

police commissioners, the president of the coroner's board, the acting mayor and president of the board of aldermen, the president of the board of councilmen, the clerk of the common council, the clerk of the board of supervisors, the president of the board of supervisors, five justices of the courts of record, all the civil justices, all but two of the police justices, all the police court clerks, three out of the four coroners, two members of Congress, three out of five State senators, eighteen out of twenty-one members of assembly, fourteen out of twenty of the common council, and eight tenths of the supervisors.

Now, I ask you to carefully examine this list of Catholic stipendiaries in New York in a single year, and examine, if you will, the patronymic of each, as given in the manual of the Common Council, and then tell me if it is not proof that the craft and cunning of Romish aggression in America has met with some success at least, and is not, as some half asleep Protestants seem to think, altogether to be despised and ignored, when, in the great American metropolis, where there is still a very large majority of Protestants, almost a necessary passport to any public office or employment should be a certificate of birth in the Catholic districts, Ireland, or of membership in the Roman Catholic church; or where these are wanting, at the least a political record which proves a willingness to record the designs of Jesuitism and Rome?

The avowed design of all these battalions of the Jesuit army, who are just now following each other in such quick succession and taking refuge in these United States, is to win America for Popery, a design openly confessed by their brothers who have preceded them, and pursued, for years gone by, with all the skill, vigor and perseverance characteristic of their order. I repeat it, these designs, though sometimes doubted or denied by like warm Protestants, are openly avowed by the most eminent and distinguished Jesuits and Romanists themselves. Do you doubt it? Then listen to the following words from probably the ablest champion of Romanism and Romish aggression in America.

Says Dr. Brownson in his *Roman Catholic Quarterly Review*, replying to an imaginary objector, "But you would have this country come under the authority of the Pope." "And why not?" asks Dr. Brownson.

"But the Pope would take our institutions?" "Nonsense! how do you know that?" answers the Dr. "And after all, says he, do you not make a slight blunder? Are your free institutions inalienable? Is not the proper question for you to discuss, then, not whether the Papacy be or be not compatible with republican government, but whether it be or be not founded upon divine right? The real question, then, is not," says he, "the compatibility or incompatibility of the Catholic church with democratic institutions, but is the Catholic church the church of God? But, in point of fact," he adds, "democracy is a mischievous dream, wherever the Catholic church does not predominate to inspire the people with reverence, and to teach and accustom obedience to authority."

"But," says the objector, "it is the intention of the Pope to possess this country." To this Dr. Brownson replies, "Undoubtedly it is." "But," answers the objector again, "in this intention the Pope is aided by the Jesuits, and the Catholic prelates and priests."

"Undoubtedly he is," says the Romish Doctor, "if they are faithful to their religion."

This is indeed a plain and open avowal of the design of Popery and Jesuitism in our land, and Dr. Brownson here speaks only the simple truth in relation to those designs; but how, I ask, can Protestant people, and Protestant watchmen upon the walls of our American Zion, sleep longer with such words ringing in their ears?

Another testimony as to these Jesuitical aggressions and the design of popery to take and control the government of these United States, is found in a lecture delivered a few years ago by Father Hecker in the city of New York. "The Catholic church," said he, "already numbers one third of the American population" (a Jesuitical lie, by the way, for matters are not yet, thank God, quite so bad as that); but so said Father Hecker, "the Catholic church already 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, then in 1900 Rome will have a majority and be bound to take this country and to keep it."

But there is one thing it ought to be said, which

renders these Jesuitical prognostications less terrible to Protestant Americans than they were when they dropped from the lips or the pen of Hecker or Brownson only a few years ago. Then the Pope of Rome, to whom priests and Jesuits had sworn allegiance, was not only a spiritual but a temporal sovereign, sitting upon a kingly throne, propped up, it is true, by French bayonets, but still an earthly throne. Now that kingly throne has tottered and fallen, fallen I trust and believe, forever. About that time, and when Father Hecker uttered the prediction I have quoted, there was another prophecy uttered from a far different shrine. It came, if I remember rightly, from that well known witty pictorial, the *London Punch*. It was read. Perhaps it was intended as a pasquinade or a joke, but has proved a prophecy, and it has been literally and gloriously fulfilled. This was it:

"Hushaby, Pontiff, upon the sword's prop: When the world moves the Popedom will rock, When the sword breaks the structure will fall, And down comes the Papacy, Pontiff and all!"

Yes, the strange prophecy, which men laughed at, has been fulfilled, as I trust in God, Father Hecker's prediction never shall be. The sword that propped up the papal kingdom was Napoleon III. and his French soldiers in Rome. The world moved, the popedom rocked, the sword was broken. Napoleon's soldiers, withdrawn from Rome, were broken and destroyed in the war with Protestant Prussia.

"And down came the Papacy, Pontiff and all!" One more note of warning in relation to the designs of these Jesuitical conspirators and their settled determination to conquer America for Rome, and I have done. An aged clergyman from the West, visiting New York not very long ago, arose in the Fulton street prayer meeting and related the following conversation which he had years before with a Roman Catholic clergyman in Ohio. The priest expressed his desire to see the day when the Roman Catholic faith would have universal sway throughout the United States and have its place as the established religion of the land.

"You know," said he "that you Protestants have no religion. You have secularism, but you have no common faith."

This he said smilingly, but having a grim meaning. "Do you really think," the Protestant minister asked, "that yours will ever be the established religion of this country?"

"Certainly I do," said the priest. "It must be so."

"Never!" replied the Protestant.

"Never?" queried the priest, with peculiar emphasis.

"No, never, never," said the Protestant, with vehemence.

"Now, now," said the priest, playfully, "not so fast. Don't be so positive. Why do you think that yours may not one day be the established religion?"

"Because our constitution and our laws are against it."

"But we will change your constitution and laws."

"Change them?" exclaimed the Protestant somewhat startled.

"Yes, change them—amend them."

"But the people will see that you shall not do that."

"We will change the people too," was the cool reply of the priest.

"Not in your day or mine," the Protestant resolutely exclaimed.

"Perhaps not," he calmly answered, "but we have purposed it, and it will be done; if not in your day or mine, then in the day of those who shall come after us."

Observing the Protestant minister's look of astonishment, he added quickly: "O do not be alarmed. It will be done very quietly. It may be a long time coming, but it will come. We are at it now. And you know what Catholics are. When we take hold, we hold on, and never let go. Most certainly the Catholic religion will one day be the ruling faith of the country, and the Catholics will rule the nation."

And now I ask you, ministers of Jesus, sons of Luther and the Reformation, of John Knox, of Roger Williams, and of John Wesley, I ask you Protestant American men and women, shall these priestly anticipations be realized? Shall there ever be an established religion here, and shall that religion be Popery? Shall your sons and your daughters ever become the victims, perhaps the victims of Rome? Shall this

indeed be? For it is for you, American citizens, to decide this question. Let the answer thunder from every Protestant pulpit, ring out from every Sunday school, echo from every Protestant hearthstone, roar, roar, roar! No! our fair and goodly land shall never be seized as the conquest or the heritage of Jesuitism! Our blood bought liberties have not too dear to be bartered away to Rome. The God of the Bible is with us. The battle is not ours, but God's. *Nulla vox cum Roma!* Babylon the great must fall!

Our Contributors.

THE CENTENNIAL.

I SEE from a West Tennessee letter addressed to the *Recorder* from Humboldt by "A. J. F." that the said writer complains heavily that we are doing but little in the way of Centennial endowment towards educational institutions. He eulogizes Kentucky for her work, and heartily wishes for a Burrows, with his "enthusiasm, a Manly with his facts and figures," a Baker with his "learning" to stir up Tennessee to the great work which lies before us.

Such articles would be more beneficial if addressed directly to our people at home, without disparaging us abroad. I feel the force of the writer's assertion that Tennessee is not yet fully awakened to her great duty. But it must be remembered that Tennessee has only entered lately into the Centennial work. Wherever the subject has been presented, as at the Big Hatchee, the Holston, the Concord, the Nolichucky, the Duck River, and other Associations, the subject of Centennial endowment has met with the most intense enthusiasm. So at Nashville, Memphis, Franklin, Murfreesboro, Shelbyville, Watraces, and other points where we have had an opportunity to discuss the subject, Centennial committees and agents have been established in these shrouded Associations and churches, who have gone manfully to the work of organization, and to the collection of the centennial fund. As soon as possible the General Agent will visit every joint in Tennessee, in connection with other brethren fully as able as any to present and urge the great duty of the hour.

In the meantime the churches and Associations which cannot be reached by the General Agent immediately are urged to organize and begin the work with committees and agents. Let Humboldt take the lead and not be writing to Kentucky about our shortcomings. Write to the *Recorder*, the *Herald*, and where all our own State paper, *The Baptist*, how much we are doing, and what we have already done to create enthusiasm, and to arouse the liberality of our brethren, wherever they have been reached. We would like to have Burrows, Manly, Baker, Curry, and others, but where are Jones, Graves, Landrum, Griffin, Hillsman, Kimbrough, Nelson, Inman, and a host of others who can move men's souls, and stir the rocks, if need be, to energy and enterprise?

It is true Tennessee is far behind many of her sister States in denominational enterprise, but it is only necessary to reach her people and show them the importance of our centennial movement, to reach their heads, their hearts, and their purses. Every pastor in the State ought to fill his soul with the inspiration of the hour, and urge forward this work of the Lord. Great God, move these ministers, for Jesus' sake, and for the sake of his truth.

G. A. LORTON, Gen'l Agent.

FROM ILLINOIS.

ELD J. R. GRAVES:—Will you allow an old worn out minister to say a few things through your excellent paper? I have just returned from the meeting of the Clear Creek Baptist Association, which is composed of 38 churches (not branches,) located in Southern Illinois, proper. I wish to say to the numerous readers of your most excellent paper, and the rest of mankind, that this Association is landmark to the core.

I could not help thinking, while we were trying to do our duty as an Association, how much we would be delighted if Bro. G. could be with us and preach for us, and aid us by his counsel to do our whole duty, but while we were not allowed that particular favor, God was good to us. Eld. D. P. French, of Nine Mile Association, Eld. Groat, the Sunday-school agent for the State of Illinois, Eld. J. A. Rodman, of Franklin Association, were with us, and preached for us with

great acceptance. The Lord was with us, and we trust much good was done.

Bro. G., in our doings and deliberations, we did not forget the Barrier, and the Southern Baptist Publication Society. Eld. F. M. Agnew, M. D. done his duty like a Christian and a brother should do. I thought that if I would try, I could do a little to help in time of need. I went to work and raised five dollars. This gives me courage. I think I shall keep at work.

Bro. Graves, I would like to say a good many things, but not being accustomed to writing newspaper articles I feel to go slow. H. H. BARNES.

Anna, Illinois, Aug. 10th, 1875.

Remarks:—We know of no one whose thoughts we would prize more than our venerable brother's. We hope he will often write, if but a few lines. Bro. Hale makes you the present of the paper this year. God bless you.—Ed.

THE OLD PREACHER TO HIS SEARBY.

Just making an advertisement that a converted sinner was going to play, and sing and preach the gospel.

EXTON sent me a fiddle and drum. We can't pray and preach in a rational way of late such a musical mania has come. That "soliloquy" so called, will carry the day.

One we solemnly met, and solemnly bowed ourselves at the shrine of the highest in prayer. But now, if a preacher would capture a crowd, He must play on a fiddle like a clown at a fair.

Once we sang David's psalms in due season, And Zion's sweet songs to such tunes as "Miles Lane." Now the old hymns are taught, and low jangling rhyme goes jangling along with a post-horn refrain.

The gospel that Christ, Paul and Peter once preached, Was "God's power to Salvation, and life to the dead." Now the New Lights declare, if the masses are reached, It must be by "camp-meetings, or by Orpheus led."

I've heard Baptists sneer at Catholic choirs, And read diatribes at mass music and chant, Now we see our altars burn incense and fires, And Protestant protests were nothing but rant.

To yodel at the pulpit has lost its chief charm, Charm we never so wisely two people would heed, Such falsehoods are working the churches much harm, Sweet and pious are not what we need.

Yet still, I suppose, we must move with the mob, We cannot succeed without raising a dust, We will make a noise, or 'twill be a bad job, For folks will regard all our toil with distrust.

