

October 23, 1875.

and orthodox to think—"only this and nothing more." They have not a single idea of their own, and for want of the interest of novelty their conversation flags or turns to some inferior topic. How different, if, while some told of Abraham, others could tell of Pharaoh, Moses and David, and some of Jonah Herod and Paul, so that all the speakers could have the pleasure and advantage of at least partial reviews of their lessons, thus fixing them in the memory by this stirring up of the recollections of each other in attractive and profitable conversation. How much more likely, too, is such an exercise to strike out combinations of original thought! But this variety cannot be attained by the Uniform Printed Lesson.

[TO BE CONTINUED.]

Centennial Historical Series.

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

BY JOHN TOYELL, JR.

No. 2.

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

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

CHAPTER II.—PERSECUTION IN GENEVA.

NOTHING is more uncandid or unjust than to attribute to a man everything that we may think is logically deducible from his avowed principles, yet this, I think, is very clearly the course adopted by some of those Genevan divines that hold controversies with Servetus; especially does this appear to have been the case with Farel. But as the question which I am investigating is, whether the condemnation of Servetus partook, in any degree, of the character of persecution, and how far Calvin and the Genevan church were implicated in, or responsible for it, it is not at all necessary, in any case, that I should vindicate the soundness of the theology of Servetus. It would, in no degree, extenuate the guilt of those that procured his death even if it could be shown that he was an archheretic after the type of Simon Magus himself. To attempt to exercise jurisdiction over men's consciences and faith is impiously to intrude into a domain where God alone is the judge and arbiter. No impiety can be greater than this. This is a usurpation of which Satan and antichrist only are capable. Well might Grotius affirm, in view of the death of Servetus and Calvin's agency in it that, "the spirit of antichrist was as active on the shores of Lake Lemana as on the banks of the Tiber." But Luther was as much a persecutor as Calvin, and the spirit of persecution was as rife in Germany as in Geneva. Indeed, all the Protestant churches persecuted as ruthlessly as the Papists themselves. "The Anabaptists," says the biographer of Calvin, "were the only people at this period who denied to the magistrate the right of using the sword against heretics." One of these was bold enough to address the Swiss communities in favor of Servetus and in condemnation of their "bloody tenet," and their murderous practices. Hear him: "It is an incredible blindness that the servants of Christ, who are sent to give life to the dead through the knowledge of the truth, should condemn the erring to death, and through temporal death expose their souls to eternal ruin. The right to persecute a sentence belongs to him alone who gave life and suffered death for our redemption. Were it lawful to put heretics to death there would be a general slaughter, for all religious parties regard their opponents as guilty of heresy. If the good and pious Servetus be a heretic he ought to be admonished in a friendly manner and then banished the State. The Lord himself will slay all false teachers with the breath of his mouth, and not with the sword. The latter must be left to grow up with the wheat, and await the judgment, which will take place at the end of the world." So wrote David Georghi, "who," Henry says,

"seems to have regarded Servetus as a heretic because of his views on baptism." This same Georghi came to his end in peace, but his bones were afterward disinterred and buried at Basel by the adherents of the same church that prosecuted the condemnation and death of Servetus. The accusations against Servetus were drawn up by Nicolas de Fontaine, who lived in Calvin's house and acted as his amanuensis and secretary. There is little doubt but Calvin was the principal in this business, and that Nicolas, in this, as in other cases, merely exercised the functions of a secretary.

Among other things he was charged with rejecting infant baptism. "This," says Calvin's biographer, "was more likely to be a source of destruction to him than any of the others on which he was examined. The Genevese council viewed him, in respect to this subject, not only as an enemy of the faith, but as the enemy of all social order. It was thus that the Anabaptists were everywhere regarded." He petitioned for permission to employ counsel, but this was denied him, the judge remarking that "there was no doubt of his agreement with the Anabaptists, and justice forbade that an advocate should be accorded to such deceivers." Of course, arraigned before such a tribunal, with a heartless and even unscrupulous prosecutor, and a merciless judge, the prisoner's conviction was a foregone conclusion. As well might the poor wretch accused of nonconformity or treason in a court constituted "with twelve butchers for a jury and a Jeffreys for a judge" hope for justice as for Servetus to expect acquittal at the hands of these Genevan inquisitors. He was convicted and condemned to death by burning. It is claimed by the friends and apologists of Calvin that he sought to obtain a modification of this sentence so far as burning was concerned, but could not accomplish his benevolent wishes. However that may be, it is utterly incredible that Calvin did not know before-hand the sentence that would be pronounced, or that he could not have obtained for the convicted "heretic" a more merciful form of execution before burning had been decided on.

I will now give the main facts connected with his death, gleaned chiefly from Henry's life of Calvin, a writer, be it observed, who idolizes Calvin and hates Servetus with a bitterness worthy of an inquisitor. This being done, the reader will be prepared to judge somewhat of the character of this victim of Calvin's intolerance, and to determine for himself whether the demon of persecution has ever dared to raise its head within the sacred enclosures of Presbyterianism. On the 26th October the "Officers of justice" entered the prison of Servetus and read to him the sentence "that he was on the following morning to be burned alive, and his body consumed to ashes." Calvin, in a work which he afterwards published, entitled a "Refutation of the errors of Servetus," affirms that on receiving this announcement "he remained dumb for a moment, as if a thunderbolt had struck him. Then, after deep sighs, which resounded through the hall in which he was seated, groans and howlings followed like those of a madman. At last he cried, 'have mercy, have mercy!'"

"The 27th of October was a beautiful autumnal day," writes Henry. "in that beautiful country, where the neighboring hills are often seen covered with snow, while the valley at all glows with the richest tints of the season, the glaciers of Savoy rising majestically in their glittering vest above all. The words of Servetus indicated, on this day, a mingling of Christian feeling with his depraved notions, and a sentiment which, in relation to his enemy, had something in it noble." When the heart bears such fruit as the reconciliation with enemies, an earnest desire to pray for forgiveness, and a certain trust in God, there appears to be some truth in its sentiments, even though its convictions may want the clearness given by the Spirit."

But in another place he says: "It appears that the Anabaptists, though pursued with fire and sword in Catholic countries, instead of being so reckless in Calvin's time as they had been at an earlier period in Germany, were now well disposed." p. 41, vol. II.

Dean Geo. Graves:—On last Sunday, the fourth Sunday in September, I baptized sixteen obedient converts into the fellowship of Round Lick church, Wilson county. This is a new charge, and promises to be an interesting field of labor. Bro. Lofton died

But in another place he says: "It appears that the Anabaptists, though pursued with fire and sword in Catholic countries, instead of being so reckless in Calvin's time as they had been at an earlier period in Germany, were now well disposed." p. 41, vol. II.

the people, wherever he has gone, on the centennial of his birth. J. M. Paulding.

We have just closed another protracted meeting with the Brighton Baptist church. The result was twenty-one additions. Nineteen baptisms. Bro. Joseph H. Bonum done the preaching, which was pointed, forcible and effective. In the number baptized I baptized a household, a Methodist one at that, and no baby either. God hath greatly blessed us. To him be glory, honor and dominion ever more.

A. J. KIRKLAND, Pastor.

Brighton, Tenn., Sept. 10, 1875.

Dear Bro. Graves:—Rev. Thos. H. Hutchison assisted by Rev. J. A. Wynne, of this city, has just closed a glorious revival of religion at Republic Grove church six miles northeast of here, which lasted sixteen days and nights, with the following results. Thirty-one professions; thirty-four additions; five from Methodists; two from Campbellites; the brethren greatly rejoiced and encouraged. To God be all the praise.

F. M. BOWMAN.

Murfreesboro, Tenn., Sept. 16, 1875.

FOR CHRIST.

YESUS, I thought I loved thee.
I remember well
That day when thou didst hold
My trembling fingers in thy pierced hands,
And take me for thine own.
And I did love thee;
This poor heart beat true:
It was no fabled echo to the voice
Which spoke thee mine,
That answered "I am thine."
But O, my Master! how I blush to tell,
Thy faithful servant loved thy gifts too well
I looked on all things beautiful and rare;
Looked on earth's flowers,
And thought them very fair,
I hid me from the rude and vulgar throng,
And hoped it was thy will
That I might turn away from common men,
Yet love thee still:
I dwelt among the pleasant sounds of life;
I did not like the turmoil and strife
To come too near.
But thou wast in the thickest battle-tide,
And thou didst call thy servants to thy side.
But I was too far off,
And so I did not hear.
My Lord, I will come nearer, I will take my part
Close to thy feet;
I will come down where the gray shadows lie,
And there I'll listen—listen every day
To hear thy voice.
It may be I must take a lower place,
But let me have the shining of thy face
It may be I must seek a humbler home;
Let it be one where thou wilt often come,
And for the needy ones who claim
An interest in thy name:
And I will stand, and watch, and wait to greet
The first faint echoes of thy coming feet.

