, and his wife, sister Julia Smith, seventy-five years old, both believers, while none of their seven children are, and the youngest of their children is thirty-five years old. Now," said he, "do you insist upon these seven children being forced into the church by having baptism forced upon them?"

"Oh, no! This does not apply to adult children," said Dr. P., "but to small ones."

"Why," said Eld. B., "you have just as much right to force baptism and church membership upon these grown children as upon those smaller ones, though they be unconscious. Your confession of faith simply says believers and their children, without regard to age. They are as much children at thirty-five as at one or five; besides, that portion of the Scriptures that records the organization of the Jerusalem church shows that none but baptized believers were admitted to membership."

"I know this, but I cannot help it now, I must either insist upon it or turn Baptist, and this I am too proud to do at this period of my life."

"Well, then," said Eld. B., "since we cannot agree let us leave this matter to the common sense of the converts with the Scriptures as their guide, as I said before."

"The useless to waste time in that way," said Dr. P., "for whenever you appeal to the Scriptures our confession of faith has to yield."

"Suppose," said Rev. M., "in organizing this church a person who has not been converted nor baptized, but who desires to flee the wrath to come and be saved from his sins, would you receive such an one into the organization?"

"Most assuredly I would not," said Eld. B.

"I would," said Rev. M., "if for no other reason as Dr. P. says, than to be consistent. Our discipline, emphatically declares that those persons are proper subjects for admission into the church; 'those who desire to flee the wrath to come and be saved from their sins'."

"No doubt," said Eld. B., "your discipline says so, but does the New Testament require this? It requires repentance, faith, conversion, baptism, not a desire to flee the wrath to come and be saved from their sins."

Finding that Eld. B. insisted upon the Scriptural plan the balance retired and left him to organize the church. After its organization Eld. B. preached a sermon on the duties of church members, among which he spoke of the Lord's supper, and announced that one week from that day it would be celebrated. The missionaries have held a consultation as to who of them should officiate, which I will give in my next. The missionaries have each received \$100 from their boards at home.

BETHLEHEM ASSOCIATION.

DEAR BRO. GRAVES: At the last session of the Bethlehem Baptist Association, the following was adopted, and I was appointed to write and send you a copy of the same:

Resolved, That the Bethlehem Baptist Association endorse Eld. J. R. Graves as their champion in the discussion which is to take place in Missouri, next November; and that this body unite in prayer with Eld. R. N. Hall, for a blessing upon Bro. Graves and the Baptist cause.

This was adopted unanimously. The Association agreed to enter into the centennial movement, but money response was very feeble. This is a weak body. Missions were encouraged. Some opposition to State Boards, however. If the State Boards live, must not our Domestic Board of the Southern Baptist Convention die? It looks so. C. M. GORDON, Meridian, September 30, 1875.

LETTER FROM MISS WELSH.

DR. LOWERY:—As agent of The Baptist, the Southern Baptist Publication Society, of *Happy Home*, etc., it was my privilege to attend the late session of the Columbus Association, held with the Sharon Church, near Brookville. Doubtless you will receive full notes of the proceedings from brethren who were in attendance, so I will briefly state, that despite rain, the political excitement, and the stringency in money, the session was particularly pleasant, harmonious, and, I think, profitable. It was a delightful time. The genuine, warm-hearted hospitality of the citizens of Brookville and Sharon neighborhood cannot be excelled. I could not help the conviction that I fared much better than a gentleman agent, for he would have been obliged to do his own speaking entirely, whereas several brethren voluntarily made the kindest and most earnest speeches for me and my agencies. I wanted to say this much by way of thanks to all who manifested a kindly interest for me. True my immediate success was small, for money is almost a novelty in Mississippi now. Better times are in the near future, when I believe my several agencies will reap the fruit of those earnest speeches.

MARY J. WELSH, AGT. S. B. P. S., etc. Shuqualak, Miss., Sept. 15th, 1875.

LETTER FROM ABBEVILLE.

DEAR BRO. LOWERY:—I have concluded to send you my "postals." Our meeting at this place commenced the second Sabbath in July, continued fifteen days. The church much revived and strengthened. Thirteen received by baptism, and seven by letter.

The meeting at Spring Creek commenced the fourth Sabbath in July, continued ten days, and then adjourned till the first Sabbath in September, when the meeting was resumed with glorious results. Some thirty by baptism, and four by letter.

The meeting at Yockney Church commenced the third Sabbath in August, continued fifteen days. Church much revived and strengthened. Some thirteen by baptism, and twelve or thirteen by letter.