So, Sexton, procure me a fiddle and drum, We can't pray and preach in a rational way, Of late such a musical mania has come, That "soliloquy" so called, will carry the day.

Stay, Sexton, I know the old preaching has power, If Christ be up-lifted, men's hearts he will sway; Too sad in my life-glass has neared its last hour, Till I do I'm determined to work the old way.

And, Sexton, drumming and riddling God's grace Will drive a soul, or backslide to rote, Then these new notions will meekly embrace, And on this vexed question will argue no more.

But, Sexton, I still think it is a queer thing To fiddle the gospel, the "good news" to thump, Ah, well! 'tis queer times we are born to live in, At least, so I think; what say you, do now come.

STEPHEN STANDFORD.

JUDSON ASSOCIATION.

DEAR BROTHER:—I see that there is a mistake in time of the meeting of Judson Association, of one day. It convenes on Saturday, the 2nd day of Oct., 1875, at Culleroka, on N D R R. We would be proud to see you with us, and all other good brethren that can come. This is a rich church, and is willing to work. D. L. KIMBROUGH.

Cornerville, Marshall county, Tenn., Sept. 7th, 1875.

GENERAL ASSOCIATION OF EAST TENNESSEE.

DEAR BRO. GRAVES:—I wish to announce through *The Baptist*, that the General Association of East Tennessee will meet at Moray Creek on Saturday, the 9th day of October. We invite and hope to have a large delegation. Important business is to be transacted. It must be determined at this meeting whether the General Association of East Tennessee will convene, or go into the State Convention. By arrange-

ment of the centennial committee, a centennial meeting will be held at the Association. Bro. Lofton will be here. Cannot Bro. Graves be with us? JESSE BAKER.

REVIVAL NEWS.

DEAR BRO. GRAVES:—I have just been in a meeting with Bro. Sanford, at Smyrna Church, in Marshall county. The meeting commenced on Saturday before the 5th Sunday in August. I went there on Wednesday. Bro. Freeman had been with them, and left. I preached for them until the following Sunday—found the church at work with a deep interest on the congregation. Eleven additions of influence, 8 by baptism, three or four were Pedobaptists, the result of the faithful teaching of Bro. Sanford. The faithfulness and defense of the faith of this dear brother is a strength in Duck River Association. This church is also a strength. They were much strengthened in their late additions. Its members are at work for Jesus. They have a good house, a refined, intelligent and orderly congregation, and a pleasant community in a rich section of country. May they properly appreciate these blessings, and consecrate themselves to the work of the Master. T. J. McCASLAND.

Big Springs, Bedford county, Tenn., Sept. 8th, 1875.

Is a P. S. Bro. Lane adds this note. We have ever prized his friendship, and I will write those articles ere long. "We have had quite a good meeting at Whitesburg, and also at Mount Zion, last named still going on. When I left I approved for baptism. R. C. Horner, the pastor, and Jos. Flora, missionary, continuing at Whitesburg. Seven were baptized into our church, several others will be soon, I think. Our church, constituted by my grandfather, Tidence Lane, 1783, and I am 70 years old and their pastor, are gathering some fruit, in building our good (not fine) brick house in this place. I wish an article from your pen on the sacrifice and atonement of Jesus. [Should we ever publish our Charleston sermon, it will contain our views upon those subjects.—Ed. B.] Many in East Tennessee have already from your few remarks at Dandridge, are venturing to teach what was to us a new thought. Hope you will comply and oblige many. T. J. LARK.

DEAR BRO. GRAVES:—I closed a meeting of nine days Aug. 15th, at Eoon Church, Lauderdale county, in which the Lord did manifest his presence by reviving the church, and in the conversion of sinners; six joined by letter and one by experience. I had brethren S. K. Tygett and Joseph H. Borum to assist me in this meeting, who did earnest work, and seemed to possess much of the humility of Christ. To our dear Redeemer be all the glory. W. G. STAMPER.

Durhamville, Tenn., Sept. 9th, 1875.

DEAR BRO. GRAVES:—A protracted meeting was held with the church at Palestine, in Cherokee county, commencing on Saturday before the third Lord's day in August. Seven were baptized into the fellowship of the church, one was from the Campbellites. A meeting was held with Salem and Smyrna Churches, in this county. There were twelve baptized into fellowship of the Salem Church, two was from the Campbellites. At Smyrna, there was eight accessions to the church, two by letter and six by baptism, two from the Methodist society. The Baptists in this country are generally laudmarkers. Liberalism has no advocates here. J. N. JOHNS.

Douglas Nacogdoches county, Texas, Sept. 6th, 1875.

BRO. GRAVES:—As the result of a three week's meeting with Oayka Church, I have received seventeen and others are likely to follow. Bro. S. A. Hayden aided me efficiently for one week.

On the 9th inst., aided Bro. Geo. Hayden in constituting a church at Tangipahoa, La. Bro. H. is continuing the meeting. A good deal of sickness, and several deaths in our vicinity.

The Mississippi River Baptist Association will convene with Mt. Vernon Church, Amite county, Oct. 2nd, prox. M. S. SHIRK.

Oyka, Miss., Sept. 18th, 1875.

A WORKING PLAN.

SINCE sending out a brief circular in regard to the wants of our missionaries, we begin to receive responses. The amounts contained in the letters sent us are not large; but if our churches will generally contribute, the aggregate of receipts will suffice for all our wants. A contribution at the rate of a cent a week from each member will relieve the missionaries, and

more than restore the prosperity of our missions. Surely this tribute to the Lord's cause is not beyond the ability of any of our churches. May we not urge our brethren to adopt this system, and to keep upon it promptly and regularly?

Let us remember that the congregation to promote the cause of Christ rests equally upon all his people. And while, perchance, we cannot repair in person to destitute places, we can assist those who have gone to "regions beyond." We can pray for them, and support them; and through their agency extend the saving knowledge of the truth. Thus our missionaries will be helping us to accomplish the great object for which we were summoned into the Lord's kingdom, and by them we may "show forth his praises who hath called us out of darkness into his marvellous light." For this purpose scarcely any sacrifice is needed—only a little forethought—only a loving recollection of him who has committed his cause to our charge, and of those men of God who, in our behalf, are publishing his gospel. Brethren, do not forget!

E. T. WINKLER,
Pres't. Home Mission Board.

Marion, Ala.

PUBLICATION SOCIETY.

WE have sent circulars to all parties indebted to the stock department of the Society. Some little money has been sent up, and a great many kind letters. We are very thankful for both. But our brethren must know that kind words will not pay their notes or run the Society. We must have the money justly due the Society; and we must have it this fall and winter. We are in earnest about the matter. It will not do for the work to drag along for years. There is scarcely a person who wants to pay his debts, and who desires to see the Society succeed, who cannot pay at least a part of his note. A very few persons have written us who seem to have given their notes without ever intending to pay them. We are sorry for such Baptists. A few others have written us about their heavy indebtedness. We heartily sympathize with all such brethren. And where it is impossible to do better, as the obligation to the Society is equally binding with the others, we urge that they divide with us. Many others write us that they will pay very soon. Remember these promises, brethren, and send up the money. We have waited long. Now as the crops are good, we insist that you pay the Society promptly. Send us the cash if you can do it; if not, send us a draft on your merchant at 30, 60 or 90 days. Don't neglect this matter.

And now don't get angry with me and the Society for insisting that you do your duty. You need not declare that the Society will be a failure. Even failure will do you no good; for your note, itself a part of the assets, would then be collected. There is no escape but to pay. And then it is no fault of ours, that you gave the note. It was a voluntary act on your part. Nor need you write me about the conditions on which you gave it. A written contract as a note, shuts out all other conditions. As business manager, you have made it my duty to collect the notes. In a little while I am going about the matter in good earnest. So get ready, brethren, to pay. Let us hear from you, W. D. MAYFIELD, Bus. Manager.

THE WAY.

The waves, from the ocean disengaged,
Goes murmuring through valley and mountain;
A pilgrim it lifts in the river.
A prisoner it lifts in the fountain;
Sighing and moaning forever,
Till home to the ocean it flows—
The ocean, whose first it ascended,
And where, its long wanderings ended,
Its hope is at last to repose.

WANTED TO KNOW.

WHERE and when Ray, Peter Walker died. He was a venerable and loved Baptist preacher, driven from home and from his field of spiritual labor by the hard fate of war. He was a member of the 11th Tennessee Vol. Cav., U. S. Army, captured near Maynardville, Tenn., during the Knoxville siege. Those who know, please inform me, and greatly benefit some orphan children thrown out upon the rough waves of a restless world. I have no special interest in their claim, but I feel a deep interest in the welfare and comfort of his children. I thought a Methodist, have not forgotten the shrill notes of salvation that the old man sounded at Shady Grove, Old Friendship and Oldwood meeting-houses, when a young and thoughtful boy. I want to remember if I can, therefore I write. Please publish if you can, in your extensive and valued paper. E. J. HYATT,
Whitesburg, Tenn.

BUSINESS—DELINQUENTS.

We find upon our books the following amounts against the names given. We have tried to so 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 us of errors, 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 in 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 at once, and if you don't owe, 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.

TENNESSEE.

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

The following are indebted to us \$2.70 for subscription:—J Q King, Alamo; J T Conner, D Conner, M Williams, Andrews Chapel; R H B Bowen, Brighton; W P Ralney, Branchville; E A Moseley, Miss E Green, T G Moseley, Bell Buckle; E A S Dorris, Delivar; G H Davis, J Willis, W Y Miller, Z Y Hazzard, Bell Depot; W Gray, Chocomauga; W Y Yurburg, W H Robertson, R Kiscoard, W M Brantley, Chestnut Bluff; H B Damwood, S W Damwood, W T Osborn, Columbia; P H Henry, Collierville; G P Sanders, Woodland Mills; W L Garner, J A Cunningham, War Trace; J L Burton, L Hardon, G W Day, Jr., A C Burgess, S P Jones, S Penny, G Beatty, J T Bynum, Denmark; T E Newman, A J Broadway, W G Smith, Elktos; A F Giles, W H Polindexter, Fayetteville; S H Thomas, G W Beasley, W E Smith, T Hutchinson, Fosterville; W H Wells, Fulton; H D Obit, Friendship; J Cox, W T Usery, Harpshire; A Hall, Henry Station; Mrs E S Grant, Jordane Valley; R A Browne, P D Williams, T Webb, J E Haskins, J L Casse, Jackson; A H McNeely, Kenton; J W Johns, Kimball; W B Delaney, R B Crew, McKenzle Station; J D Honeycutt, J H Col horpe, Madisonville; S T Tucker, J T Sanders, B Dugger, J C Long, S B Hooks, M A West, E H Stafford, G A West, A J White, J Holt, J W Altman, L W Dabong, Milan; J C Pitts, JE Arnold, G T Haynes, Mulberry; J A Yarbrough, B F Parlow, R B Starkley, W L Collins, A P Forrester, C M Allison, T C Hackney, J Russell, Medon; E D Whitworth, J P Gilbert, Nashville; D W Alexander, Pleasant Grove; M T Mayes, Pison Station; J L Harris, Parrotville; J B Darby, Post City; Mrs L J Clair, Roseville; G G Hudson, W F Pater, T M Bryant, L E Koonce, B Warren, M B Witherspoon, Mrs L J Little, M J Koonce, T A Morris, Rutherford Station; Dr Turner, Jr., Ronndrop; J B Brown, H C Dyer, J S Gillies, A Alben, T R Smith, W M Arnold, O H Hickock, Shelbyville; H C Tucker, J M Cole, O Wood, Trenton; J Dyer, H W Hickmas, Troy; D Moody, W Y Fuqua, C Walker, Dr G W James, Trezevant; J B Teague, Teague Mills; Mrs A Cooper, Fairfield; V A Fairgair, Grutill; W M Boyd, Marble Store, A Jackson, Marbutts; Farry; J J Harper, Humboldt, Mississippi.

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The following are indebted to us \$2.70 for subscription:—L C Wilks, Benton; W W Frazier, Baulah; L T Johnson, Batesville; Allen Bearboro, Brookhaven; D B Hutson, Brownsville; J T Pauley, Come; N H Baber, P Palmer, E P Howell, Crystal Springs; L C Underwood, Coldwater; A P Woodruff, Cumberland; Z H Holmes, China Grove; W N Swain, Miss N. Tasker, Miss E A Smith, D L Fruster, Mrs A E Ray, Cornersville; Mrs E Hill, M M Randolph, W Hall, Cornersville; W D Jones, O W Reynolds, Double Springs; Mrs W B Burr, Knoxville; A A Taylor, T Anderson.