CENTRAL ASSOCIATION.

BRO. GRAVES:—The Central Association of Mississippi met on Saturday before the second Sabbath in October, but on account of the political excitement, consequent upon the movement of our State colored militia, the Association adjourned to meet with the Clinton church, at Clinton, Itasca county, on Saturday before the fourth Sabbath in November next.

S. J. TIPOREX, Clerk.

WEST TENNESSEE BAPTIST CONVENTION.

This body will meet with the church in Humboldt, Tenn., Friday, the 12th November, 1875. Elder G. A. Lofton to preach the annual sermon; Eld. S. L. Drum, alternate.

J. R. GRAVES, Pres't.

JOY H. BOWEN, Sec'y.

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.

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THE BAPTIST.

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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 Southwest. C. R. Hendrickson, D. D.

J. R. GRAVES,
S. L. DRUM,
MAT. HILLMAN
Committee.

PROSPECT OF THE SOCIETY.

WE think there is a bright future before the Society. We are getting letters from all parts of the country, containing promises to pay notes due. We have much reason to hope that a large per cent. of the notes will be paid this fall and winter. So the business department is in a safe condition. We are putting agents into all the States. They are first-class men. They are doing regular mission work, at the expense of the business department of the Society. We hope in this way to put fifty men into the field, at no distant day. Our hearts and hopes are fixed on a mighty work.

In a few days, we shall have ready for sale the first volume of a valuable commentary on the New Testament, by N. M. Williams, D. D. It has the endorsement of the best scholars in the country. It is a Baptist work. Price \$1.50. Send in orders. We will get out the second volume some time early next year. The Christian's Daily Treasury, an old and valuable work, reprinted, will be ready in about two weeks. Price \$1.50. Still other works will be announced in a month or so. We are now going to push forward the work. Only buy our books, and the Society will soon be largely prosperous.

And our brethren can help us very much. Talk about the Society. Represent it in the Associations. Tell the people where to send for Baptist books.

We must be permitted to rejoice over one thing. Hostility to the Society has entirely disappeared in many of the States, and it is gradually disappearing from the more distant fields we desire to occupy. The conservative policy of the present management has met the approval of nearly all our brethren in the South. Our business is, therefore, spreading out over a vast field. We have lately filled orders from California and Canada. And we are printing the minutes of Associations in distant States.

Thus our prospect is growing brighter every day. The Lord will raise up men, we are sure, who will give us a house, and who will supply the benevolent department with money to scatter our books to the extremities of this continent. With the Lord's blessing, and the help of the brethren, our Society will be a grander success than even its most sanguine friends ever hoped. Don't forget. Pay your notes.

W. D. MATFIELD.

BIG BEAR CREEK ASSOCIATION.

THIS body will hold a Sunday school convention with the church at Pleasant Site, Ala., beginning Friday before 5th Lord's day in January, 1876. The school town is eighteen miles across the country, southeast from Cherokee. Transportation will be furnished for all who come by railroad, by applying a few days before to R. WALLACE OFFICER, Cherokee, Ala.

OBITUARIES.

BENJAMIN F., the infant son of John S. and Mollie Pyland, was born August the 26th, 1874, and died September 12th, 1875, aged one year and sixteen days. It appears that the death angel thought him too lovely and innocent for the corruption of earth, and therefore took him to be a jewel in "the better land," where he has gone to watch and wait for the coming of the parents, who loved him so tenderly here.

Bathford Sta., Tenn., Oct. 15th, 1875. A. J. F.

CHARLES WATSON died at the residence of his son, W. H. Watson, near Bartlett, Shelby county, Tenn., July 25, 1875. He was born in North Carolina December 13, 1797. November, 1819, he was married to Miss Maria Allen, professed religion in 1820, and joined the Baptist church. He was very soon ordained a deacon, which office he filled with great

efficiency until his death. He spent the greater portion of his life in teaching school. He assisted Bro. Bennett in Spring Creek College some years ago. On the 21st of March, 1828, his beloved companion died. His health commenced declining from that time. He was a pious, devoted and useful Christian. He now rests from his labors and his works follow him.

COME TO OUR HELP.

THE Muskogee Baptist Association, at its recent session with the Eufaula Baptist Church, in view of the little that has been done for the cause of Indian missions of late years, and also of the fact that the Home Mission Board of the Southern Baptist Convention is virtually without a corresponding secretary or any other agents for our cause in the Southern States, did unanimously create a managing Board to act for our Association, between its annual session, amenable to our Association, and auxiliary to the Home Mission Board of the Southern Baptist Convention.

This Board of Managers consists of the following members of our body who were chosen as if by acclamation, viz: Rev. John McIntosh, Dist. Judge, President, R. v. Wm. McCombs, member of the National Council, Recording Secretary, Hon. G. W. Grayson, National Treasurer, Treasurer, H. F. Buckner, Corresponding Secretary and Agent, together with Col. William Robinson, formerly Supt. public instruction, Rev. W. L. Che, and is fluent native preacher, and Hon. James Fife, Judge of Dapfork District. The natives on this Board, are efficient workers, and for many years they have been tried by holding the most responsible positions, both in church and State, and have proven themselves to be men of integrity. As fast as we get funds, we are authorized to appoint native missionaries, and to assign them their fields of labor. These missionaries will report to us, and we will report to the Muskogee Baptist Association, and also to the Home Mission Board of the Southern Baptist Convention.

Furthermore, it will be our pleasing duty to contract with the National Council for a Baptist Mission school among the Creeks, as well as in every laudable way to secure the means necessary for such school.

All our collections and disbursements will be promptly reported to our Association and to the Home Mission Board of the Southern Baptist Convention, and whenever a contribution, either in money or goods is forwarded to us, a receipt for the same will be at once forwarded to the contributor, and quarterly publications of the same will be made in the State paper or papers from which the contributions come. Money, clothes, agricultural implements, and all things useful for a family, or necessary for a manual labor school are respectfully solicited. Our Board of Managers mean business and work. We propose to get all the voluntary missionary work done and reported to us that is possible. To send a native missionary to the wild tribes on the Western plains as soon as his salary can be secured. We will never go in debt a single dollar.

Those who wish to help us in our struggle for the continuance and enlargement of this Indian mission work, will please send to the undersigned in registered letter, postoffice money order on St. Louis or Fort Gibson, or, if goods, send as freight to this depot.

Affectionately, in behalf of the Board of Managers, M. B. Muskogee Baptist Association, Eufaula, Creek Nation, Indian Territory.

H. F. BUCKNER, Cor. Sec'y.

Remarks—We can most heartily commend this Board to the liberality of our brethren, and advise that all contribute directly to this Board. It argues impotency for a mission like this to be in need of direction from a foreign Board less competent than itself to judge for its wants. Help it does need and should have, but episcopal control, never. Let us all help Bro. Buckner. We forward our \$1.00, and hope to give this much monthly or quarterly while there is a poor Indian to preach to.—Ed. Bar.

CENTENNIAL REPORT.

THE Board of the Southern Baptist Theological Seminary proposes to use the centennial movement to advance and complete the endowment of that Institution. It is believed that the Baptists of the South will join in one united effort for this purpose. It will be remembered that the proposed removal

to Louisville, Ky., was conditioned upon the raising of \$300,000 in Kentucky. With the aid of the Centennial movement in that State, this will have been secured by the 1st of May, 1876. It remains then for the other Southern States to fulfill the purpose which have been expressed, that \$200,000 in addition shall be raised outside of Kentucky. There should be neither difficulty nor delay in doing this. The \$200,000 can be raised at once if one united and general effort be made. The Centennial movement furnishes the opportunity of doing so. While the various Colleges in the different States are securing larger contributions as well as that from the dollar roll, it is proposed to try to secure the Seminary endowment entirely upon the latter plan. It is preferred, unless absolutely necessary, not to ask for large contributions. The Seminary has ever sought the sympathy and support of the mass of the Baptist membership. An endowment based upon a universal contribution of small sums would in itself be more valuable than one doubly as large given by one or a dozen persons, or by a small portion of our membership.

It is important that the contribution be secured immediately. The Seminary ought to be in Louisville by the 1st of September, 1876. But according to the terms upon which the removal and endowment are based, it cannot be located there until the whole amount of \$500,000 has been secured. In its present location, and with only its present means, it is not doing one-tenth the work for the denomination which is believed possible. That it has been already successful and useful beyond the hopes of its friends only shows that they are not too sanguine in their expectations of its greater usefulness.