I have spent all my time this summer in the interest of the above churches, except one week at Tocopolo, with my brother. I am now more than satisfied that if our pastors would concentrate all their efforts upon the churches of their charge, that it would pay better than to scatter their work. I have never been able to give myself so fully to my work as the present year, and I can see clearly the results. I have never had a year of more spirituality than the present to myself. I thank God and take courage. H. L. FISK.

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 Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fatness" (I. e., Judaism).—B. RAY, J. T. TAYLOR, Ep. of Strasburg.

FROM LITTLE ROCK.

DEAR BRO. GRAVES:—About two months ago, a few faithful Baptists of this city, assisted by Bro. Forbes, of Arkadelphia, constituted themselves into what is now known as the Eighth Street Baptist Church. On the fourth Sabbath in August, Bro. Forbes and I began a meeting with this church, which then numbered only twelve members. We continued

the meeting two weeks, which resulted in twenty-three additions by letter, and four by experience and baptism. The church now numbers forty-two zealous members. Ten others are expected to join soon. There are also a great many Baptists in the city holding letters, some of whom we expect to join us as soon as they can be visited and encouraged. I accepted a call by the church to preach for them. I began my work as pastor one week ago yesterday.

We have a live prayer-meeting and Sabbath school, and are taking steps to purchase a lot and build a house of worship.

The Central Church has secured the labors of Rev. Mr. Turner, as pastor for the ensuing year.

Will not the brethren everywhere pray for the Baptist cause at Little Rock? T. SHAWSON, Little Rock, Ark., Sept. 16th, 1875.

FROM ELDERADO.

DEAR BRO. GRAVES:—We are enjoying a very precious revival influence in our midst. Some five weeks ago we began a series of meetings, which lasted sixteen days. God's spirit was assuredly with us, as we have seldom seen it manifest before. I cannot express our gratitude for his abundant goodness to us at Elderado. Although we have had no extra meetings since the first two weeks, still the good work goes on. I baptized nine last Sabbath morning, which makes an increase of sixty-four members in the last five weeks. Fifty-seven of said number have been baptized. Thirty-four are males, and about thirty of them were of maturity. Many of them persons of prominence in the community. Others are expected to unite with us the first opportunity. While we have not doubled in numbers, yet in influence or actual strength, we feel that we have more than doubled. To God be all the glory. The church now feels that they are fully able to sustain me for all my time, instead of one half. Bro. Norworthy did us good service seven days during the first of the meeting, also Bro. D. D. Booth preached for us three sermons. These brethren carry with them the good wishes and confidence of the congregation. J. M. HART, Pastor, Elderado, Ark., Sept. 20th, 1875.

HOLD YOUR HEAD UP LIKE A MAN.

If the stormy winds should rustle
While you tread the world's highway,
Still against them bravely tussle!
Hope and labor day by day;
Falter not, no matter whether
There is sunshine, storm or calm
And in every kind of weather,
Hold your head up like a man.
If a brother should deceive you
And should act a traitor's part,
Never let his treason grieve you,
Jog along with lightsome heart.
Fortune seldom follows fawning,
Boldness is the better plan,
Hoping for a better dawning
Hold your head up like a man.
Earth, though e'er so rich and mellow,
Yields not for the worthless drone,
But the bold and honest fellow,
He can shift and stand alone;
Spurn the knaves of every nation,
Always do the best you can,
And no matter what your station
Hold your head up like a man.

RELIGIOUS ITEMS.

DEAR BAPTIST:—It has been longer since I have written a line for your columns than ever before, since I have been a correspondent. My only apology for so long delay is, that I have been about three months almost incessantly engaged, day and night, preaching; and still there are several meetings ahead. We have had pleasant times at every point.

At Hickory Grove we had a good meeting. Two baptized during the meeting, and three since. Bro. Griffin is pastor.

At Monticello we had a good meeting a few days. Church greatly revived. Brother Hyatt assisted me.

At Warren we had a pleasant meeting. Four baptized. Bro. Gardner assisted me.

At Selma we had a glorious meeting. Twelve accessions, nine by baptism, church greatly revived. Will soon have finished the best church house in the county. Bro. Griffin is pastor.

At Cornersville we had a good meeting. Church

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greatly revived. Seven were baptized. Bro. Hyatt is pastor.

At Enon we had a glorious revival. Having organized this church and preached to it twelve years, I can truly say I never saw it more revived. We had twelve accessions, six by baptism. Among the number was our youngest son. This church has got into their large and commodious new house. The Friendship Association meets with them next year. I have resigned its pastoral care, and Bro. Hyatt was unanimously chosen pastor, and I learn that he will accept.

At Woodlawn we had a delightful meeting. The church was much revived. There were twelve accessions, eleven by baptism. They have the best church house I ever saw in the country, and a strong, live membership. Bro. Hyatt is pastor.

A PREACHER.