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TEXAS.

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ALABAMA.

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GEORGIA.

The following are indebted to us \$2.70 for subscription:—Miss L Green, Miss L Kelly, Mrs M M Kate, R K Ford, Dalton; M L Deadman, Miss M J Crompton, Ringold.

FACTS ON COMMUNION.

1. It is a fact that our Savior instituted the ordinance of the supper to commemorate the atonement which he made for sin. "This do in remembrance of me."

2. It is a fact that this ordinance was instituted for the church, to be observed only in a church capacity. "And upon the first day of the week, when the disciples came together to break bread," etc. (Ac's xx 7.)

3. It is a fact that it is the Lord's table and not ours, therefore, we must follow his directions in regard to it. If we change its object, it ceases to be the Lord's ordinance. If we change Christ's rule in regard to it, we usurp his authority, set him aside, and declare ourselves wiser than he.

4. It is a fact that the great commission given by Christ prescribes the law for the observance of the ordinance. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii 19, 20.)

5. It is a fact that the word baptism means immerse, and does not mean sprinkle or pour. Thirty-two Greek lexicons define *baptizo* to dip, plunge or immerse, and not one of them defines it to pour or to sprinkle. If persons have not been immersed, they have not been baptized, and hence should not partake of the supper.

6. It is a fact that the Bible requires us to "keep the ordinances as they were delivered." Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you. (1 Cor. xi. 2.)

7. It is a fact that it is a serious thing to change or pervert Christ's ordinances. "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. xx. 5.)

8. It is a fact that if a person has been baptized, but afterwards departs from the faith, or walks disorderly, he should not be invited to partake of the Lord's supper. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." (2 Thes. iii. 6.)

9. It is a fact that we should obey the Lord Jesus Christ if we should invite to the Lord's table all baptized persons from other churches, for many of them have been excluded from our churches for disorderly conduct or for false doctrine. (Matt. xviii 15-17; Thes. iii. 6.)

10. It is a fact that the Methodists and other Arminians believe that Presbyterians and other Calvinists preach false doctrine; and the Methodist discipline requires that such preachers be excluded from that church, as if guilty of immoral conduct. How can Arminians and Calvinists consistently commune together?

11. It is a fact that if a Presbyterian minister were to teach and preach the views of Methodists in regard to the doctrine of grace and the church government, the Presbyterian Church would suspend or excommunicate him for false doctrine. But he could join the Methodists. Would it be consistent for the Presbyterian Church to invite to their communion both him and a whole church which constantly holds and teaches the very doctrine for which they exclude him?

12. It is a fact that if a Methodist or Presbyterian minister should preach against infant baptism, advocate immersion as the only Scriptural baptism, and insist upon a republican church government, he would be deposed from his ministry for teaching false doctrine. But he could join the Baptists. Is it consistent for the Methodists or Presbyterians to invite Baptists to their communion, while Baptists hold and teach these very doctrines?

13. It is a fact that no church can maintain a Scriptural discipline without practicing restricted communion.

14. It is a fact that there is no example in the Bible of mixed communion; but there are positive injunctions to restrict the communion to those who are in fellowship with the church.

15. It is a fact that those who advocate mixed communion very rarely commune with any denomination but their own.

16. It is a fact that mixed communion has no tendency to unite different denominations.

17. It is a fact that infant baptism and infant communion began at the same time, in the third century, and are equally unscriptural.

18. It is a fact that those who practice infant baptism do not commune with these baptized infants, though they are members of their own church. Hence, they are a little closer in their communion than Baptists.

19. It is a fact that Baptists invite true believers not only to one but to both the ordinances, in the Savior's prescribed order.

20. It is a fact that if Christ's ordinances were worth giving, they are worth obeying.

21. It is a fact that the most spiritual and holy Being in the universe has commanded the observance of these ordinances.

The Baptist.

"THOU HAST GIVEN A HARBOR TO THEM THAT FEAR THEE, TRAVELING BY THE DISPERSED BROODS OF THE TRUTH."—Ps.

Contributors:
Elder GEO. W. GRIPPIN, Brownsville, Tennessee.
Elder J. M. WOOD, Savannah, Georgia.
Elder G. B. HENDERSON, Jackson, Tennessee.
Elder T. T. KATON, East Tennessee.
Elder J. M. PHILLIPS, Middle Tennessee.
Elder W. G. INMAN, Nashville, Tenn.

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THE PERSECUTION OF A BAPTIST MINISTER.

WE give the case below to our readers because they should be conversant with it, because it teaches the great facts that all should be conversant with, and because it illustrates the importance of one principle in our church government—*i. e.*, that ministers and members may be, and often are, excluded unjustly from one church, in which case any other church may receive them. The persecution of Bro. Parshall by a clique of designing ministers has but one parallel in the history of our denomination, and both conspiracies and the results should, and doubtless will be, written out, with the names of the conspirators, and given to history. We should be gratified on being put in possession of the names of those Baptist ministers who intrigued for the destruction of Bro. Parshall. We should like to publish their names, and warn the churches and the whole of this continent against them as confessed hypocrites, and assassins of moral and ministerial character. Read and preserve for future reference:

"The Baptists of California were never so completely astonished and surprised as they were the first of the present month. Many of your readers are doubtless aware that the Baptist denomination in this State has been greatly exercised for the last twenty months over the case of Rev. R. F. Parshall. While a pastor in Oakland he was accused of the grossest crimes, and a council was called to examine and advise in reference to his case. A majority of the council finally voted that he was guilty as charged, and the church subsequently expelled him by a two-third vote. Notwithstanding this action of the church and council, a very large number of ministering and lay brethren believed him innocent, and stood by him with their sympathy and friendship in their view the evidence was defective, and signally failed to convict him. Three months afterward the church in Vallejo, by the request of Mr. Parshall, called another council to re-examine the case. By this council he was declared innocent, and the Vallejo church was advised to receive Mr. Parshall by experience and restore him to the ministry. This they did the following week by a full and unanimous vote. In a few weeks the Baptist church in Healdsburg called him to the pastorate. He accepted the call, and has continued to labor with them until the present time.

"Without doubt many brethren honestly differed as to the merits of his case. Some were determined that, after his restoration, he should not be recognized, and others were equally determined that he should. His friends seemed to be in this ascendency, for he preached last fall, by invitation, before two Associations, namely, the Pacific and Clear Lake. Of course the daily papers of San Francisco had a great deal to say concerning his case, and much that was written was clothed in a sensational form, so as to pander to the depraved tastes of those who delight to feed on clerical scandal. Among other papers the San Francisco Post, relying upon the action of the Oakland council to back it, made certain statements derogatory to the character of Mr. Parshall. As a means of vindicating himself, and also testing the legality of the evidence by which he was condemned, he brought against the Post a suit in the district court for libel. The Post employed Col. Barnes, one of the most eminent attorneys of the city, to defend their case, and repeatedly blinted in

its columns that it would make the clerical gentleman sorry that he ever commenced an action.

"Col. Barnes went to work with the fullest confidence in his case. He soon found, however, that there was a mystery involved in it which he could not fathom. He called in the aid of Captain Lee, of the detective police, a gentleman of twenty-five years experience, and who stands in the front ranks of his profession. He went, in his investigations, to the bottom of the matter, and he ascertained that one of the blackest and most villainous conspiracies known in the annals of crime had been formed for the purpose of ruining the character and standing of Mr. Parshall. The leading conspirators, including the principal, finally, when they saw they were caught, confessed to Captain Lee the whole plot, and made a clean breast of the matter. He promptly informed Col. Barnes of the true state of the case, and it was soon made known to the proprietors of the Post. They saw at once that they had no defense to make, for Mr. Parshall had a clear case against them. During this investigation Mr. Parshall knew nothing of what was going on. They frankly told him, however, the result of the investigation, and put him in possession of all the facts in the case. He was overjoyed at this unexpected and perfect vindication of his character. The Post then came out in a long article of nine columns of closely printed matter, giving all the facts in the case, the names of conspirators, the several parts they were to act, the motives governing the principal, etc., and it reveals one of the deepest laid schemes to compass a man's ruin ever unearthed by a detective officer.

"The Post, Oakland Transcript, and other papers, are now calling on the Oakland church to repair, so far as it can, the wrong done Mr. Parshall. The Pacific Baptist, which has been very bitter against Mr. Parshall, declared, a few months since, that his name should never again appear in its columns. But, in view of recent developments, it came out last week in an article concerning his case, and spoke very kindly of Mr. Parshall, recognizing him as a pastor in the denomination.

"This case, as it now stands, teaches us at least two lessons:

"First, the devil has not yet ceased his efforts to persecute Christians and Christian ministers. Said Jesus to his disciples: 'If they have persecuted me they will also persecute you.'

"Mr. Parshall has great power in the pulpit; is very successful as a revivalist, and the devil was evidently anxious to get him out of the way.

"Secondly, it teaches that councils and churches are not infallible in their decisions.

"Great stress was laid upon the fact that the Oakland council was a large body and possessed great weight of character. Its decision was accepted by many as true, simply because it emanated from so respectable a body. It is safe to say that, had this plot been unearthed before the council, the result of its deliberations would have been of a very different character. I trust now that our Baptist Israel in California will be united and harmonious. Providence has unexpectedly come to our relief, and we have great reason to thank God. The signs all indicate that a brighter day is about to dawn upon us in California.

"Vallejo, Cal., July 12, 1875."

BREVITIES.

CHARLESTON SERMON SUBSCRIBERS.—J. D. Jamison, South Carolina, 25 copies; S. E. McDonald, Woodville, Mo., 2; A. Goss, Oakville, Miss., 4; J. Marsh, Plainville, Ga., 1; O. F. Breland, Union, Miss., 12; E. C. Montague, Oxford, N. C., 4.

DELINQUENTS.—Look over the names on page 860 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 as on these credited ones, we should not be compelled to cry 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.

THE EUCALYPTUS, OR ANTI-FEVER AND AGUE TREE.—I have seen several brief articles touching this wonderful tree, and I wish to see something more in full about it, and tell us where it can be obtained; for if what has been said about it be true, it will prove the

greatest temporal blessing that can be conferred upon our chilly land.

"We have engaged an eminent physician, Dr. Gelbert, of Mississippi, to write an article upon this tree, meantime, next week we will give the report of a United States officer, who speaks from experience."

It is understood that Rev. Geo. A. Feltz, of Newark becomes the editor of the Sunday school department in the Independent—The Outlook.

A Pedobaptist paper. So he deprives himself the privilege of teaching as Christ and his apostles taught.

MINISTERIAL EDUCATION SOCIETY.

It is the desire of this Society to raise funds enough this year to support every poor young minister at the Southwestern Baptist University who wishes to qualify himself the better to preach the gospel. Only young men of promise, who are unable to support themselves, will be helped. The terms of membership in this Society are twenty-five cents a month, payable without fail, or it may be advanced for the twelve months. There is one young minister at the University now, our last year's beneficiary, and we expect two others soon. We want 192 members to support these three young ministers. Won't you join?

MEMBERS.

NAME	AMOUNT
Eugene S. McGee,	\$ 50
The Primrose class of Baptist Sunday school,	
Meridian, Miss.,	30
Mrs. McGee, Bartlett, Tenn., paid up to Oct. 1,	1.00
J. R. Graves,	25
J. W. Harris,	25
Mrs. J. C. Minter, Saulebury,	25
J. J. Reeves,	25
Geo. Savage, Henderson, Tenn.,	25
E. E. Low, Saulebury,	25

ITEMS.

The criminal part of the Catholic population in Scotland is over 37 per 1,000; and that of the rest of the population a little over 7 per 1,000—a bad showing for the moral influence of Romanism.

A REMARKABLE FACT.—The count of money in the United States Treasury is at last finished, and shows a balance in favor of the late Treasurer Spinner of two dollars. Although hundreds of millions have passed through his hands during his fourteen or fifteen years' service, he has been faithful to his trust. We regret losing so faithful an officer.

SEVASTOPOLIS, or Georgia, in a recent address at Emory College, in that State, made the following point: "While emancipation diminished our wealth, it increased our political power. Negroes vote for men and not measures, and their 800,000 votes will be added to ours. The negro is gravitating toward us. The people of the North will soon rise and demand a surrender of the elective franchise or colonization."