That there may be no interference by the Seminary Centennial with the dollar roll work of the colleges, it has been thought best to prepare for it a separate form of certificate from any elsewhere used. The peculiarity which has been adopted is that an engraved portrait of each of the six professors, Boyce, Broadus, Manly, Toy, Whitsett, and Williams, who have up to this time taught its classes, has been printed upon each certificate. These have been prepared by one of the best artists in America. Each contributor of a dollar will receive one of these certificates, worth in itself the amount of his contribution. At the same time he will be aiding in the complete and permanent endowment of the only Baptist Theological Seminary in the South in which equal advantages can be secured with those afforded by Baptist and other such institutions in the North.

Bring this matter at once before each church and Sunday school. These certificates are issued in volumes of twenty-five, of fifty, of one hundred, of two hundred and fifty, of five hundred, and of one thousand certificates.

Each church and Sunday school should have its own roll book, so that all of those connected with it may be enrolled together. That which is retained in the book when the certificate is out is to be preserved as a part of the roll of all those aiding in this work. It is important, therefore, that the church order a book of such size as will probably contain the number of certificates which will be taken.

The object is to secure one dollar from every member of the church, from every member of the congregation, and from every child in every such family.

It will be well that each church appoint a committee of from three to five persons to canvass for this work, to the chairman of which the book of certificates can be sent. These are furnished gratuitously, postage paid, by the treasurer of the Seminary.

Full explanations for the collectors will be forwarded with each book of certificates.

Any desired information will be given by the treasurer.

Let the application be made soon, stating the number of certificates which will probably be needed. Don't forget that each child in the Sunday school, as well as each member of the church, should have one of these certificates. The Seminary is a thing only for a limited amount. Only one tenth as many certificates will be issued as there are persons under Baptist influence in the Southern States.

For books of certificates or further information about this work, address JAMES P. BOYCE, 17 West Broadway, Louisville, Ky.

The wicked are overthrown, and are not; but the house of the righteous shall stand.

BUSINESS—DELINQUENTS.

WE find upon books the following accounts against the names given. We have tried to reach as to hear from the parties, so that we may close our books. There may be errors in the account, if so it will be easy to rectify, for we have never failed to do so, when any shadow of proof is given. Will the brethren promptly inform of any error, if any, and if not remit us at once the small amount, and greatly oblige us. It is but a trifle to each one, but the aggregate of these amounts is all the States amount to thousands. These accounts, or most of them, were made a year or more ago, by entering the names on a credit of three or six months, or until "next crop was sold," and some by agents, and perhaps the money in many instances was paid to the agent, and there has been a failure to report, or mistake in reporting by the agent, or by the book-keeper in crediting. If you claim that you paid—state to whom, when, and how you sent it, if you sent it. If you have a receipt it will be good. Write us of each, and if you owe us, you will write in a Christian good humor, but if you do owe and want to get out of it, you will certainly write angrily.

TEXAS.

The following are indebted to us \$2.50 for subscription:—Elder S H Cate, Athens; J M McBrooks, Bartlett; J R Brantam, W T Hunt, Brownsville; J A Buras, W C Dinton, Chicomauga; J M Fulgham, Com; J G Jones, Mrs J J Greder, Clearwater; R F Fletcher, Mulberry Gap.

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TEXAS.

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TENNESSEE CORRESPONDENCE.

BRO. EDITORS.—Permit a few lines occasionally from our part of the world. The last session of the Duck River Association was one of more than usual interest. Our general centennial agent was with us, and "won for himself golden opinions." His centennial sermon thrilled every true Baptist

heart, and made others inquire, in astonishment, "Can these things be so?" The Centennial—remember, under God, will accomplish much good, if our brethren will arrange for a thorough canvass, and prepare themselves fully to present the distinctive views of our denomination.

HONORABLE BOARD.

The Association at its last meeting, located an Association Committee at Mulberry, to superintend the work of evangelism in our bounds. This Board, at a late meeting, appointed Eld. T. J. McCasles to labor at some destitute points in the southwestern part of the Association. His field is wide, important and, to some extent, inviting. We hope he will meet with abundant success.

COPPORTAGE.

This work has been inaugurated on a small scale in the Duck River Association. Our missionary will combine this instrumentality with his other labor, and will, doubtless, find it a potent means for the accomplishment of good. We have ordered some few books from the Southern Baptist Publication Society, and will soon need more. Every pastor and every Baptist who desires good, should engage in the sale and distribution of books. Look at the vast book concern of the Methodist denomination! Take upon Advocate, and see the long list of book parcels sent out every week into all parts of the country. These are found in the office of every stationed preacher, and in the saddle-bags of every circuit rider. This is one grand power by which Methodism is constantly advancing. "We have the truth," say Baptists, "and truth is mighty." Yes, but only mighty as it is brought in contact with the human mind. Many of our looks and tracts set forth this mighty truth, but as they lie undisturbed on the shelves of our publishing houses, they are powerless for good.

MULBERRY.

At this point I visited Bro. A. Van Hooce, pastor, in a short series of meetings. During the meeting six were added to the church, one by baptism. The church seemed much revived and encouraged. The services organized during the meeting "The Mulberry Female Missionary Society." If they do not scorn plain good, and much good, it will be simply for lack of interest, as the church has a female membership well qualified to assist in a good influence.

After our meeting at Mulberry, Bro. Van Hooce and myself came to this place, where I preached five sermons. Lynchburg is the county seat of Moore county. We occupied the Methodist house of worship. We have none. In Lynchburg there are a few Baptists, and the labors of a missionary are much needed. A church of about fifteen members could be organized, and by the regular ministry of some faithful, earnest man, would gradually increase in numbers and strength. But how true it is that "the harvest is great but the laborers are few."

Lynchburg, Oct. 11, 1875. Wm. HOFF.

IN THE FIELD—SOCIETY.

HAVE just returned from Cold Water Association. Eld. Dennis was moderator. A good and noble man, he presided with great dignity. The delegation was large. We had a glorious good time. Heard Parksdale and Tucker preach good sermons. We never heard the last named gentleman before. He will make a man. Bro. Parksdale, who is an able and learned preacher, did not give us one of his best sermons, though his discourse was full of fine thoughts. We sold lots of books. Collected some money on stock. Got \$9.15 for benevolent department. Come away all full of love for the brethren of the Association. I was never more hopeful. The brethren over the South are coming up to the help of the Society.

W. D. MAYNARD.

INQUIRY.

CAN any one inform me with regard to the late Isaacbar J. Roberts, missionary to China, where he was born, when he returned finally to this country, and where he died.

H. A. TUPPER.

Cor. Sec. F. M. R., Richmond, Va.

Died, near Bellview, Christian county, Ky., Marshall M. Dangard, aged 39 years. A good husband, father, citizen, and Christian passed away when Bro. D. died.

A. W. N.

And a good subscriber. We want more such to take his place.

The Baptist.

"THE BAPTIST" IS A PAPER TO BE READ, NOT A BOOK TO BE KEPT.

J. R. GRAVES, Editor and Proprietor, Mulberry, Tenn.

Contributors: Elder GEO. W. GRIFPIN, Brownsville, Tenn.; Elder J. M. WOOD, Brownsville, Georgia; Elder O. B. HENDRICKSON, Jackson, Tennessee; Elder T. T. EATON, East Tennessee; Elder J. M. PHILLIPS, Middle Tennessee; Elder W. G. INMAN, Nashville, Tenn.

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CLOSE LOGIC.

WE give the following from the New York Baptist Union that our readers may see how our reasoning is regarded by the liberals of the North. It will be seen that our logic is pronounced invincible, and that all Baptists will be compelled to accept the "narrow way" or switch off upon the broad gauge that modern liberalism has laid:

CLOSE LOGIC.

Dr. J. R. Graves, editor of THE BAPTIST, carries a clear head. He perceives the absurdity of recognizing Pedobaptist societies as evangelical churches of Christ everywhere else save on communion Sunday and rejecting them there. In his issue of August 28th he sets forth the open communion tendencies at the North, and supports his statements with facts. He says that of the "scores and hundreds, if not thousands of Baptists, ministers and members, in New England, who have adopted liberal views and practices," not a church nor a member has been dealt with or excluded.

He says that Dr. Malcom, of Newport, declared himself an open communionist, and was elected moderator of the old Warren Association. Dr. Reeves, of Albany, "an avowed and practical open communionist, instead of his church being deposed in disorder by its Association," it "made him chairman of its committee on credentials; and he might have added, appointed him to preach the next annual sermon. Dr. Behrends, on pronouncing for open communion, was elected moderator of his Association, the Cleveland Association." Dr. Jeffery and Dr. Sawtelle were elected managers of the Missionary Union, "when neither of them belonged to a church regularly associated because of their open communion practices." He regards these things disorderly, and claims that the guilty parties ought to be disfellowshipped, and that it is absurd to tolerate such liberality, and still pretend to be opposed to open communion.

"We concede that Dr. Graves adopts the only logical defense of close communion, and that our brethren will be forced either to accept his narrow logic, or change their premises and welcome all who come to the Lord's table. No middle position can be defended. We must choose between blood and water. We choose blood, redeeming blood."