I neglected to note the fact that at the meeting at Selma, the church licensed Bro. Judson Griffin to preach the gospel. He is a brother of our esteemed Bro. T. F. Griffin, and promises to be a useful preacher. J. E. SHAWSON.

ANNOUNCEMENT:—We have just closed, or rather the rain closed, a meeting of six days with this church, in which we had the assistance of Bro. J. C. Ward. Four were received by letter, and four by experience and baptism. Three standing over for baptism. The church was considerably revived. God alone deserves the praise. M. LAMMONT.

Douglasville, Texas.

Louisiana Department.

Noted, therefore, that we do not intend to extend the circulation of the organ thus selected.
Noted, furthermore, that the ability with which The Baptist has heretofore been conducted—its uncompromising denunciation of error, principles and literary merits—commend it to the denomination as one of the best living exponents of Baptist faith.—L. A. State Convention.

FROM VERNON.

DEAR BRO. GRAVES:—As you request revival news, and as so little comes to you from Louisiana, I have concluded to give a brief account of a series of meetings with my churches. At my regular meeting, with New Hope Church, Saturday before second Sabbath in August, after preaching, I gave an invitation to any who wished to become members of the church to present themselves, when a lady about fifty years of age came forward and gave me her hand. Singing over, I remarked that it was our custom when one asked membership with us, whether bishop, elder or president, to require of them a brief relation of their experience of grace. She arose to her feet and said, "Read the Bible for yourselves. I was sprinkled when an infant, I was told. My parents before me were Methodists. I joined the Methodist church when quite young, and knew no better until I read the Bible for myself. I learned from the Bible that Jesus was not sprinkled, because God did not require it of him, but that he went down into the water and was baptized by John in the river of Jordan; and coming up out of the water, God approved the act, and said thou art my beloved son, in whom I am well pleased. Jesus set the pattern for his children to follow, and to follow the pattern he gave us, we must be baptized as he was. I want to be baptized. I do not leave the Methodists because they are not good people. They have good preachers among them, very good Moses and Aaron were both good men. God commanded them to speak to the rock, that the water might come out. They disobeyed and smote it, and although the water came gushing forth, yet for that act of disobedience, they failed to enter the promised land, the type of heaven." She said: "I love Jesus. I love his people. I want to live with them." This, in brief, is a synopsis of the experience of a very intelligent Methodist lady, before a large congregation, many of whom were Methodists. She was received and baptized next morning in pure water, in presence of a large assembly of people, and as I raised her out of the water the brethren sang:

SUMMER GROVE.

"All hail the power of Jesus' name,"
and it echoed through that vast multitude like they wanted to.
"Bring forth the royal diadem,
And crown him Lord of all."
The meeting protracted itself with the church much

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revived. About one hundred at the anxious rest four nights in succession, until Thursday morning, when I buried with Christ by baptism eighteen more willing believers in Jesus. Several were added by letter. I then left the church going on their way rejoicing, and that night I rested with my family, and found all well.

Saturday before third Sabbath in August, I met with Walnut Creek Church, and continued nine days alone, except three sermons by Bro. D. H. Burt. Great good was accomplished. Four were baptized, and several added by letter. I left the church comforted, and sinners weeping, with the promise of the Savior, "I will be with you always, and those that seek me shall find me."

Home again, and all well, bless the Lord. This week I suffered much pain in my lungs, from constant preaching. Was confined to my bed several days.

Saturday before fifth Sabbath in August, hardly able to go, I met with Pleasant Hill Church, found the church in good working order; tried to preach. Several came forward for prayer at the close of first sermon. Meeting increased in interest every day. I was here, alone and broke down, for nine days, except three sermons by Bro. J. Lolley. Did I say alone? Jesus was with me, to help me. Fourteen were added by baptism, and six by letter. This is a growing church.

Back to New Hope. Second Sabbath in September, and baptized eight more. The above is the result of the effort meetings with my three churches for one month. To God my Savior be all the praise and glory Amen.

I heartily approve and long for the twenty-page Baptist, and Bro. Paxton as our home editor, and will do all I can to hasten it. I am begging all the time for THE BAPTIST, but can't make the people take it. I want it in every family in my churches.

May God bless you, and make you successful in the coming debate. I don't want you to be a Catholic. W. J. LEXFORD, Vernon, La., September 13th, 1875.

SERMON FOR THE BOYS.

BY ALICE CARY.

"THE boy who does a stroke and steps
Will ne'er a great man be;
His aggregate of single drops
That makes the sea, the sea.
The mountain was not at its birth
A mountain, so to speak;
The little storms of sand and earth
Have made its peak, a peak.
Not all at once the morning streams
The gold above the gray;
Tis thousand little yellow gleams
That make the day, the day.
Not from the snow-drift May awakes
In purples, red and greens;
Spring's whole bright retinue it takes
To make her queen of queens.