SAHARA.—The French project of letting the sea overflow part of the Desert of Sahara, and thus render necessary the frightful land journey of 2,000 miles from Morocco to Timbuctoo, is finding advocates in England. Some, indeed, think that the sand would soak up the water after it was introduced faster than fresh supplies could be let in, but the success of the Suez Canal appears to refute this idea.

THE Scientific American says: "There is a prescription in use in England for the cure of drunkenness by which thousands are said to have been enabled to recover themselves. It is as follows: Sulphate of iron, five grains; peppermint water, eleven drops; spirit of nutmeg, one drachm; twice a day. This preparation acts as a stimulant and tonic, and partially supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking from the use of stimulating drinks."

MIND READING.—Mr. J. R. Brown, the man who is able to read what is another's mind, is now in New England. His case excites much interest among the scientific. By 'taking the hand and making certain passes over the forehead, he discloses any fact that is prominent in the parties mind.' This shows that what has been suspected is true, that mesmerism and spiritualism may have a basis in mental sympathy, and palpable fellowship which may yet be more distinctly traced.

EDITORIAL BRIEVITIES.

Bro. J. M. Walters reports a fine meeting of nine days with the Union Church, Knox county, East Tennessee. Thirty-one claimed to have found the Savior precious, and twenty-two had already put on Christ. We want to hear from all parts of the field.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—An easy way for a town and vicinity to get religious papers, it seems to be for all to join a Young Men's Christian Association, and these Associations get up a free Reading Room by begging the editors of all papers to send their papers gratis to the Rooms! A grosser imposition never was practiced upon editors. We have uncounted applications from such yearly.

The editor of the *Florida Baptist* says in a private letter: "You will see that we published the whole of your reply to *National Baptist*. I did not hear your sermon in Charleston, but do not think, from the report I had of it, that the *National Baptist* was at all justified in its strictures. I heard the same sermon in St. Louis, and that was not unsuitable for any Protestant pulpit."

H. B. McCALLUM.

Bro. G. G. McLendon, speaking of Bro. Shirk's article on Evangelical Alliance, says its worth is above money, and calls for it in a tract form, with several other articles. He is not words only, but sends \$5.40, and thus enlists into the Young Guard; \$2.70 to send the paper to a friend, that he may see that article. Good writing is appreciated, and we hope Bro. Shirk will make himself known and loved by the brotherhood.

CORRECTION.—We said some time since that there was not a Baptist paper published at the North but that advocates the validity of alien immersions, and the propriety of pulp communication, and Union meetings. We are informed by letter that there has been started a Baptist paper called the *Baptist Banner*, at Ewing, Ill., of which Bro. C. J. Kelley is editor, that is old landmark from core to cuticle. We greatly rejoice to learn the fact, and we send for an exchange.

ENDOWMENT OF THE UNIVERSITY.

Dr. Saxton, President of the University, will devote several months to the work of raising the endowment. He will labor in connection with Bro. Lofton in visiting Associations and attending centennial mass meetings. With two such brethren in the field we may hope for grand results.

MINISTERIAL EDUCATION SOCIETY.

This Society, of which Bro. J. R. Graves is President, Treasurer and Director, has to meet urgent claims. Young ministers at the University are dependent upon this Society for their board. Will all the members who subscribed twenty-five cents a month send that amount, with all arrears, to D. W. Hughes, at Jackson? The money is needed now. Others are invited to contribute in this way till a more general education Society can be formed. The trustees will give free instruction to young ministers, but many of them need assistance in paying their board. Brethren send in your names with your quarters.

BAPTIST ASSOCIATION.

This Association met with the church in Hickman, Ky., Sept. 4th, 5th, and 6th. This body is composed of some 27 churches, located mostly in the extreme Northwest corner of this State. We were glad to meet with Brethren Norton, McGowan, Haliburton, and other good ministers, and such laymen as Brethren Marks and Gardner. We met there, as visitors, Prof. Irby, of the University, J. R. Graves, and Eld. White, of Kentucky. We were glad to find the Association so much interested in the University. We shall expect several students from their churches. The Lord's day will long be remembered. Bro. Graves preached a good sermon to the crowd at the Baptist church, while the brother that was sent to the Methodist church, held forth mostly to a congregation of empty seats. Sunday night was given up to the centennial mass meeting. Bro. Norton, pastor of the church, explained the object and methods of the centennial movement, and was followed by Bro. Graves in a rousing speech of an hour's length. A centennial committee was appointed to hold mass meetings and secure collections in each church. This movement, if vigorously carried out, will prove a great blessing to all the churches. It will increase their benevolence, and

strengthen their love for their denominational principles.

UNITY ASSOCIATION.

This body is now in session, Sept. 13th, at Saulsbury. Dr. Shelton is there in the interest of the centennial work.

CENTRAL ASSOCIATION.

This Association met with the Providence Church, Crockett county, Sept. 18th. Brethren Graves, Shelton, Lofton, Griffin, and others from abroad are expected. Dr. Hillsman, Prof. Irby and Dr. Johnson, members of the body, will be on hand. The Central, last year pledged herself to raise fifty thousand dollars for the endowment of the University, and she will redeem her pledge in due time. The Central has the honor of having the University within her bounds, and she will give proof that she is not inessable of the high honor. We have no doubt that the centennial mass meeting will be one of thrilling interest, and will give tone and character to all subsequent meetings held by the churches.

QUERIES.

SEVERAL years ago a sister R joined a Missionary Baptist church and was baptized. Subsequently she removed to a community where there were no regular Baptists and was baptized into the fellowship of the Freewill Baptists, where she remained for several years. She then removed to this country, applied for membership in a Missionary Baptist church and was received upon her first baptism. Did she not, by receiving baptism at the hands of a Freewill Baptist, renounce her first baptism and thereby make it void? If so, did not the Missionary Baptist church, in receiving her, do so upon her Freewill baptism. Please answer through THE BAPTIST.

HONEST ENQUIRER.

REMARKS.—If she was regenerated when she received Christian baptism from a Scriptural church it is no more in her power to make void her baptism than her regeneration. She has been too much baptized already.

Please say in the paper whether a Baptist can consistently join in the dedication ceremonies of Good Templars' halls with the use of the ceremonies as laid down in Chase's Digest of Good Templars' law, etc. I copy the supposed objectionable passage: "The ceremonies are called upon to perform are sanctioned as sacred customs among the time honored usages of the past." ***** Grand Worthy Chief Templar (holding the goblet in his hand): "Here, then, in the name of the Independent Order of Good Templars, with this beautiful symbol of spotless purity, do I now dedicate this place to the sacred purposes of our institution" (spinkles upon the floor, etc., etc.) Digest, page 286, ninth edition, 1872.

S. S. K.

ANSWER.—We find fault with but one word in all the above, and that is, sacred; and it may be the Order does not use it in its highest and purest sense. There is nothing about Good Templars that is any more sacred than my boot or bat is to my head. It may be adopted and appointed, but nothing appointed of God. So we suppose sacred means no more with Good Templars than it does on a tombstone—sacred to the memory of. The sprinkling of the water is not baptism any more than when applied to persons or infants, and it is just as much. But this advantage hath the Templars, their act is not sacrilegious or profanity to the names of the Trinity, because they do not do it in the name of the Trinity, and Pedobaptists ought not to do so. We should have little or no objections to it if the sprinkling was only done in the name of Wesley or Calvin, as it should be, but we do pronounce it profane when done in the name of the Trinity.

HOUSEHOLD BAPTISMS.

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

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

W. D. JORDAN.

Hickory Hill, Mo., August 7, 1875.

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.

W. T. FIZZON.

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

COLUMBUS, LA.

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

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

ELD. L. R. BURGESS, 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. W. G. LEWIS.

Nashville, Tenn., August 31, 1875.

In 1871 I baptized an entire household, among them none that were not able to profess themselves believers.

R. R. WATTS.

Friar's Point, Miss.

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

S. G. JENNIS.

Oxford, Alabama.

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

GEO. W. DURHAM.

Carroll county, Miss.

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

THOS. E. MCKE.

Evergreen, La., Sept. 9, 1875.

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

Polkville, Miss., Aug. 30, 1875. A. S. BACON.

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

D. H. BURR.

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. A. FITZGERALD.

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

H. V. LIVERLY.

Quitman, Texas.

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

New Burnside, Ill. W. P. THORNTON.

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. B. B. HINTON.

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 Otter Creek Baptist church, Jennings county, Ind., consisting of father, mother, son and two daughters. Hoping this may be of some service to you in the defense of truth, I remain your brother in Christ.

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

THE Rev. W. H. McIntosh, D. D., having resigned the Macon (Ga.) Church, he is urged as a suitable person to fill the vacant Secretaryship of the Southern Baptist Home Mission Board.

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 sinnered far, by faith we meet
Around one common mercy-seat."

ELD. J. R. GRAVES:—I feel sad. I am now near 70, and feel and know that I have not the love of God in my heart. I am ashamed to confess this fact, but on reading M. P. Lowrey's editorial in THE BAPTIST of August 7th, was convinced that it did with force apply to me. Now my heart is hard, while my prayer is O, Lord, be pleased to fill my heart with thy love. O, if I could feel that love that passeth all understanding, how I would rejoice. My object is to secure or have an interest in your prayers. Please present my case before your Sabbath evening's prayer meeting. I intend to be found at the same time engaged before a throne of grace for myself. Please pray for my two little boys, one eight and the other seven, that they may be early inclined to the ways of wisdom, and saved while young. Edgar Graves especially, he is youngest, but don't forget Browder, the oldest. I fear you will think me foolish, but not so this is my honest conviction. Louisiana, Aug. 22, 1875.

THE PAPACY.

UNDER this head our readers will find the current news and items touching the religion and the dogmas of this most deadly system of politico-theologicalism that is arrayed against our civil as well as religious liberties. There are some who insist that there is nothing to apprehend from the designs and efforts of American Catholics, and they cry "peace, peace," while the stern fact stares us in the face that Catholics are rapidly gaining the balance of political power, and they are sworn to use it whenever they are ready to do so. We beg our readers to read, reflect and act.—Ed. B. A.

JESUITS EXPELLED.

NEW YORK, August 11.—A letter from an American resident of Costa Rica says in July a number of Jesuits entered Costa Rica from Guatemala, whence they had been expelled. When within ten miles of the capital, they were ordered to stop. Congress met the same day. Two thousand Masons went in a body to Congress Hall and petitioned for the Jesuits removal, as mischievous members of society. The president, who is a Mason, and several members prominent in debate and influence, made able speeches on the subject, overruling those who favored charitable protection for the Jesuits. Congress finally voted \$1500 for the relief of their immediate wants, and ordered them to leave the country.

PLAIN SPEECH, BUT TRUE.

With reckless audacity, Pius the Ninth, by an encyclical letter, pronounced the ecclesiastical laws of the German empire invalid, and prohibits the Romish clergy from obeying them. This has led Bishop Reinke to issue a pastoral letter to the old Catholics of Germany, in the course of which he says: "It is an unfounded invention, and in glaring contradiction to the teaching of Holy Scripture, that the Bishop of Rome has received from God the sovereign power of determining and infallibly settling the boundaries of the sovereignty of emperors and kings, of the State and its legislative bodies, and of commanding with supreme authority, what laws shall be obeyed and what not obeyed, as also of declaring, as 'bound by his office,' to the subjects of a foreign State, 'these laws are invalid.' It is human presumption which would draw down to the earth in Rome, the majesty of God, in order, as under the old covenant, to tie down exclusively to one spot, the manifestations of the adorable glory of the Lord, and it is heathenish to embody it in a man."

RELIGIOUS ITEMS.

The Outlook gives Bro. Henry Varley a slap. Bro. Varley said he would not hold up his "finger in favor of any denominational issue," to which the Outlook responds: "Then we would not give a fig for Mr. Varley's logic or consistency. Why is he a Baptist?"

Rev. H. Malcom, D. D., LL. D., writes to J. R. Graves, LL. D., of THE BAPTIST, (Memphis): "I have long regarded you as a noble, outspoken, judicious, and orthodox editor—would that we had more such."

—Boston Era.

The English Baptists are prosecuting their foreign missions with energy and success. During the past year 3,546 converts have been baptized. In Santha-

listar the Norwegian missionaries have had wonderful success; 1,000 Santhals have been baptized during the year.