It will strike every reader that open communionists never be convinced of the error of their way as long as their strict brethren confess themselves unable to deny their premises, but, indeed, practice them everywhere else save at the table!

The statement of the editor that it is between blood and water that Baptists have to decide is purely gratuitous, and a catchword. It is between obedience to Christ and the promptings of the flesh—Christ and men. His Spirit commands us explicitly to withdraw ourselves from "every one that walketh unrighteously," and we have no company with such that we may be ashamed.

"LAME REPLY."

"The Examiner and Chronicle" has at last replied to the victory, and the "Narrow Avenue" is unshaken. It fails to give any Scriptural authority or sound reason for rejecting a child of God from the supper, or any other Christian privilege or duty, for a mere mistake on a question of order. It admits the propriety of inviting converts, before baptism, to preach,

though baptism, as a matter of order, is antecedent to preaching, exactly as it is to celebrate the supper. It finds ample Scriptural authority for allowing any Christian to preach, simply because he is a Christian; and then asserts that order to be absolute law in the matter of the supper. Feeling the weakness of its position, after proving from Scripture that it is right to ask Christians to preach, though out of order in regard to baptism, it denies that regular Baptists do recognize that right, since they are not allowed to break bread for Baptists nor assist at ordinations. So the Examiner is pro and con on the question of order; it cannot be otherwise without either accepting open communion with Dr. Jeffery, or landmark prescription with Dr. Graves. It seems more inclined to landmarkism than liberty. Meanwhile, friends of loyalty and liberty will continue to preach faith and baptism as the orderly beginning of the Christian life, and insist that real Christians shall not to be proscribed for a mistake in the matter of order which does not invalidate their Christian character, since character always entitles to privilege, and the blood of atonement is more potent than the waters of baptism."

THE WORD OF GOD CONCEALED.

IN the New York Tribune we find the following item of news. "By common consent the Christian missionaries of Japan have transferred the New Testament Greek words for 'baptize' and 'baptism' to their versions, instead of searching for Japanese equivalents. This determination appears to give satisfaction."

The Christian missionaries referred to do not include the Baptist missionaries in Japan. They are true men and will not give to the Japanese an unfaithful version. But what sort of Christian missionaries are these men, who, by common consent, deliberately give Greek words to the Japanese instead of a fair translation into their own vernacular. These Greek words mean something and have equivalents in the Japanese language. In the name of reason and Christianity, why should these Christian missionaries withhold from the Japanese the word of God relating to the Christian ordinance? If the word means sprinkling or pouring why not say so in Japanese equivalents? By this concealment in Greek of what ought to be plain in the vernacular of Japan the baptismal controversy is imposed upon these millions of Pagans to the end of time.

The Bible revision committee in England have also unanimously agreed to retain the Englished Greek words "baptize" and "baptism" in their new translation; and by common consent they have agreed to falsely translate (as) "with" where it is connected with baptism, and to place "in," the true rendering, in the margin. If this is not handling the word of God deceitfully we know not what is. An honest and faithful translation cannot be expected from the Bible revision committee in England. Dr. Schaaf well said sometime ago that "there is still need of the Bible revision."

THE WAY TO DO IT.

W. B. WHICH stand for William Bucknell, pro pose, in the National Baptist, that the Baptists of Philadelphia shall raise a centennial fund of \$100,000, the interest of which shall annually be applied, by the American Baptist Publication Society, for the support of Sunday-schools, the increase of poor ministers libraries and the gratuitous circulation of the Bible.

The Baptists of Pennsylvania are raising \$300,000 for the Lewisburg University. This \$100,000 for the Publication Society is entirely separate from the University fund. Mr. Bucknell starts the ball by putting down \$25,000. Another brother seconds the motion by putting down \$5,000. We doubt not that the whole amount will soon be made up. It was only a little while ago that Mr. Bucknell gave \$25,000 for the new building of the Publication Society, and by this liberality secured \$125,000 for the same object. Mr. Bucknell is a large hearted man, and loves to do big things. He is a cheerful giver, and is always giving. He has grown rich by giving. The more he gives the more he has to give. We have known Bro. Bucknell upward of thirty years, and he has been growing in the grace of benevolence all the time. Oh, for more Bucknells!

We would like to have two or three in Tennessee just now. What a lift they would give to the Union! They would grandly outdo the Southwestern movement along side of the Vanderbilt. And then the Southern Baptist Publication Society! Bro. Mayfield, as he looked into the looking glass, would not know himself. His long face would broaden out so much that even Mrs. Mayfield would hardly know him. He would laugh in his dreams. His, ha, ha! Publication Society! \$100,000. W. B. \$25,000. Who next? \$5,000, \$10,000, \$100,000! Nothing but a dream! Brethren, pay up your notes.

THE FORM OF BAPTISM.

ONE of the strange misapprehensions of Pedobaptists is, that Baptists are always contending for the form of baptism. They insist upon it that the form is nothing, a mere non essential, and that for a mere non essential form Baptists separate themselves from all other denominations. This they say is bigotry, sectarianism, intolerance and several other unlovely things.

If they stated the question fairly it might be well to ask why it is bigotry and sectarian intolerance for Baptists any more than Presbyterians, Methodists or Episcopalians to contend for the form. They are unyielding in their contention for what they call a mere form, a mere non essential. They are always writing and preaching in favor of sprinkling or pouring as forms of baptism, non essential forms, and that is all right. They are not bigoted when they contend for a form; they do nothing to separate the denominations; but when Baptists plead for a mere form, as Pedobaptists call it, they are ignorant, perverse, intolerant, schismatic!

But Baptists have no controversy about non-essential forms of baptism. The form is not a question of debate. Baptists emphatically deny that sprinkling, or pouring, or immersion is a form of baptism. Immersion is baptism itself, not a form of baptism, or a mode of baptism. Baptists have too frequently been betrayed into the use of the term "mode." They should never so use the word. Instead of "mode" they should use the term "action" or "act," as the "act" which Christ commanded was immersion. What Baptists strenuously plead for is baptism itself, not for a mode; they plead for what is essential, not for what is non essential.

If the Pedobaptist view is correct that sprinkling, pouring, and immersion are only modes, or non-essential forms of baptism, we would like to know why they do not drop these non-essentials and give as the baptism itself? Surely we can dispense with non essentials and thus get clear of sectarian bigotry and denominational divisions. Sprinkling is a non-essential form, pouring is a non-essential form, let them both go, while we hold on to the baptism. Can our Pedobaptist friends tell us what baptism is apart from what they call its non essential form? In the meantime we shall be glad if Pedobaptist writers and ministers will be so just to us as no longer to misrepresent us as contending for a mere form of baptism, and thus perpetuating denominational differences. Pedobaptists, not Baptists, contend for non-essential forms.

EDITORIAL BRIEFINGS.

WE shall surrender our chair editorial to Bro. Hendrickson, of Jackson, until after the debate. It will be in the heat of battle, and we earnestly invite all our editorial contributors to assist him liberally. We want to hear from brethren Wood, and Griffin, and Phillips, and Lofton, and will not our Arkansas and Louisiana brethren see that their department is filled?

NEW SUBSCRIBERS.—Now is the time to procure new subscribers. We are adding one hundred per week but it should be two hundred to reach ten thousand by the first of January. We shall commence all with the CENTENNIAL HISTORICAL SERIES, for we want all to read that.

THE DEBATE will be reported by Bro. Duncan for this paper, and all that wish to commence with it should lose no time in subscribing. Will pastors mention it to their churches and encourage subscriptions.

CONSPIRACY.—Alexander the Great had a soldier in his army who bore his own name, but was a great coward. The emperor, enraged at his conduct, justly said to him, "Either change your name, or learn to honor it." So it may be said to many Christians.

EDITORIAL SERVICES.

CORRECTION.—The excellent sermon on communion published two issues ago, was preached by Eld. J. P. Kincaid before his brother, A. J. Kincaid's, church at Brighton. "Honor to whom honor is due."

ELD. ASHES ARTHUR. of Cadmus Point, Va., writes in a business letter some facts of his work, etc. "To day is my eighty-sixth birth day, and the forty-fifth year of my ministry. I hope my labor has not been in vain in the Lord. I have baptized, I suppose, about two thousand persons, and preached about three thousand funeral sermons besides my labors spent with four churches, and I have united in marriage eight hundred and eighty-five couples, and through the goodness and mercy of God I am still able to travel and preach to three congregations monthly."

DELINQUENTS.—Look over the names on page 420 of this paper, and see if yours is there, and have it taken out by paying up or correcting the error in the book-keeper, if there is any. We wish to close up our books never to open them again against a brother, and we shall permit these names to stand until corrections or payments are made. If we had the money due us on these credits once, we should not be compelled to rely weekly for help, but could pay off all our indebtedness and have plenty of water under our keel. This is the time we need and must have every dollar justly due us.