SUMMER GROVE.

THIS Church, situated nine miles from Shreveport, was gathered in 1819 by the labors of the celebrated John Bryce, who was the first pastor. He was succeeded by Jesse Lee, who continued pastor until his death in 1872, a period of twenty years, when the writer was chosen pastor. At one time it numbered nearly two hundred and fifty members. But the disasters of the war and other causes, reduced the number to less than fifty. They had been used to preaching once a month, and the congregations were usually small. After laboring thus one year, bestowing the rest of my time elsewhere, I induced them to meet twice a month. There was at once an increase in the congregations, and the amount paid for pastoral services more than doubled.

At the beginning of the current year, I agreed to serve them again if they would consent to meet for worship every Sabbath, and organize and keep up a Sabbath-school. I was determined to make the experiment to see whether a country church may not be as thoroughly trained as a city church, and also to prove the expediency of every minister's concentrating his labors upon a single church and congregation. During the year the congregations have grown, until our large church is nearly filled every Sunday. The church has grown in liberality in the same proportion, and the want of earnest piety is an exception in the church.

I had occasion, about the first of August, to be gone

for a month, and we arranged for a protracted meeting to be held about the first of September, and the brethren agreed to continue to meet and hold prayer-meetings every Sunday. In these exercises most of the male members took an active part. When I returned to begin the meeting, I found the church and congregation already in a state of revival, and as might have been expected, we had a gracious outpouring of God's spirit. Bro. Scott, of Kingston, Harrisfield, of Mansfield, and Landrum, of Shreveport, did most of the preaching. During the meeting, the whole church was like a beehive. Every member worked. The meeting closed on Sunday, for the want of ministerial help, the preachers being compelled to leave to meet other appointments. But the revival still goes on, and I trust will continue the balance of the year. There were fifteen additions, thirteen of whom were by baptism, besides fully as many other conversions, who have not yet decided the question of church relations. Scarcely an unconverted person attended the meeting who did not rise for prayer.

I am gratified at the success of the experiment, but I am not yet satisfied to rest here. During the coming year I expect to see them brought up to the point where they will adopt a systematic plan of giving, and every member contribute regularly at stated periods, to the support of the gospel. I aim to organize the ten young men who joined into a training school for prayer, into which I purpose to draw the few remaining members who do not pray in public. I no longer have any doubts about our country churches being susceptible of the highest Christian culture and development. W. E. PAXTON, Shreveport, Sept. 13th, 1875.

TO EACH PATRON IN LOUISIANA.

WE have addressed a circular to each minister in Louisiana, to ascertain from each if he was desirous of having a Louisiana editor, and a page or two of space ably edited by a Louisiana editor, as the Mississippi Department is, and if so, to indicate it by sending one new subscriber, or at least by a postal-card I express their wishes. We have, after long waiting, heard from some half dozen only! We now ask each patron in Louisiana: Do you want a Louisiana editor and more space? If you do you can have both, but the editor must be paid, and the present list must be doubled to effect it, and if you will, you can do it before the first of January. Will you vote? Each new subscriber is a vote in the affirmative. See what you can do on your next meeting day. Show your paper to the brethren, the Historical Series, and let them know that the debate will soon be published in it. Get your minister to make a speech for you. Let us hear from you. We will wait on all who desire it until they can get returns for cotton. Send the names now, and let us know what to do in the premises.

ITEMS.

Eld. ROBT. MARTIN, of Rocky Mount, a true and constant worker, casts two votes for an editor, and says the paper is so rich in matter that he is willing for it to be thirty-two pages. We want to make it twenty pages first.

Bro. HARRISFIELD votes for the editor, and so does Bro. Moreland.

Will not our brethren all over the State send us postal-cards of local news and otherwise, and communications? Where is the faithful Landell?

Bro. TRINIS, for want of support, will be compelled to give up his work in Baton Rouge, and will gladly accept work in any part of the State, or Mississippi. He is an able and sound preacher.

FROM MANSFIELD.

BRO. GRAVES:—We had a glorious meeting at Union Church, DeSoto parish, Louisiana. The church received sixteen for baptism. Brethren Scott and Brunson were with us nearly all the meeting. Bros. Stribbling and Moore a little while. Our young Bro. Robt. Allan, (licentiate), was with us. Church greatly revived. G. W. HARRISFIELD, Mansfield, Louisiana, Sept. 20th, 1875.

Many young men now waiting midnight kerosene in reading ten cent romances will be the leaders of progress—the bar tenders and peanut kings of the sidewalk, ten years hence.

The Baptist

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