The Levant Herald says that the Turkish Government has authorized the circulation of the Bible in Turkey.

The Italo American Methodists in Rome have just paid a large sum for a very eligible plot of ground in the Piazza Poli, next to the church of the Crocifisso, upon which they propose to build a chapel. There will only be a partition wall between the Roman and the Methodist churches.

Rev. D. Shaver, D. D., has become managing editor of the Rockdale (Conyers) Register.

Twenty-five thousand dollars have thus far been subscribed by Methodist churches to the Wesley Monumental Church fund in Savannah.

Geo. A. Pillsbury, of Concord, N. H., and his son Charles, who resides in Minnesota, have presented to the First Baptist society of Concord a \$4,000 organ, which is now in process of construction.

Hon. Wm. J. McBryde, of Spring Hill, Pike county, Ala., was recently licensed to preach, by the Salem Baptist Association.—Christian Index.

What right has a Baptist Association to license or ordain a minister? Salem Association needs instructing. Why does not the Index correct such departures—or reprove them at least?

The Rev. Robt. Lowrey, the composer of Sunday school hymns and music, has resigned the professorship of Rhetoric at the University at Lewisburg, Pa., and takes up his residence at Plainfield, N. J.

The Texas Baptist Herald says, if one takes the benefit of the bankrupt law to screen him from the payment of his just debts, he thereby becomes "a legal stealer." So we think.

The Rev. W. S. Emery, who had for several years been a minister of the Christian (?) denomination was lately received into the Stewart street Baptist church, Providence, R. I. After a thorough and satisfactory examination by a large council of neighboring pastors, called for the purpose by the above church, Mr. Emery was recognized as a Baptist minister. The public services were held Wednesday evening, July 14th, and the sermon was preached by Rev. S. D. Phelps, pastor of the Jefferson street church, Providence.

SECULAR ITEMS.

Col. John M. Powell, of Mississippi, died in New York city from the effects of morphine. He was one of the wealthiest planters of his section before the war.

The conductors of one of the grammar schools of Nashua, N. H., has discovered a useful method of teaching grammar and rhetoric. The pupils are awarded two marks for every error found in a local newspaper.

The channel of the mouth of the Mississippi has been deepened five feet since the jetty work began, under the direction of Capt. Eads. There is a large force now at work.

THE YOUNG GUARD.

WE publish the list with new recruits since the first of January, 1874. This is encouraging, and we hope the number will be doubled this month. These are our enlisted workers, and on them, with the help of the Old Guard, we rely for keeping this paper up to its present size—sixteen pages. Will they not respond with a new reader or recruit?

ROLL OF HONOR.

Terms of Enrollment into THE YOUNG GUARD, \$3.00 and postage for two new subscribers, or one new and a renewal. Will you not enroll? This will be a Roll of Honor in after years.

ARKANSAS.—J. H. Garrett, E. A. Cochran, J. Kennedy, G. L. Donald, E. Depree, R. B. Mims, J. H. Barkley, D. Wilson, J. H. Williams, A. Stockton, A. Usher, J. T. Pitts, J. Witt, J. H. Carson, H. L. Finley, C. D. Kirk, H. Eastland, A. Goss, J. B. Hamberlin, D. I. Krasst, O. F. Ireland, S. W. Aldwell, E. M. Pender, L. Ball, W. L. Goodhigh, O. F. White, E. L. Carpenter, J. B. Wright, B. W. L. Stitt, J. Brown, J. N. Melton, J. W. Bosman, D. M. L. Henry, Mrs. M. J. Hunter, O. B. Young, W. M. Bigh, E. D. Miller, W. J. Holt, B. E. Whitten, C. G. Blount, W. Pigford, M. L. Ball, E. Lee, R. R. Brown, E. Buffin, Mrs. A. L. Dickens, Mrs. Ella Clayton, E. D. Minter, E. K. Gardner, M. J. Vaiden, B. H. Payne, J. H. Cason, W. H. Wheat, J. A. H. Skett, J. T. Brown, W. M. Chaffin, M. J. L. Hays, G. Blair, J. M. Bradley, Jr., W. L. Walker, W. Taylor, R. J. Fleming, J. W. Lipsey, J. A. McDonald, W. F. Skinner, T. Clark, J. D. Purser, J. F. Grammer, S. O. Atteberry, A. Simrall, L. A. Andrews, W. E. Berry, Mrs. J. C. Baber, R. G. Hawlett, R. M. Thompson, R. H. Hardy, W. B. Klaabrew, G. M. Cain, N. M. Hollingsworth, H. J. Vanlandingham, W. Sloan, A. A. McPherson, J. F. Porter, S. H. Coleman, C. H. Otkin, F. B. Tribble, R. S. Sanders, M. T. Gardner, R. S. Flynn, K. Talbert, J. F. Haynes, D. D. Gray, O. D. Brown, C. M. Savage, Dr. J. L. Mabry, B. F. White, J. D. Strathan, J. L. Power, W. L. Sproules, J. Fox, R. W. Bibbey—103.

ARKANSAS.—L. F. Dawson, W. Y. Duckworth, J. F. Griffin, J. A. Pitts, T. M. Oldham, J. S. Mitchell, W. T. Smith, J. P. Hawkins, S. G. Abernathy, R. Hood, J. F. Griffin, A. M. Russell, J. W. Ewin, W. M. Lea, W. H. Palmer, D. W. Holscomb, P. M. Prewatt, J. L. Brooks, H. L. Cardell, F. M. Tucker, P. S. Deal, J. M. Casey, J. M. Hart, J. G. J. Jackson, J. T. Griffin, J. T. Craig, J. J. Pierce, J. D. Fletcher, J. G. McGinn, G. W. Bleacher, G. O. Dickson, Mrs. S. E. Cumings, W. N. Johnson, Mrs. A. Hyatt—34.

LOUISIANA.—W. P. Smith, M. O. Stribling, J. O. Jones, R. Grambling, T. J. Humble, Mrs. E. Blackstone, H. Winham, B. P. Bruce, A. D. Waldrop, Jr., W. C. Moreland, E. A. Phelps, N. Davis, W. T. Jenkins, H. M. Brunsom, P. Koonce, U. W. Jarrell, J. W. McFarland, H. F. Viokers, H. Bennett, W. J. Martin, C. Sherrouse, R. M. Nesbitt, J. A. Walker, F. Courtney, J. C. Drew, J. A. Harrell, R. Martin, S. A. Cobb, T. W. Willis, R. H. Burnett, W. J. Mobley, B. Ford, H. M. Brunsom, P. F. Miller, Thos. E. Muse, A. Harris, F. M. Bledsoe, E. R. Branche, J. O. Quinn, B. F. Miles, Jr., J. Drago—40.

TEXAS.—L. Norman, G. M. Taylor, G. L. Jonsnall, Wm. Henry, M. Lambright, G. H. Taylor, W. S. Turner, J. H. Paddy, T. D. Dupree, J. Holden, B. T. Stephens, J. H. Burdock, H. Turner, Y. T. Prewitt, J. Harrell, J. G. Masterson, A. H. Barber, C. Foster, S. O. Weldon, J. G. McKenzie, E. B. Poe, J. M. Ball, E. D. Kennedy, A. T. Farran, E. J. Brown, J. R. Chestnutt, J. W. Tolson, E. W. Lookett, B. M. Dean, O. A. Cogburn, J. C. Hubbard, R. M. Selvedge, W. B. Norworthy, M. J. Kard, J. T. Hedlin—87.

ALABAMA.—M. G. Hudson, J. H. Purify, T. F. Givens, G. Mynatt, C. H. Skelton, J. M. Chiam, H. Gilmer, J. N. Briggs, S. E. Anderson, W. H. Atkinson, W. B. Carter, T. Billman, E. F. Read, F. Clay, A. G. Raines, W. M. Cooper, J. Chancelor, L. R. Sims, H. C. Goughly, J. P. Lasseter, J. Nelson, S. S. Booth, C. W. Callahan, J. M. Corn, A. A. Sterrett—25.

GEORGIA.—A. C. Hoy, J. H. Maddox, N. A. Doid, M. B. L. Binion, J. T. Walton, B. Bass, G. W. White, E. Daniel, R. Latimer, A. G. D. Vandiver, J. S. Parker, J. W. Ekwew, E. H. Kelse, S. A. Roddenberry, R. C. A. Ryan, Mrs. L. A. Liggett—10.

NORTH CAROLINA.—Eld. J. A. Straly, M. Hoffman, A. R. Thompson, T. W. Graves, A. R. Pittman, A. R. Pittman, J. E. Montague—7.

SOUTH CAROLINA.—W. Plunkett, N. G. Cooner, A. T. Latta, M. Willis, J. W. Durham, W. O. Ludlam, J. Eskew, Eld. Jas. D. Jameson, T. W. Ayres, J. Burris, S. Borris, D. M. Johnson, J. W. Durham, J. R. Wilson, J. W. Wilks, J. S. Croxton, R. W. Burt, W. B. Mack, N. N. Burton—19.

FLORIDA.—W. F. Depree, J. B. Langston, A. M. Manning, G. W. Hall, M. Whilden—5.

OKLAHOMA.—V. H. Caldwell, C. C. Hughes—2.

VIRGINIA.—J. R. Litten, W. N. McNeil, N. Switzer, W. M. Lockhart, H. V. Cullins, G. A. Coulson—6.

MISSOURI.—E. A. Finney, P. Graham, W. S. Ellis, G. W. Bearden, B. R. Perkins, P. Marjo, D. M. Clarke, J. W. A. L. J. Cronk, R. H. Douglas, E. Lindsey, R. Graham—22.

KENTUCKY.—J. McMurtry, W. B. Tyler, J. Overdell, W. W. Durham, Marthy Gaines, J. B. Moody, Eld. M. F. Ham, W. L. Ham, J. W. Dougall, W. L. Trice—9.

ILLINOIS.—S. Nighsonger, J. Joseph, L. Mitchell, J. H. Kirkham, F. M. Agnew, H. H. Richardson—6.

INDIANA.—J. Frowax, Jas. Mngg, W. A. O. A. Clark, Stout—4.

KANSAS.—T. J. Cook.

IOWA.—W. P. Shank.

MICHIGAN.—D. A. Denison—1.

CALIFORNIA.—W. G. Bookner, S. M. Havreman, J. N. Cooper—3.

NEW YORK.—Eld. S. I. Lee.

OHIO.—S. Estes, W. H. Falkerson—2.

P. E.—If any one has not been enrolled who is entitled, let him notify us.

Mississippi Department.

ELDER M. P. LOWREY, Editor.
 All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi.
 OFFICE.—All money for subscriptions should be sent to Bro. Lowrey, at Memphis. I cannot be responsible for money for the paper sent if it comes into my hands, but will be responsible for all that I receive.

EDITORIAL PARAGRAPHS.

UNITY ASSOCIATION, TENN.—We had the pleasure of attending the meeting of this body, for the first time, at Saulsbury, Tenn., on Saturday before the 2nd Lord's day in this month. This Association covers a large territory in West Tennessee, embracing, we believe, most of Hardeman, McNairy, Hardin, and Henderson counties, and probably more. The meeting was pleasant, and we enjoyed it very much. We made the acquaintance of some excellent brethren, whom it had not been our privilege to meet before. Although the body has not been very active in the enterprises that interest Baptists, the brethren seem now to be looking up, and we believe the excellent qualities we saw manifested in them will soon develop progress and good work. The centennial fire began to spread at Saulsbury. Dr. Wm. Shelton, President of the Southwestern Baptist University, was there, and made a fine impression both for himself and his school. Dr. Graves was there, and moved up his "Tennessee Division," considerably, getting a long list of subscribers for *The Baptist*. The meeting being near the State line, there were several Mississippians present, all of whom rejoiced in the signs of prosperity in their sister State.

CENTENNIAL WORK.—We hear favorable reports from Brethren Nelson, Webb, Hackett, and Sanford, touching their centennial work. The brethren generally fall into line and become enthusiastic in this good cause so soon as they understand it. We have no fears of opposition from any good and true Baptist who understands it. If any good brother should feel like rising up against it, we ask him to withhold his views and his opposition until he gets a little information about it, and thinks and prays.