"WE ARE MOVING."

THE paragraph below, from the *Baptist Union*, New York, thus clearly states the position of landmarks, whom he calls "logical close-communicationists," and the division that is going forward in the North:

"To justify close communion and be consistent, they feel obliged to take the position that there are no Christian ordinances, no Christian ministers, no Christian ordinances, except in the regular close communion Baptist sect. Hence, logical close-communicationists are refusing to admit other ministers to their pulpits, or in any way to recognize them as Christian ministers; declining all intercourse with other churches that implies that they are Christian churches; refusing to recognize the validity of baptisms by any ministers not in their regular fold, though the candidate be a believer and the act immersion; insisting upon re-baptizing the immersed who offer to join their churches, and re-ordinating all ministers who unite with them. Thus, we are moving; one party towards liberty, and the other toward landmarkism."

BOOKS, BOOKS, BOOKS!

"LET all our preachers circulate our books," said the wise and far-seeing Wesley. He well knew that religion could not live long or spread widely among intelligent people unless Christians "increased in knowledge." And this is even more to day the law of progress. Religious literature, and plenty of it, must be scattered among the people. If they will not call for it it must be sent among them. Our people must read or die spiritually. "The Bible should be first and most frequently consulted, and next, the best works of the spiritual writers." So says the Philadelphia *Christian Standard and Home Journal*, and we heartily endorse it.

"Let all our preachers circulate our books," and increase their usefulness a hundred fold. They should see to it that the *Baptist Union* or some other good weekly is in every Baptist family within their field of labor. A family without a good religious paper lacks intelligence, and is not in sympathy with the Christian movements of the age. Every pastor needs the family visitation of his denominational journal, and he should see to it that the visitation is made. But he should not stop there. He should "circulate our books," historical, biographical, doctrinal, practical and experimental. Says the *Standard*, "our people must read or die spiritually." This is equally true of "our people." We have a noble literature issued by our Publication Societies, but it needs to be transferred from their shelves into the libraries, and bibles, and hearts of the churches. With this transfer there would be a vast increase of mental and spiritual power, with corresponding results upon the world. Two millions of Baptists thoroughly informed on all questions of the age, and fully imbued with Christian truth, and all energized by the Spirit of God, would constitute a tremendous force, before which the strongholds of Satan would fall as *Dagon* fell before the ark. This is a consummation devoutly to be

wished. But to bring it about "our preachers must circulate our books." There is no agency so economical and as effective as this. It has been tried and proved by the Methodists. Their great Book Concern in New York, Cincinnati and Nashville are the splendid monuments of ministerial labor in book circulation. Why should not Baptist preachers build similar monuments in Memphis and Philadelphia? We doubt not that Bro. Mayfield can heartily adopt the language of Wesley: "Let all our preachers circulate our books."

SECOND CHURCH, CHATTANOOGA.

THIS church is enjoying a remarkable degree of prosperity under the labors of Dr. Brecker. During his short pastorate of nine months, the membership has increased from fifteen to seventy-three, after deducting all losses by dismissals and other causes. Of this number, forty-six have been baptized. A good house of worship has been erected, in which regular services are maintained twice each Sabbath. They have a flourishing Sunday-school of seventy-five scholars, and keep up a weekly prayer meeting, and a monthly concert of prayer for missions. The members are all trained to work. A minister who attended one of the meetings during the recent revival, says: "I never saw the like. The members move like well-trained soldiers at the suggestion of their pastor, to whom they are perfectly devoted. There is not a drone in the hive."

And all this has been accomplished while Brother Brecker, who is an M. D. as well as a D. D., has been making his support by the practice of medicine. It is a matter of profound regret that such a man should be forced into secular business. The condition of the church is such that they cannot pay him anything until they have completed their course of worship. Meantime, we regret to learn that Dr. Brecker's financial matters are, in consequence of heavy losses, in a somewhat perilous state. It would be a sad loss to the cause at Chattanooga if he should be compelled to abandon the position.

We wish to make this suggestion: Four hundred dollars will put this very important interest out of jeopardy. Let each church in Middle and West Tennessee send a donation for this purpose, little or much, until the sum needed is made up. Acknowledgements will be made in this paper, and the money applied strictly to the liquidation of the claim on the building. When this is done, the church will be able to take care of their self-sacrificing pastor. Let it be done at once.

We respectfully suggest to the Board of the State Convention, to make an appropriation of at least \$400 to Bro. Brecker for the coming year, and let this interest be saved and built up into a strong, self-supporting church. Will not both East and Middle Tennessee take an equal interest, as Chattanooga is the key city of the sections.

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.

"Harvey and infidelity have not, and never had, and never can have any right, being, as they undeniably are, contrary to the law of God."—*Quintus*, 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 merely endured until the opposite can be carried into execution without peril to the Catholic world."—*Bishop O'Connor*, of Pittsburgh.

"If the Catholic ever gains, which they surely will, as 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 of St. Louis*.

"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 Becker's Lecture* in New York.

The Catholics want into the election in Bavaria, with an effort to control the legislation of the country, which they have heretofore been in the habit of doing. But it appears that the Catholics are not so much as they were. The Ultramontane had 89 votes in the election of the Bavarian Parliament against 71 Liberal votes. They effected this by a skillful alliance with the "Pa-

trists," the State sovereigns party of the kingdom, which opposed Ultramontanism, and calls the Prussian Royal race a mushroom growth compared with the reigning family of Bavaria. Yet the majority of eighteen vanished in 1870, and the Liberals, though in a minority, practically controlled the last Parliament. If the Ultramontanes were thus powerless with 89 to 71, what can they hope to do now, with a nominal majority of only two—79 to 77? The Catholic papers of the kingdom confess that the victory is a sweeping defeat.—*Chicago Herald*.

KIND WORDS.

THE late Southern Baptist Convention, at Charleston, recommended the continuance of *Kind Words*, as at present published and edited, without pecuniary risk to the Convention, and it adopted the following resolution:

"4. Your committee believe that our Sunday-school paper, *Kind Words*, deserves and should receive the united support of every Southern Baptist, to whom it is hereby recommended."

With the greatest confidence and hope I now ask all the Baptist churches and Sunday-schools in the South to give a liberal patronage to the paper, and especially to the weekly issue. *Kind Words*, emphatically, a Baptist Sunday-school paper, containing carefully prepared lessons on the excellent series of international uniform lessons, on the gospel by John, now generally adopted all over the world. The main object of the paper is the salvation of souls; and it teaches our denominational principles and practices, and encourages missions in the strongest manner. All Baptist preachers, pastors, superintendents, and teachers are urged to help me extend the circulation of *Kind Words*, and to introduce it into all our Sunday-schools and families.

I earnestly solicit a grand, universal and continued effort on the part of all, to increase the subscription list of *Kind Words*, and will cheerfully send specimen copies to all applying for them with a view of subscribing or obtaining subscribers. Please, brethren, everywhere, let not my appeal be in vain.

S. BOYKIN, editor, Macon, Ga.
Remittances may be sent simply to the address of *Kind Words*, Macon, Ga.

A SMILE OR TWO.

Little Girl.—"Mamma, I don't think the people who make dolls are very pious people." Mamma.—"Why not, my child?" Little Girl.—"Because you can never make them kneel. I always have to lay my doll down on her stomach to say her prayers."

A Southern gentleman in a Washington hotel told the negro servant in attendance that he might retire. "Scuse me, sah," explained Sambo, "but I's sponsible for de spoons."

Uncle James, walking with his little niece, aged four, points to the moon, on whose disc the dark spots show quite plainly, and says, "There is a man in the moon burning brash." The infantile realist puts up her little nose and sniffs, saying, "Yes, I smell the smoke."

A woman returning from church recently declared that "when she saw the shawls on those Smiths, and then thought of the things her own poor girls had to wear, if it wasn't for the consolation of religion, she did not know what she should do."

In the streets of Leicester one day Dean Swift was accosted by a drunken weaver, who, staggering against him, said: "I have been spinning it out." "Yes," said the Dean, "and now you are reeling it home."

"Sambo, my missus always stable; yours ober stay at home." "Dat berry true, 'Jib, but you know what de proverb say—'Rolls' stone gather no moss.'"

"No, Sambo, but it gadder polka! and dat's a qualification your missus 'stan' berry much in need of."

"Man," says Victor Hugo, "is the conundrum of the eighteenth century; woman is the conundrum of the nineteenth century." "We can't guess her," we'll never give her up—no, never!—*Columbia* (S. C.) *Union Herald*.