CENTENNIAL BOOKS.—We again invite attention to the list of books necessary to read, in order to be properly posted about "Religious Liberty and the Baptists." Every preacher ought to procure and read them. It will be money and time well spent. Send to W. D. Mayfield, 361 Main street, Memphis, Tenn., for the books: Howell's History of the Early Baptists of Virginia, Curry's Memorial Address, Who are the Baptists? by Geo. B. Taylor, Times of Backus, by Dr. Hovey, Bailey's Tracts, Religious Liberty and the Baptists, by Dr. Bittling.

ELD. J. W. SARGENT will have his headquarters at Baldwyn, Miss., for a time, and his correspondents will address him there.

FOREIGN MISSIONS.—Let all remember that the first Lord's day in October is the day appointed all over the South for prayer and collections for foreign missions. We hope all the pastors in Mississippi will remember the day, and heed the earnest calls of our working corresponding secretary.

TISHOMINGO ASSOCIATION.

THIS body met at Gravel Hill Church, Tenn., on Thursday before the first Lord's day in this month. This is a Mississippi Association, but a few of the churches are over the line, and this meeting was held with one of them. It was not our pleasure to be at the meeting, which we very much regretted, but we had a reporter there. We were a member of this Association in its organization, and for several of its first meetings, have had the honor of presiding as its moderator, and of taking part in its work. This meeting being held in an extreme corner of the territory, there were about fifteen churches not represented. Elder L. R. Burress was elected moderator, and Bro. R. J. Fleming, clerk. The choruses reported a good number of accessions during the year, the Association, as a whole, is in good condition. The meeting was pleasant and harmonious, and its spirit good. The centennial work was well set on foot, and the brethren have taken hold of it in earnest. Brethren Burress, Brame, Fitzgerald, J. S. Berry, and Sanford spoke on this good work. A list of appointments for centennial meetings was arranged, and which appears in another column.

The subject of ministerial education elicited a good deal of interest, and some collections and subscrip-

tions were taken for that work. An efficient Board of Ministerial Education was chosen, and it is hoped the Association will make a good record on that subject.

Our paper had friends there, as the list of 26 names assures us. May God bless this band of dear brethren. The next meeting is to be held at Booneville.

CENTENNIAL MEETINGS IN TISHOMINGO ASSOCIATION.

Glendale—Second Sabbath, and Saturday before, in October.

Baldwyn—Fourth Sabbath, and Saturday before, in October.

Luka—First Sabbath, and Saturday before, in November.

Corinth—Second Sabbath, and Saturday before, in November.

Hinkles Creek—Second Sabbath, and Saturday before, in November.

Booneville—Third Sabbath, and Saturday before, in November.

Rienzi—Fourth Sabbath, and Saturday before, in November.

Oxburn's Creek—First Sabbath, and Saturday before, in December.

Mt. Olive—Third Sabbath, and Saturday before, in December.

LETTER FROM ELD. HACKETT.

DEAR BRO. LOWREY—I would like to tell you of all I have seen, heard and done of a public religious character since our Convention in July, but the want of time at home and space in the paper forbid. Only a bird's-eye glimpse must suffice.

In company with Bro. Nelson, I attended the meeting of the Louisiana Convention at Trenton, met a large number of the leading brethren of Louisiana, and had a very enjoyable time. The centennial work was laid hold of by that Convention just as if they meant business. A large, intelligent and effective committee was appointed, and Bro. Nelson was unanimously chosen to take charge of the work and put it through. I left Trenton under the impression that the Baptists of Louisiana will not be behind in their memorial offerings.

Along with the same excellent company, Bro. Nelson, I next visited the Arkansas Convention, which met with the church at arkadelphia, a fine body of earnest Christians, who, with their devoted pastor, Bro. Forbes, are successfully carrying forward the banner of the cross. This was my first acquaintance with these trans-Mississippi brethren. I had met brethren Searcy, Everett and one or two others, but had never seen them in a body. I found them to be a very genial and pleasant sort of people. Perhaps a little too much of the genus *cacothethes loquendi*, but withal a people with strong elements of power. When they have combined their aims and purposes, and utilized their forces of intelligence and energy in a well-directed general onward movement, their work cannot fail to show a gratifying progress. Many measures of interest were brought before the Convention, freely discussed and packed away in the minutes. It remains to be seen whether or not they are to dry up and perish like seeds in a parched soil, or vegetate, bloom and fruit out in grand endeavors and glorious results. The great centennial work, however, did not awaken the interest nor receive the attention that it so justly merited. The report of the committee came up on Monday afternoon, the heels of the Convention, when a large number of the messengers had gone home, and even then the whole afternoon was consumed in discussing side issues. Thus, the best opportunity for making the most profitable impressions for the future was lost. There was, however, a little done in the way of stirring up an interest on Monday night. An appointment for preaching at that hour was converted into a centennial mass meeting, when brethren Epy and Thomas made lively speeches, and I talked a little. Bro. Nelson presiding, introducing and aiding up in his usual felicitous way. If nearly one-half of the delegates and almost all of the visitors had not been absent what ever of good there was in the meeting would have been carried all over the State. We observed that there was a well-defined hostility to the co-operation heretofore agreed upon with the Baptists of Mississippi and Louisiana in the patronage and building up of Mississippi College. One object of mine in visiting the Convention was to test this

feeling, and ascertain its extent. Our speeches on that subject were designed more to secure this information than to cement the union.

Our impression has always been, and still is, if the Baptists of Arkansas do not need an interest in Mississippi College, then the College does not need this co-operation. We would rather help them than to receive any assistance at their hands. We would be glad if they would settle this vexed question, which indeed should have been done before they accepted corporate rights in that institution. Until this is done very little will be done for the cause of education in Arkansas. Our visit was made so very pleasant that we would take special pleasure in meeting with those brethren again ever should it be at Arkadelphia. I learned the other day, from Col. McMillon, of Arkadelphia, that a railroad was in contemplation from that place to Monroe, La. Would it not be worth infinitely more to the people if such a road could be built from that or some point higher up on the Cairo and Fulton road direct to Vicksburg. Such a road would completely relieve all parts of Arkansas from their present isolation. Why shouldn't they have it?

LABOR OF OUR STATE EVANGELIST.

DEAR BRO. LOWREY—Thinking that it would be a matter of interest to the Baptists at large of Mississippi, I herewith present a brief summary of the work performed by our State evangelist, Rev. R. A. Massey, during the last Conventional year, hoping that his great labors for the Master may stimulate others, whatever may be their fields of operations, to more active and diligent toil for our beloved Zion. He travelled 5,919 miles, preached 281 sermons, attended 128 prayer-meetings, baptized 122, received by letter 58, organized one Sabbath school with 47 scholars, delivered 23 Sabbath school addresses, attended two Sabbath school conventions, wrote 274 official letters, obtained 77 subscribers for *The Baptist*, attended four Associations, collected \$1896.91, and obtained, besides in subscription, \$3327.35.

I call this big work for one man in a little less than one year, besides having a wife and five or six little children to see after, and I feel that the great Baptist family of Mississippi are due this laborious worker and true Christian brother many thanks. May his zeal and labor for the Master inspire more effort on the part of others.

J. R. FARREN.

ALONE WITH JESUS.

OVER a year ago, while my wife was absent from home, I found the following little sketch in her portfolio, and though it was not intended for publication, I think there is much in it that will be of great benefit to all. She has been much afflicted, but often says "that her afflictions are her greatest blessings, as they bring her nearer her Savior." The "blind Sunday-school pupil" has now the blessed companionship she so much loved, without any of the pains or darkness that fell to her lot here. Some months ago, without a relative near, in a public institution, she "fell asleep" and was borne to the grave by strangers, even in her death it seemed that Mary Miles was altogether "alone with Jesus."

J. S. T. BUCK.

"ALONE WITH JESUS."

"Do we love to be alone with Jesus? Do we seek to shut out the world, its cares and sorrows, and be alone with him who knows our hearts? Do we long for the still hour of evening to view him as he is, and have that peace of soul which nought but communion with him can give?"

Ah! few of us prize such a blessed season. Few draw near enough to feel they are not alone when alone with him.

"Alone with Jesus." These words never seemed so full of meaning until they fell from the lips of my blind Sunday-school pupil. For weeks I had been unable to teach her as usual. She came to see me one Sunday eve, and her word's I'll never forget. I had often pitied her loneliness. She, of all people, seemed most desolate. Without parents, without the voice of a single kindred soul to cheer her, dependent on the charity of her State for daily bread; blind from her birth; so feeble from consumption she can scarcely speak a sentence without difficulty; her condition seemed to me desolate indeed.

During the evening she spoke of her church privileges—how much she enjoyed them, what blessings they were to her, and turning to me, she said: "Mr.

I love to have company sometimes, love to have the other girls of the Institute with me; but I want to be by myself sometimes, so I can think of Jesus, and be alone with him."

Oh! how significant her words seemed! How they reminded me that I had not sought such seasons as she had!

Deprived of so many blessings, cut off from the world, she would be more secluded still to be alone with her Savior. I had listened to no pulpit sermon that day, but her simple text and heartfelt earnestness touched the tenderest chords of my being, and made me feel a greater need of him.

May those who see these lines not pass them lightly by, but ask themselves, "How often am I alone with Jesus?"

ELD. J. W. DAVID, MISSIONARY TO AFRICA.

The following private letter from Dr. Tupper will be read with interest.—Ed.

DEAR M. P. LOWREY—Dear Brother—Bro. David is from Meridian, Miss., where his mother now lives. He finished his studies at Crozer, in May, 1874. For several years he made applications to our Board to go to Africa. He seemed to be very much in earnest, but I advised him to complete his studies first. After quitting Crozer, he acted as our agent in the West and Southwest, as well as in Virginia, and excited no little interest in African missions, especially among the colored churches. With W. W. Colley, the colored missionary of our Board, he sailed from this country on the 24th January and arrived in Africa on 8th February. Immediately he set himself to work visiting some of the tribes in North of Liberia, the Vays and then the Mandingoes, with the view of determining the best field of operations. He sent to the Board an extensive and well matured plan of future work among those people. It was too comprehensive, however, for our means.

Other considerations, also, induced us to direct him into our first field of operation, in the Yoruba country, which is now open to and crying for missionaries. Since he left Monrovia for Lagos we have not heard from him, but hope to hear quite soon. We expect much of him.

COLUMBUS ASSOCIATION.

BRO. LOWREY—Friday morning, 3rd inst., I found me with the Columbus Association, convened with Sharon church, near Brooksville, Miss., and the first thing that attracted my special notice was, that the Association met early in the morning and began work. Before dinner was announced they had read all the letters, had the introductory sermon preached, and were fully organized, and Bro. Vanlandingham told us that thirty years ago the Association met at sunrise for business. This suggests to me, that we of the Tiptah and other Associations, might profit by the example of the Columbus brethren, and at least do more on Friday, in order that we would not be so pressed for time on Monday and have to run over the business as we often do.

The subject of Ministerial Education was before the Association, and received special attention, and a contribution was made for the Board.

Bro. Webb was there to represent Mississippi College and Bro. Walne in the interest of the Home Mission Board. On Saturday, at 10 o'clock, the Centennial work was brought before the Association. Bro. Webb delivered an able discourse of about an hour on the Centennial work and the struggles of Baptist for religious liberty. I'll tell you he is in jail now to all intents and purposes. You remember a year or two ago he was spoiling for some one to put him in jail, so that he might preach through iron grates, in order that we in Mississippi might have a memorial like the Virginia Baptist; well, he is all right now. He and all the balance of us can preach about the struggles of American Baptists for religious liberty, and it is to be hoped that every pastor will begin at once to post himself and preach to his congregations.

After Bro. Webb's discourse, I presented the claims of the Centennial and received a liberal contribution in subscription.

The work has only begun and below I give you list of Centennial meetings appointed in the Association. I will attend as many of these meetings as possible, but I cannot attend them all, and I hope the pastors and ministers will make sacrifices to prepare themselves and attend these meetings, and let these meet-

ings appoint other meetings so that every church will have a Centennial meeting. We must push the work into every nook and corner in the State; let no church, because it is poor, be neglected; let no Baptist neglect himself and family in this great work.

Each meeting will continue two days, Saturday and Sunday, with dinner on the ground, and service consisting of preaching and speaking of the Centennial movement. Each meeting will appoint collectors in every church who will see, if possible, that every member gives not less than one dollar for himself and every member of his family.

The Baptist was heartily endorsed by one of the best reports on the subject I ever heard read by an individual brother—Dr. T. J. Daupree.

J. W. SANFORD.

CENTENNIAL MEETINGS OF COLUMBUS ASSOCIATION.

Silom—Fifth Sunday, and Saturday before, in October.

Hebron—First Sunday, and Saturday before, in November.

Salem—First Sunday, and Saturday before, in November.

Pleasant Hill—Second Sunday, and Saturday before, in November.

Pilgrim's Rest—Third Sunday, and Saturday before, in November.

Crawfordsville—Third Sunday, and Saturday before, in November.

Boarder Springs—Fourth Sunday, and Saturday before, in November.

CENTENNIAL MOVEMENTS.

BRO. LOWREY—As no one has yet heralded me I will have to herald myself. I could do this the more cheerfully did I not think my brethren had made a mistake. The Centennial committee have agreed, with one exception, that I should take the field in the interest of that great movement, and after long and prayerful consideration I have concluded to do it. My churches have very generously released me for six months or more, so that the way is now open before me. I have already begun the work and have had encouraging success. I propose to visit as many Associations as possible during the fall, and hold Mass Meetings in the intervals as often as possible. And after the season for the Associational meetings has passed, to visit as many churches as possible and hold special Centennial mass meetings with the view of awakening and cultivating an interest in the great work. If my services should be needed by pastors or churches in carrying forward this work, I will be glad to hear from them. My postoffice will still be at Crystal Springs, Miss. All communications relating to our work will be promptly attended to.

Just now we are having a good deal of political excitement in these parts, which greatly militates against our work, but we propose to push on and do the best we can and trust in God for the results. This is a work in which all can help; a little from every one will make a grand aggregate. Why should not we bring up at least \$150,000.00 as our Centennial offerings? Will not every Baptist in the State give one dollar? I know they will if they have an opportunity, and what multitudes will give their tens, fifteens and hundreds! Of the few that I have presented this matter to, one good sister handed me \$25.00, and a well known brother gives \$100.00, and no one has declined to give a dollar.

One good brother, J. H. Whitfield, of Brandon, is already doing good work in visiting and addressing the churches. Who will do likewise? Brethren, all help. Write and talk about it, and lift all you can and let me make this a grand year for the Master.

Faithfully Yours, J. A. HACKETT.

FROM KIRKWOOD.

BRO. LOWREY—On Sunday last I closed a meeting at Good Hope Church, of which I am a member and pastor, by the baptism of 14 persons, all of whom professed faith in Christ during the meeting, save one who joined the church two years since, but was forbidden baptism by his father, being a Pedobaptist, but during this meeting he consented for his son to be baptized, and came out on Sunday last to witness the scene. During the meeting Bro. McMillen preached two sermons, that was all the ministerial help I received. We had a glorious time, whereof we are glad. My own son was baptised. Pray for us, that God may bless us more abundantly.

R. G. BARNETT.

"QUESTIONS."

A CORRECT answer to the following questions will completely harmonize the entire Scriptures of eternal truth, and furnish a basis for settling all the discordant sentiments that now divide and split up the professing world into so many sects. A thing loudly called for and demanded at the hands of all professing Christians. Perhaps nothing at this day and time so seriously embarrasses the spread of the gospel as the want of harmony among Christians. And no matter what has led to this state of things, or what use the Alwise God may have made of it, there can be rendered no reasonable excuse for its continuance now.

The seven questions or propositions are:—

1. What sort of death did Adam die the day he sinned?
2. If spiritual death was intended, how was it indicated?
3. After God called Adam and Eve to account, and reckoned with them, to what sort of death were they sentenced?
4. Does spiritual death as effectually disqualify men for obeying the gospel as it does for keeping the moral law?
5. Upon what does the turning point of salvation hinge? Is it God's act, or the sinner's?
6. Will Adam's sin damn anybody?
7. Is any one responsible for an influence that does not address the understanding? "Inquirer."

CENTENNIAL IN COLD WATER ASSOCIATION.

1. The progress of Baptist principles during the past one hundred years—Dr. S. Landrum, Memphis.
2. What the world owes to the Baptists—Rev. J. W. Lipsey.
3. The sufferings and triumphs of the Baptists during past one hundred years. Should be commemorated by Mississippi in generous offering to her College endowment—W. D. Mayfield, Memphis.
4. Missions and the Baptists. I'll find the speaker for this.

If any one wants to see other books than those which have already been mentioned in *The Baptist*, and which are very accessible, he will find "The Missionary Jubilee" and Haynes' "Baptist Denomination" valuable. And even Tennyson's "Queen Mary" furnishes some "good" places at those "burnins."

E. D. MILLER.

DRUNKARD MAKERS.

DEAR BRO. LOWREY—In the columns of *The Baptist*, some months since, the question was asked, "What shall we do with our church drunkards?" I now ask, What shall we do with our church drunkard makers? By this I mean those who are members of the church of Christ, (or more properly) whose names are on the church book and are subject to its discipline, who engage in the sale of ardent spirits? Who do not only drink themselves, but furnish it to others also, and encourage them to drink? This may be considered a very simple question, but it is a very important one.

A BAPTIST.

FROM BLACK HAWK.

DEAR BRO. LOWREY—I attended the closing of a protracted meeting at Emory, Holmes county, last week. Twenty six were added to the church, 17 by baptism, the balance by letter and restoration.

I was pleased at your communication from J. G. H., on condensing articles for your paper. Lay members frequently think sermons might be condensed, have more cream in them and not so much skimmed milk.

Eld. J. A. Linder, who is the pastor of New Salem Church, Carroll county, held a meeting of days with that church, which resulted in the baptism of 14 willing converts.

Eld. G. W. Dalby, the pastor, assisted by Elder Spoles, held a protracted meeting at Acord Church, Holmes county, last week. Nine were added to the church, one by letter, and eight by baptism.

HILLARY TALBERT.

OBITUARY.

DIED, in Yazoo county, Miss., on the 6th of September, 1875, Mrs. E. M. Carter, who was born in Dallas county, Ala., February 13th, 1824. Sister C. professed religion and joined the Baptist church in 1874, since which time she has lived a consistent life. Our beloved sister leaves behind her a kind husband, three fond children, and many warm-hearted friends to mourn her loss.

A. V. S.

ASSOCIATIONAL MEETINGS IN MISSISSIPPI.

Chickasaw—Fredonia Church, Union county, Friday before the third Lord's day in September.

Strong River—Liberty Church, Simpson county, Saturday before the third Lord's day in September.

Tippah—Mount Moriah Church, four and a half miles Northeast of Ripley, Friday before the fourth Lord's day in September.

Yazoo—Durant, Friday before the first Lord's day in October.

Mississippi—Liberty, Amite county, Friday before the second Lord's day in October.

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

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

Harmony—Stump Bridge Church (not far from Canton), Saturday before the first Lord's day in October.

Union—Spring Hill Church, five miles south of Hazeburst, Saturday before the fourth Lord's day in September.

Oxford—Harrison Station, on Miss. & Tenn. R. R. Friday before the first Lord's day in October. The church there invites a large attendance, and a committee will meet those who go by railroad at the depot.

The Mr. Pigeon Association will meet with the Ebenezer Church in Neshoba county, on Saturday before the third Lord's day in September next.

The Bethel Church Association will meet with Marion Church on the Mobile and Ohio Railroad, five miles north of this place on Friday before the fourth Sabbath in September next.

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

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

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

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

Zion, Pine Bluff Church, twenty-two miles west of West Point, Friday before the first Lord's day in October.

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

PRAYER FOR FOREIGN MISSIONS.

BRO. LOWRY.—It is a blessed privilege we have of working with Christ and for Christ. But we will never do much for him without the fervent prayer of faith. This alone reaches the throne of grace. Of this spirit of prayer is born every benevolent enterprise which, together, are sending such "showers of blessings" upon our race. Our Baptist fathers were endowed with this spirit when, nearly a century ago, it led them to form what has since become "the world-wide mouth, by concert of prayer for the spread of the gospel." This was in 1781, more than six years before Carey sailed for India. Carey was filled with this spirit years before God opened up a way for him to go. So, too, of Judson and Rice. The prayers of these last two called into being the American Missionary Union, and indirectly our Southern Board of Foreign Missions. Whoever will take the trouble to look back over the stupendous work of modern missions, can't fail to see God's hand directing in every move, both as to the missionaries and their fields of labor.

We have a vital question to answer, concerning this great work: Shall we make a retrograde move? Call home some of our foreign missionaries? A devoted pastor in the Southern part of the State writes: "Tell Bro. Tupper not to recall any yet." But if our churches are not actuated by the spirit of the church at Antioch when it sent out Paul and Silas, and those that sent out Carey, Thomas, Judson, and Rice, some of our missionaries must come home! For this work is pre-eminently a work of prayer, and of that kind of prayer, too, that pleads in faith God's promises and God's prophecies. This kind of prayer will be answered. God will not deny himself.

On the first Sunday in October, if that is our meeting day, if not, on whatever Sunday it is, let us get this whole subject before us in a manner something like this. First, read the commission, Mark xvi. 15:

"Go ye into all the world and preach the gospel to every creature." Ponder well your duty as seen in this commission. Then, secondly, read God's promises and God's prophecies concerning the kingdom of his son. See Is. xlix. 6, xlii. 2, vi. 10; Zeph. ii. 11; Zech. ii. 11; Ps. ii. 8; Dan. vii. 13-14. Now turn to the New Testament. See Luke ix. 10, Matt. xxiv. 14. Then the final result, Rev. vii. 9. There is another class of passages that we ought to read in connection with those, beginning, "Ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." Now if our churches will establish the monthly concert of prayer for the spread of the gospel, the spirit of prayer and of missions will flourish in our churches again. Brethren, shall we not meet in these monthly concerts again? Our part for the work of this year is \$1000. If all will go into this work as indicated, we will feel that we must do more. Blessed Spirit, when we come to give for this stupendous work among the nations, let each of us remember that the eyes of the blessed Jesus are resting on us. Let us make October famous for the relief of our foreign mission work, for Jesus sake. E. D. MILLER.

THREE PLANS OF SERMONS FOR THE MONTH OF OCTOBER.

HOW can we escape the domination of hell? Carelessness. Thoughtlessness. Fearlessness. Trusting to morality. Not knowing the corruption of the human heart. The worth of the soul. The cost of its salvation. The bliss of heaven. The miseries of the lost.

How we may escape. Seek salvation. Repent. Believe. Then infinitely blessed.

GRAND JOINT MISSIONARY ENTERPRISE.

OUTLOOK FROM BREATHEN LANDS.
Letter No. 5.

BRO. LOWRY.—My last left the missionaries of the Grand Joint Missionary Enterprise trying to effect the organization of a church at this place. Eld. B. continued by saying that according to the Acts of the Apostles, the church of Christ is an assembly of those who have been taught of Christ, upon their trusting, believing in Christ, and upon a profession of faith in him, have been baptized, who meet together to break bread and drink wine in remembrance of him, and to transact such business in his name as properly comes before it. In the case before us, where is the necessity for a session, a class or a bishop? We find none of these necessary to the organization of the church at Jerusalem, so far as the record goes, to which we have referred, then why do we need them now? Let us take a list of the names of those who wish to go into the organization, (we cannot force any to join), and give them the Bible for their only guide of faith and practice, and Christ as their only lawgiver and king.

Dr. P. said that this was our duty, right and Scriptural, according to the record as we find it, but it is contrary to our practice at home, I am not disposed to adopt it. In fact, I cannot without stultifying myself, because our Confession of Faith requires that we have a session to transact all the business of and for the church.

Rev. M. says: Bro. B. you reason well and from the Scriptures; we can neither gain say or deny your statement of the proof in position, but our way of doing business is strictly in accordance with our discipline, as provided for us by our general Conference. We are required in that to keep the rules therein laid down, and not to mend them, and to mind all the rules in the discipline. The plan you propose may be Scriptural, but as it is not in accordance with our discipline, I am afraid to adopt it for fear the Conference will drop me from the list for going contrary to it.

Churchman E. said: Well, as my bishop is not here I shall have to leave the matter where I find it in your hands.

Gentlemen, Eld. B. said, suppose, then, we leave the matter to the common sense of these new brethren, like we did their baptism, and refer them to the Scriptures to guide them.