"Sm," said an old woman to her minister, "I dinna ken a part of your sermon yesterday." "Indeed! What was it?" "You said the apostle used the figure of three denudation; and I didn't ken what it means." "Is that all?" said the minister. "It's very plain. It means you are circumlocution is merely a periphrastic mode of diction." "Oh! oh! I think that it means," said the good woman, "What a pair fool I man has been not to understand that!"

A subscriber in Mississippi.—The church has the right to decline to license whom she pleases. Our churches doubtless license very many more than they ought, and ordains very many more than the Lord calls. She errs on the unsafe side. We do not believe that the Lord ever called any one to preach his gospel that his churches refused to license or ordain, though two or three churches refused to ordain our only brother. The Lord evidently called him to teach and so his churches decided, and so time and his own experience has justified the decision.

OUR PRAYER-MEETING.

OUR Prayer-Meeting opens on each Sunday afternoon, at three o'clock, and it is proposed that every Christian who reads this will consecrate that hour to prayer for the subjects presented in these columns.—Ed. B. A.

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

A distressed sister presents her husband's case to the prayer meeting. He honestly doubts the authenticity of the Bible, and the Spiritists are operating upon him, she fears, but too successfully. She asks the prayers of the hundreds who address the throne for themselves and the special objects presented each Sabbath afternoon. Let us all pray for that skeptical husband. Nothing but the Spirit of God can reach his case, and one ray of that light, that is the brightness of the sun, will do the work.

HOUSEHOLD BAPTISMS.

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

Bro. Graves.—During my brief pastorate in Chattanooga, Tenn., it was my pleasure to baptize two entire households. Unlike the households the apostles baptized, these contained Methodists and Presbyterians, but like the households mentioned as baptized in the New Testament, these contained no infants.

Petersburg, Va., Sept. 17, 1875.

Eld. J. R. Graves.—You have asked for all household baptisms. My Associational year will end with the meeting of the Texarkana Association, Friday before the first Sabbath in October next. During the year I have baptized eighty persons at Chioot, three-fourths of them have been Methodists. Two household baptisms.

Texarkana, Ark., Sept. 30, 1875.

A PRISON BAPTISM.

Bro. Graves.—In your debate you may have use for the fact that, on the 20th of November, 1874, Rev. W. W. Bays, M. E. Church South, and Rev. J. W. Bookman, Presbyterian Church, immediately outside Westmoreland, who was that day languishing in the jail at Chattanooga, Tenn. A large bathing tub was used. This proves it was not impossible that Paul and Silas entered the jail in the jail at Philippi, though of course we are not driven to say it took place in the jail at all.

Petersburg, Va., Sept. 17, 1875.

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 repented, haying Christ, formed in them the hope of glory, and none seemed happier than the youngest.

I ought to be remembered that the baptism of entire households is at one time, is fortunately comparatively rare, owing to the fact that in gospel lands, so many are 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.

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

Dear Bro. Graves.—During the year 1874 I baptized two whole households.

Dr. J. R. Graves.—During the year 1874 I baptized two whole households.

Dr. J. R. Graves.—I notice a request from you in the *Union*, asking all ministers who have baptized households, to report the same to you. I have, during this year, baptized two entire households, and not an in-

fant in either. 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.

Woodville, Texas, Sept. 25th, 1875.

I baptized a household last Sabbath.

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.

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. G. Tipton, his postoffice is Knoxville.

Rockford, Tenn., 1875.

Bro. Graves.—On the 22d of October, I baptized the following of State Line church, near Olive Branch, twenty-one persons, among that number Dr. Batt and his household. No babies.

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. Jervy.

Charleston, S. C., Sept. 23d, 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 140 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.

Eldorado, Ark., October 6th, 1875.

Dr. J. R. Graves.—While conducting a revival meeting at Pleasant Hill Church, in this county, during the month of August, 1874, I baptized Simmel 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.

Wagon 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.

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

Dear Bro. Graves.—Eld. B. A. Crawford, of Pike county, Miss., informs me that he has baptized seven entire families, including every member, during his ministry.

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

In September, 1874, I baptized an entire household, upon a profession of faith in Christ—no infants.

Lonoke, Ark.

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

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 Shile church, Prairie city, I baptized Lairy Buffalo and wife, Steven Reynolds and wife, and I think one other household. Into the Walnut Point church, Prairie city, I baptized a brother Boyd and wife and I think a brother Strutt 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. I was a household baptizer, 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 see the results of these gainsayers.

Forrest City, Ark., Aug. 25th, 1875.

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

Dear Bro.: In 1872 I baptized an entire household, but no babies.

Columbus, Mo.

Bro. Graves.—I baptized Bro. John Oakley, his wife, his daughter and his grand daughter, being all of his house. A son, Mrs. O. T. Andarion baptizes Bro. John Northeast, his wife and his son, being all of his house; all in one neighborhood and for one church. This took place about last October.

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

Eld. L. R. Hennessy, of Baldwin, Miss., informs us that he has baptized two households this present year—1875—and one was quite like the Jailer'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.

Nashville, Tenn., August 31, 1875.

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

Friar's Point, Miss.

I have had the pleasure, in my life, to baptize several thousand, among that number thirteen households.

Oxford, Alabama.

Our pastor, since he has been with us, has baptized whole households.

Carroll county, Miss.

I have baptized two households in the locality, and did not baptize any baby either.

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 babies."

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

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 babies among them.

Emory, Texas.

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

Quilman, 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.

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.

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. Rine and his wife. In January, 1870, I baptized a whole household into the fellowship of the Outer Creek Baptist church, Jennings, 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.

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

Mississippi Department.

ELDER M. P. LOWREY, Editor.

ALL communications destined for this Department should be addressed to the Editor at Hattiesburg, Miss. 39401.

NOTICE.—An answer to the correspondence of the Editor of the Baptist, at Hattiesburg, Miss., will be published in this issue, and will be responsible for all that it contains.

EDITORIAL PARAGRAPHS.

SCHOOLS AT BLUE MOUNTAIN.—Capt. T. B. Winston is doing well with the Blue Mountain Male Academy. Although the school is not large, he is maintaining his enviable reputation for scholarship, and for proficiency in teaching. We are patronizing the school, and could not be better pleased. Our own school, Blue Mountain Female Institute, is doing well. About thirty boarders are in attendance now, with a prospect of considerable increase soon. We have students from Central Mississippi, Memphis, and other portions of Tennessee, as well as from four different counties in North Mississippi. These two schools are within one mile of each other, in a community not surpassed for good water and healthfulness, in any portion of the South. See advertisement.

CENTRAL ASSOCIATION.—We are pained to learn that this body, which met at Ogden Church, Yazoo county, adjourned without finishing its business, to meet at Clinton on Saturday before the fourth Lord's day in November. Bro. M. E. Abbey writes us as follows: "About ten o'clock, Sunday, it was announced that our alien Governor had equipped more negro militia and sent them in the direction of Clinton, with ordnance stores. Being in violation of his positive promise repeatedly made, all supposed that it meant mischief, and the delegates began to turn their eyes towards their wives and children. At one o'clock the delegates were called together, and on consultation, adjourned." It is generally believed that Gov. Ames is determined to inaugurate a war of races, as he thinks that is the only hope of his party. Poor negroes! they can be led into almost anything by such a man. O, that they knew their own interest, and would heed the voice of their true friends. We pity them, and tremble for their fate, if they will be led by men who care for nothing but office and money. O, that the good Lord would interpose, and give peace and prosperity once more to our long suffering people.

ELD. A. J. SNAPE, well known in our State as a faithful worker, is a member of the Centennial committee in Aberdeen Association. In a private letter, he writes as follows: "My health has been so very poor all this year, that I have not had the energy to lead in anything, much less in a matter of so great importance as our centennial. My heart is in the work, and all that I can do shall be done." Bro. Seale writes like a true Christian and a true Baptist. O, for thousands of such men.

DA McINTOSH has accepted the office of Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention. Dr. M. is well known in the South—was many years pastor of the church in Marion, Ala., and President of the Board. A more suitable man for the position could not have been found in the whole South. If any man can lift that Board from its present embarrassments, he is the man, and we hope he will. May God bless his efforts. The Board earnestly desires to pay all its debts, and pursue its onward course of usefulness. We hope the Baptists of the whole South will rally under the earnest efforts of this good man.

ORRANT HOME.—Capt. W. H. Hardy, who was appointed receiver of the property of this institution, has sold the personal property for nearly two thousand dollars, and hopes to sell the real estate soon. The business is in good hands. Bro. Hardy is an able and faithful Attorney—one of the best lawyers in Meridian. All business entrusted to him receives prompt and faithful attention.

THE "SOUTHERN FARMER"—In our paper of 9th inst., we referred to Bro. S. C. Rogers as present editor of this valuable agricultural journal. We are rejoiced by a friend that Dr. M. W. Phillips, Oxford, Miss., is still the editor, and has been from the beginning. That is true, but S. C. Rogers is "managing editor." The paper is all right, and the editors, too. Take it and see.

We have received a notice of the marriage of a

special friend and acquaintance, but as there is no signature to the notice we cannot publish it. It may be a joke.

Our old requested and long promised "Abstinence" editorial appears this week. Dram-drinking Christians need not be afraid to read it.

TOTAL ABSTINENCE A CHRISTIAN DUTY.

THE substance of the following article was written by us when we were a regular contributor to the Christian Index in July, 1866, and reproduced with some changes in The Baptist of March 2nd, 1872. Its republication has been repeatedly called for, and we have repeatedly promised it. In accordance with those promises we present it now (with some slight alterations) asking the brethren who have so often called for it, to pardon the delay. We are satisfied that the reading of it will deter some people from drinking it. Unfortunately some who ought to read such an article, close their eyes to the facts and arguments it contains. Like other people, they do not desire either information or reformation that will cross their appetites or their habits. We are not an extremist in anything, and as a dram-drinking Christian to read this. We take it that all Christians desire to do right; then, if total abstinence from intoxicating drinks as a beverage is a Christian duty, Christians ought to accept and practice it.

"Here we propound a question to which we invite serious and earnest thought: Is total abstinence from intoxicating drinks as a beverage a Christian duty?"

1. WE ARGUE THAT THE USE OF ARDENT SPIRITS AS A BEVERAGE IS A DANGEROUS HABIT.

Those who do not use it, enjoy as good health as those who do, and are as happy and as prosperous. They have never suffered for the want of it, and no amount of it could have made them wiser, better or happier. To say that heat, cold or rain makes it necessary, is to assume an absurdity in the face of reason, experience, observation, and the testimony of the best physicians. Those, then, who indulge in this habit, unnecessarily expose themselves to danger, and give their influence in favor of the greatest evil that besets our race, to say nothing of the useless expenditure of money.

2. THE USE OF ARDENT SPIRITS AS A BEVERAGE IS A DANGEROUS HABIT.

Men do not become drunkards at once—it is a work of time—and moderate drinking is the road to drunkenness. No one intends to become a drunkard, and no moderate drinker could be made to believe that he would become one. Men should beware of too much self-confidence. David prayed, "Keep back thy servant also from presumptions; sin; let them not have dominion over me." Too neighbors who had been in the habit of sipping the intoxicating bowl together, made profession of Christianity and united with a church. Soon after, when about to leave a village together, one said to the other, "Let us go and take a drink." "No," said the other, "I shall not indulge that habit again." "Aye," said the first, "you are afraid." "Yes, I am," said the other. "Well I am not," said the first, and away he went to get his dram. The one who was not afraid was soon excluded from the church for drunkenness; but the one who was afraid, lived and died an exemplary member. The man who is now a confirmed drunkard, would doubtless, have been indignant at his best friend for faithfully pointing out to him his danger. He who drinks is in that road that has led thousands to ruin, and he may go there too. Men should take warning from the fact that every drunkard in the world was first a moderate drinker. There would be some excuse for one to expose himself to danger if there were a necessity for it, or anything to be gained by it; but in this case, there is neither necessity nor promise of reward.

3. THE USE OF ARDENT SPIRITS AS A BEVERAGE IS A DANGEROUS HABIT.

The man who takes his dram as a beverage, may never become a drunkard; but it is a sin to encourage drunkenness. Christians are "the light of the world," and "the salt of the earth." As such, it is required of them to teach men by example, as well as by precept, that which is right, prudent and safe—that which will lead to virtue, honor, happiness and to heaven. They should avoid, as an example, if for no other reason, that which is imprudent, unsafe, unwholesome, that which may lead to trouble, vice, dishonor and to hell. As "the salt of the earth," they are to exert a saving influence. Do they do this when

they drink whiskey as a beverage? We are writing for Christians—not for drunkards; drunkards will not read this, but we hope that many Christians will, and probably some will who are not Christians. We have very little hope of reforming drunkards; very few of them have ever been reformed. When a man loses his honor, his self-respect, his moral courage, and his moral character, he may be restored to reason and virtue, but the chances are one in a thousand. But the drunkards of the present generation will soon pass away. Shall their places be filled? By whom? If every professor of Christianity would exert his whole influence against the sale and use of ardent spirits, the evil would be greatly checked, if not finally overcome. If all Christians would stand together on this subject, most of moral men would stand with them. Then the whole business of drunkard-making and drunkard-keeping would be left in the hands of the rabble.

Taking this view of the subject, the moral and the religious people are chargeable to an alarming extent with the evil of intemperance. Those who claim to belong to the better class of society give their sanction and encouragement to this terrible evil. They elevate to respectability the business of robbing women and children, breaking innocent hearts, killing men, and sending souls to perdition. The vendor is encouraged by the custom and kind words of the church member. He feels that his occupation is endorsed, when those who profess to be the light of the world come up to his bar. Although the vendor himself may condemn the act, he will boast of his sainted customer and feel that his business has gained reputation. The Christian thus gives aid and comfort to this traffic, and in so doing lends a helping hand to the devil. He helps not only to make widows and orphans, but to rob them of their substance, and to bring them to want and wretchedness.

He helps to fill the air with the wail of innocent women and the cries of helpless infancy. He helps to make criminals for the courts, convicts for the penitentiary and galleys, and victims for an awful hell. Christian reader, are you helping in this dreadful work? Where is your influence? But it is sometimes said, that in "good old times" good whiskey or brandy was kept in almost every family, and that the best of people—ladies, Christians, ministers and all, drank together, and that there was not as much drunkenness then as there is now. That may all be true; but that was the seed time—this is the harvest. It was the customs of those "good old times" that produced the drunkenness that now threatens to sap the very foundations of society. The evil is gaining ground in every generation, and where is the hope of the world if it continues; and who is to check the tide if Christians do not?

How often is the son made a drunkard by the example of the father, although the father may never become one himself. The father may walk upon the brink, and yet escape, for some men have that self-control that all men think they have. But the Bible says of strong drink, "at last it biteth like a serpent and stingeth like an adder." Not at first, but "at last." Let that family beware that nestles this destroyer in their bosom. They may see no evil results for a time, but remember, it is the Word of God that says, "at last it biteth like a serpent and stingeth like an adder." If a son should be ruined by strong drink or a lovely daughter should be brought to want and ruin, and become a slave to the inflamed passions of a drunken husband, what father could not bear it better if he could feel that his own influence had had nothing to do with bringing on the great calamity.

As Christians, we owe good influences and good examples to others as well as to our own children. The influence of our example may be felt for weal or for woe by many in this generation, and by generations yet unborn.

"A pebble in the streamlet seant,
Has turned the course of many a river;
A dew-drop on the tender plant
Has warped the giant oak forever."

The influence of every Christian is a wave upon the deep that will roll over the boundary of time, and on into boundless eternity.

By total abstinence from strong drink some follow; our example, may be led to virtue and usefulness, and their example may lead many more, and their many, many more. By such a course many may be benefited, and no one can possibly be injured. On the other hand, by moderate drinking, we may go stray ourselves; and if we do not, some, being led by our influence, may; and thus a dark wave may be set

in motion that will roll its immortal wrecks into the abyss of woe. It is evident that no good can come of such an example, and much evil may be the result. Nothing can be lost by the prudent course of total abstinence, and nothing can be gained by even the occasional use of strong drink as a beverage.

We reach the following conclusions:

1. The use of ardent spirits as a beverage does no good, but tends to evil, and therefore no Christian should practice it. This moderate proposition no reasonable man can question.

2. All the evils of drunkenness may be traced back to the moderate use of strong drinks as their beginning. This proposition none can question.

Then what excuse can a Christian have for indulging in or even favoring this great evil, that has brought deep trouble in a greater or less degree to almost every family?

A gifted young lady, whose heart had been crushed by this monstrous evil, concluded the reasons for her enthusiastic temperance views, by the following lines:

"Go hear, and see, and feel, and know,
All that my soul hath felt and known;
Then look upon the wine cup's glow—
See if its beauty can atone—
See if its flavor you can try,
When all proclaims, 'tis drink and die.'"

ROLLS FROM OUR POSTAL CARDS.

DEAR BRO. LOWREY:—On Sabbath last I preached on the west bank of the Tombigbee river. At the close I baptised fifteen into the fellowship of Central Grove Church. Two of these had been Methodists for several years. Bro. Seale and Bro. W. F. Carter did faithful and effective service during the latter part of the meeting. As a token of their appreciation, the young people of the neighborhood subscribed more than fifty dollars to help Bro. C. at Clinton the coming year. I am at Central, east of the Tombigbee river, midway between Cotton Gin and Smithville. Bro. F. Finney is with me, and preaching faithfully. Some twenty five came forward for prayer last night. Come to our Association. God bless you and THE BAPTIST. Sept. 7th, 1875.