"Ah, Bro. B., if we do that you have the advantage of us, for yours is certainly the Scriptural plan."

Dr. P. said, Bro. B., I don't see how I can proceed on

your plan without again coming to confer with our Confession of Faith. We declare in that that a church is composed of believers and their children. Churchman F. and Rev. M. said, we act upon this idea if we do not publicly declare it.

Dr. P. continued by saying: According to that definition, all the children of these baptized converts would have to be admitted to membership, and this you would not be done if you took a list of these baptized and organized them into a church and not take a list of their children, and also admit them. I do not wish to be contentious, but I must insist upon this to be consistent. I have taught this all my life, and acting upon it have baptized many an unconscious infant of my congregation, and now at this late day to disregard it would be in effect to give the lie to all my past acts upon this subject.

Time out. Tell the brethren to hurry up their contributions to the missionaries. They need it.

Arkansas Department.

The Christian should make everything bend to his religion, and show religion to be the thing.—J. L. JAMES.
There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and its fruit.—(E. C. Judson).—Dr. Rev. J. T. TAYLOR, D. of Syracuse.

PAUL'S GOOD MEN SOMETIMES COMMIT AGAINST THEIR PATRONS.

BY JOHANNES NAVIS.
Some Brethren Afraid of Being Slighted.—Pastors not to make the mistake of the "Water, Perhaps, Men."—No. 6.

IN my last I said something concerning country churches and country pastors. I am vain enough to think that some pastors who have rusticated all their lives long will thank me for that little piece. I hope, however, my readers will excuse the egotism, and if they do not, they should remember that all men are a little inclined in that direction, and all that a heap (as a Virginian would say) of them want is an opportunity to show it.

Perhaps I should speak, in this paper, a word or two on what some people think, and think so loudly it is overheard by somebody and used to the injury of the pastor. There are some people, you know, who are exceedingly sensitive, who are just ready to suppose they are going to be slighted, not only by the preacher, but by everybody else. I have seen this class of people in every relation of life. They are generally so "fearful" of being slighted they hardly ever invite the pastor to their house, or anybody else, and if they do and he does not go, they go away muttering, "He slighted some of his flock." I tell you, he has not been to my house for ———. Let me say a word, whisper it gently in your ear. Your pastor has a right to pick his associates the same as any one else, the same as you, and, provided he visits you as pastor, a thing he ought to do, and if a faithful pastor will do, it is to be supposed you have no right to complain. It by no means implies he does not think you to be as good as him no more than my not associating, if I knew him, with Gen. Grant implies he is my inferior.

There must be congeniality between parties ere there can be intimacy, and you should not desire it without this. Besides, your pastor may have no time to visit you only on religious visits. It is true he may stay long times at some brethren's houses, but all the while he is there, he may be preparing his sermons. The writer knows this to be true, for he is a pastor himself, and very well knows that not unfrequently he has staid at different brethren's houses for several days for this very purpose and this purpose only. The same is doubtless true of others. They had books which he desired to use, or something which he had not that would aid him in getting ready for Sabbath that others equally deserving did not have; therefore you should not accuse your pastor of partiality until you are thoroughly convinced he is guilty, and then you should judge to yourself, or breathe it alone in the confidence of friendship; not to a sinner, lest his confidence in your pastor be so impaired as to render him incapable of influencing him for good, but to some judicious brother or sister who is good at making good natured jokes at the pastor, and in whom the pastor has unbounded confidence, and he may be able to make things plain through your friend. Would not this be better than

to circulate a report upon your pastor you yourself cannot sustain?

When the Rev. Jas. Nelson came to my church to aid me in a meeting, he made a statement like this: "I have not come to your town to make fashionable calls, but to preach, and make only such visits as will be promotive of the interest of this meeting." Of course no pastor could always carry this out, but he should be able to judge what will be promotive of the interest of the church, and work to that end. If so, he will not make many fashionable calls. I may be moon-eyed on this subject, but I think not. Right here, it occurs to me, many a young man has made fatal mistakes. But I am not speaking of the faults of pastors, but people's faults. Let some layman write him up.

THE HERO'S CROWN.

BY CALER DUNS.

THEY are the heroes true who live
Their duty to their fellow men,
Who, bravely fighting trouble through
Though conquered oft march on again.
Heroes on battle-fields may win
The honor which all men applaud;
But he who conquers wrong and sin
A battle wins for right and God.
Crowns have been won by power alone,
By power which only God can give;
But more enduring crowns are won
By battling for humanity.
By acts of love and charity,
By words of kindness, words of cheer,
Which drive the dark clouds from the sky,
And make the sunshine reappear.
By holding up the weak and poor,
By soothing sorrow's deep distress,
By throwing open wide the door
That leads to peace and happiness.
Science hath crowns more rich than gold,
And laurel wreaths the brow of art,
But science oft is harsh and cold,
And art-life hath no living heart.
Save when they elevate the race,
And lift man a thought the world above,
And teach with sweet and natural grace
The wondrous potency of love.
Then may they wear the heroes' crown,
The crown of peace and gratitude,
The wreath which all may wear who will,
And wield the power of doing good.

MISSIONARY CRUSADERS.

IT is said of this new order that it is a Missionary, Benevolent and a Temperance Society, organized in a church. I would ask what kind of a church that is that needs such an organization in it? Is not the church of Christ all these? Or can man devise a help for that institution built by the Son of God, and which is the ground and pillar of the truth? If these brethren will do their duty as followers of the meek and lowly Jesus they will not have to reflect upon Christ's kingdom, its government and laws. I have no confidence in any such organizations in a church. They may do very well for the world, but the church of Christ has all the powers of discipline needed to maintain its existence, or to cause its members to grow in grace and a knowledge of the truth. Such institutions attached to a church and claiming a distinct organization are God dishonoring. Quit it, brethren; the world wants something new, but let Christians "seek and ask for the old paths, which are the good ways, and walk therein, and they shall find rest for their souls." JOHN W. BAYLOR.

Sherpsburg, Texas, Sept. 7, 1875.

REVIVAL NEWS.

DEAR BROTHER GRAVES: Believing that revival intelligence is always welcome to your columns, I send you the following as the result of a meeting of six days, held with Fairview church, embracing the second Sabbath in July last. On Sunday morning I baptized four, Thursday morning I baptized seven, Sunday evening following I baptized two, and on the second of June I baptized two; making, in all, fifteen. Our church was greatly revived.—Order resigned throughout our meeting. I have supplied the church as pastor as best I could for three years, during which time I have baptized thirty-nine happy converts—three Methodist, and some two or three Cumberland Presbyterians.

Another Graves, I want to join your Prayer Meeting.

I ask an interest in your prayers. I want to be more devoted, and more earnest, and more successful in the cause of my Master. God bless you in all your undertakings, is my prayer. You can publish if you think it worthy of a place in your columns. JAMES ADAMS.
Hurricane, Saline Co., Ark., Aug. 16, 1875.

COMMENDATORY.

EDITOR BAPTIST.—The following resolution was passed by the Baptist church at Union, Titus county, Texas, and requested published in THE BAPTIST, and also in the Texas Herald and Messenger.

Resolved, That whereas Elder Elisha Blanton who has long and faithfully served this church, as pastor, and whereas, he has tendered his resignation to said church with a view of returning to Arkansas. We do it our duty to cordially recommend him to the brethren where ever his duty may be cast, as a zealous working Minister of the Gospel and worthy of all due confidence of the brethren with whom he may associate or that his lot be cast.

Done in Conference, Sunday before the 3rd Sabbath in August, A. D. 1875. Eld. S. P. Clark, Moderator.
T. C. Bunker, Clerk pro tem.

BRO. BRO. GRAVES.—I am pleased to inform my old friends in Arkansas that I have just closed a meeting of nine days with Oak Grove Church, four miles West of Spartanburg, (C. H.). I was assisted a part of the time by Bro. Reed (Georgetown) and Eld. J. S. Ezell, both of whom rendered valuable service. I am glad to state that Bro. E. is a firm landowner. The meeting resulted in the addition of 16 to the church, two by letter, one by restoration, and thirteen by experience and baptism. I think others will unite with the church soon.

N. W. a word about your Charleston sermon. By all means publish it. I would rejoice the heart of many a Christian and perhaps lead many to the Savior. I will take a dozen copies at 25 cents a copy. I think I could sell 50 copies. May God bless you in all your labors. J. D. JAMESON.
Spartanburg, S. C., Sept. 2nd, 1875.

Louisiana Department.

Resolved, That we at present accept THE BAPTIST as our State organ for the following conditions, viz. 1. A reasonable portion of the paper shall be allowed to represent our local interests. 2. That the Ministers and other Baptists of the State be invited to write for said paper. Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected. Resolved, furthermore, that the ability with which THE BAPTIST has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merits—commend it to the denomination as one of the best living exponents of Baptist faith.—La. State Convention.

J. C. JONES writes us, and casts six votes for it.—It sends six new subscribers from Downsville. We want to hear from every minister. Do you want a Louisiana editor and two or more pages? It will take 1000 more subscribers to effect it, and those can be raised in one week if the ministers only say so, and try.

J. H. TUCKER.—There is no article which your head or heart would prompt you to write but what would be acceptable to these columns. We greatly wish brethren Courtney, Moreland, Ardis, Paxton, Eager, Harisfield and yourself would write often for the Louisiana department.

FROM EAST LOUISIANA.

WE baptized five more into the church here this morning. Our cause is looking upward. We have now a membership of twenty five, and have a few hundred dollars promised on a house of worship. (Query—When a man is dead (in trespasses and in sin) may not his wife and daughters be considered as a widow and orphans in a spiritual sense? If so, then we have a church of widows and orphans almost exclusively. Who is willing to help these widows and orphans build a house of worship? Should we succeed here the sisters will have been the honored means. The Louisiana State University will open soon. W. E. TRINER.

Baton Rouge, Sept. 14, 1875.

EDITOR BAPTIST.—I left a meeting, last week, of seven days with Fellowship church, at which there was a great revival. As the church, previous, came near breaking up on account of a difficulty between members, peace was made, and ten baptisms and one

restoration was the result. Also one with Pleasant Hill, Monday. The church was considerably refreshed, and a number of mourners. No additional baptism; one by letter. August 28, 1875.

HINDMOST WITH THE STANDARDS.

BY W. FOLEY BALFERN.

"They shall go hindmost with their standards."—Numbers ii. 2.

WHAT though the hindmost place is thine,
And thou art in the rear?
This need not cost thy heart a pang,
Nor cost thine eye a tear.
The post of duty is the place
Where oft the Captain shows His face.
All cannot charge or lead the van,
All can be brave and true;
And where the Captain's standards wave
Thine work for all to do;
And work from which thou may'st not desert,
Which must be done and done by thee.
Among the stragglers, faint and slow,
Thou dost thy march pursue;
This need not make thy heart to droop,
The weak may yet be true;
Through many a dark and stormy day,
The Captain thus holds on his way.
What though no shout of victory comes,
To greet thy listening ear?
Nor voice of friends, nor martial songs
Like wine thy spirit cheer?
O, let not sense thy birth betray,
For they are best who best obey.
What though no foeman feel thy steel
Where fame is to be won?
Yet thou canst lend a loving hand
To help the wounded on;
Contentment, too, will spread her feast;
Who would be great must serve the least.
And when the Captain comes to greet
And bring his army cheer,
Not only will he praise the van,
But smile upon the rear;
And all who make his work their choice
Shall see his face and hear his voice.
Lord, from succors, its noise and glare,
And often shallow life,
Guide me to where thy soldiers lie,
Faint, wounded in the strife;
Give me a brothers heart, I pray,
To watch and help the weak to-day.

MINISTERS AND DEACONS MEETING.

BROTHER GRAVES: On the 27th ult., the Ministers and Deacons meeting met with Beulah church, in Catahoula Parish, organized by electing Elder W. J. Leacy as Chairman. The first query discussed: "Has a member a right to preach without ordination?" It was answered in the affirmative.

The meeting continued until Tuesday. There was five additions to the church—one from the Catholics church, and still they come. On Monday evening the writer delivered an address on the Centennial movement, which was received gladly, and expressed a determination to give to the grand movement. On Sunday Bro. Bailey was ordained as a gospel minister.

C. R. BLACKMAN.

Harrisonburg, La., Sept. 2, 1875.

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