BRO. LOWREY:—My two churches, Bethesda and Palestine, have both enjoyed precious revival seasons recently. Twenty-four additions, fifteen by baptism to the former, and twenty six additions, eighteen by baptism to the latter. Fifty in all, thirty-three by baptism, seventeen by letter and restoration. Many others gave evidence of conversion, but have not yet joined the church. Bro. Hackett aided me four days at Palestine, with more than his usual zeal and ability. To him a great man, he still grows, and I have yet to find a man superior to him in a protracted meeting. I feel to thank God and take courage in my work. Churches revived, and prospects of still greater results. Pray for us. The Lord bless you. J. L. PETERSON, Midway, Miss., Sept. 22nd, 1875.

DEAR BRO. LOWREY:—We have just closed a meeting of marked interest, four miles north of this place. We failed to get help, as we expected. We labored four days, with happy results. Five accessions to the church, three by baptism, and two by letter, and several others, we believe, were enabled to find Christ. Sickness in our family caused us to leave the meeting. We need more ministers down here. Pray for us in southeast Mississippi. A. M. STAYTON, Gainesville, Miss., Sept. 22nd, 1875.

DEAR BRO. LOWREY:—To day is the time appointed for all our churches to pray for missions. I have just returned from one of Bro. E. M. King's churches, where I went to preach for him on the subject of missions. We had a good and attentive congregation. Bro. King's preaching three Sabbaths in every month. I am glad to be able to say he is very much liked by the people. Very few young men have come to the Seminary and worked themselves into the good graces of the people as soon as Bro. King did. He did a good work during the summer, spending nearly all his time in protracted meetings. Though he has been in school, his time has not been lost to the work, by any means. He has traveled 2,077 miles, preached 56 sermons, and delivered many Seminary speeches and prayer meeting talks. Fifty-one have been received into his churches, thirty-seven by baptism, and twenty-eight in other churches where he labored. This has been done in one year, besides his

Seminary work. His churches are anxious for him to be their pastor next year. I hope he will not fail to our State. Mississippi boys here are all well. Greenville, S. C., October. J. H. HARRIS.

BRO. LOWREY:—At Bethany, we were in July and August, and at Hattiesburg, in July (both in my care). Ten converts were added to Hattiesburg, and four to Bethany. I had help at both places. The Pearl River Association met 11th ult., at State Line Church. Quite harmonious. At the close I made an appeal in behalf of THE BAPTIST. Bro. A. Goss plead the cause of Mississippi College. N. ROBERTSON, Silver Creek, Lawrence county, Miss., Oct. 1, 1875.

DEAR BRO. LOWREY:—Last night at our prayer-meeting we had the pleasure of meeting Bro. J. B. Martwell, of China, who is on a visit to this country, because of the sickness of his wife. His presence at the meeting seemed to have a fine effect, and we all enjoyed his talk. He gave us some cheering news from China. He had just heard from Bro. E. H. Graves, of Canton, China, who had lately returned from a visit to the country where he had baptized two, and one on his arrival at Canton. He was encouraged in his work. He had just heard also from his native assistant he left in charge of the church at Cheloo. News from there was very encouraging. Congregations were good, especially Wednesday night prayer meeting, at which time the house was full. A man has lately been converted who has been a great enemy to the cause. Bro. H. said it was a word of great joy to him, as he knew the man and the circumstances. Our meeting was a good one. God's Spirit seemed to be with us, and all seemed to be happy. One good brother remarked that he felt just like he could go to work in a protracted meeting. The Seminary is doing well. To-day our missionary Society meets. We expect a good time. Shall let you hear from it. J. H. HARRIS, Greenville, Oct. 1st, 1875.

FROM THE BOTTOM.

DEAR BRO. LOWREY:—Our church, First Church of Bolivar county, held a centennial meeting yesterday, and after I had laid the claims of our beloved College before the church, I received something over one hundred dollars in subscriptions. Our church is in a fine spiritual condition. I commenced my labors with it as pastor, in June, 1874. We then had eleven members; now we have sixty-four. We are also building a good house of worship for the church.

We have also constituted another church in this county, during this time, which numbers fifty members; and we have had the finest revivals this year ever in this country.

The work of our blessed Lord is looking up in this bottom; but we still need more ministerial aid; therefore, speak to the ministers and your acquaintances, to come over and help us.

I will take pleasure in giving any information desired in regard to the field to any one who may think of coming here. R. A. LEE, Canon's Landing, Miss., October 4th, 1875.

UNION MEETING OF OXFORD ASSOCIATION.

BRO. LOWREY:—Please publish in Mississippi Department of THE BAPTIST, that the first reunion meeting of the 2nd District, of the Oxford Association, will be held at Good Hope church, Panola county, Mississippi, beginning on Saturday before the 5th Sabbath in (this) October. Elder J. J. Sawyers preaches the introductory sermon.

Assisted by the following named brethren: Eld. R. C. Hewlett, on Home Missions; Eld. T. H. Moore, on Centennial; Eld. J. H. Collins, on prayer meeting; Eld. S. D. Johns, on Sabbath schools; Eld. Washington Johnson, on the support of the ministry. Basis of representation: Three delegates from each church, and one more for each additional fifty over one hundred members.

The churches should send their delegates as delegates. We would be pleased to see any of our brethren from other Associations. By order of the Committee. T. H. MOORE, Secretary.

NOTICE FROM ELDER E. HARRIS:—At the Baptist State Convention, held at Hattiesburg, a number of brethren "submitted" certain amounts for the payment of claims I held against the

Marion Board. I wish the brethren to send the same to Eld. M. P. Lowrey, Bigley, Miss., in plain blue orders or by express, and thank you very much, Ours, Mississippi Bottom, Oct. 7th, 1875. L. HARRIS.

SABBATH THOUGHTS.

Hold with this eye, and hear with thine ear, and set thine heart upon all that I shall show thee.

O God doth show us many things; We look into earth's hidden springs And, with the eyes of knowledge, view Creation's lovely, wondrous, new. Let us observe with careful eyes Each common thing that near us lies, For, doubtless, there may hidden be Some lesson for eternity. The passing breeze, the cooling shower, The blade of grass, the tiny flower— These have no meaning for the eye Who, heedless, sport their lives away! But praise the Lord! "Behold," there be Who, viewing these, God's hand can see, The Master Lingerer hath arrayed In richer robes, the worthless blade; Than Solomon is all his pride, Or aught of princely wealth beside. Oh! with thine eyes, behold, vain man! And what He shows thee, closely scan! What beauty in the Book of Truth! What treasures of perennial youth Burst forth upon the astonished eye! Oh! sources of untold ecstasy, The eyes of understanding, through The "glass of faith," transported view. No lonely souls our peace would mar, If, ever, through these "gates ajar," (Which, still half-open, as of old, Our God doth keep, and say, "Behold!") We'd look, with lamp of Faith and Prayer, On precious jewels gleaming there.

"Hear with thine ears," those sounds of joy! Let not discordant sin destroy Those music tones of gladness, might, "Day unto day," "night unto night"— Are ever ringing, far and near, If the full ears of sense could hear. Oh! loving Father, take away These heavy clouds of earthly day, That we may hear the voices, now, And listening, reverently bow Before thee, knowing thou dost care. Both rich and poor, both great and small, And grant that we, our hearts may set These things to know, while thou dost yet Unfold to view, with thine own hand, Even bright glimpses of thy land; These mansions fair, "not made with hands," Those rivers clear, with golden sands, Those trees ever green, whose leaves are life With spirit balm, preserving life! Oh! heart, consider! Hear thy God His footsteps still—as when he tread The walks of Eden—thou mayst hear If thou wilt open thy spirit-ear. Oh! may we think, and hear and see, While noting that vast land—Eden—Be assured, if faithful in life's race, We'll see thee, Father, "face to face!" "Blessed Haven," Miss., Sept. 5th, 1875.

ASLEEP.

FRANKLIN MOORE BOATMAN, son of J. F. and H. C. Boatman, of Clinton, Miss., was born Oct. 25th, 1875, and died Sept. 23rd, 1875.

Rested from temptations, Sickness, death, old age, and sorrow. Clinton, Miss., Oct. 5th, 1875. W. L. SAWYER.

Get to the root of things. The gold mines of Scripture are not in the top soil; you must open a shaft; the precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the reality, the divinity of the word of God, and seek to possess all the inward work of the blessed Spirit—Gospel.

Mark a time when we stand in the pulpit some dinner may be present to whom we are addressing. Our last message, who will never hear the gospel or be enabled to take care of his soul again. Should we not wish to pour upon such an one the whole force of our powers of persuasion to speak to him spiritually in the words of "Edmund" Barker, "as a dying man to dying men."—Christian Review.

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