

body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Now in verses 27 and 28 we learn that this body is the visible church of Christ on earth, and it will be confessed that it cannot be said of infants, that in the same spirit as the believing adult they are baptized into the church, i. e., added to it, &c.

THESE WERE NO INFANTS IN ALL THE CHURCHES OF GALATIA.

Every member of these churches who had been baptized, had been baptized into Christ, and had put on Christ. Paul especially declares this in these words:

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 27-29.

Each one of them all when baptized had openly professed to be united with Christ by faith. Further, the force of the phrase, "baptized into Christ," denotes that each one had put on Christ, i. e., professedly declared themselves to be the disciples of Christ, and because Christ's, then Abraham's seed, spiritual, and heirs. Now no living infant was ever or can be Abraham's spiritual seed, for to become thus, they must be the children of God by faith in Christ, Gal. iii. 26. That no living infant ever did or can exclaim, for "they that are the children of the flesh, these are not the children of God."—Rom. ix. 8.

I am willing for Eld. Ditzler's own witnesses to testify if I am right in this.

Calvin.—"He uses the similitude of a robe when he says that the Galatians have put on Christ, but he means that they were so grafted into Christ, that before God they bore the name and person of Christ, and were reckoned more in him than in themselves."

Dr. Doddridge.—"For so many of you as have been baptized into Christ, and so have taken upon you the solemn profession of his religion, these may be said to have put on Christ, to be clothed with his character, and covered with his righteousness."—Com on Gal. iii. 27.

R. Baxter.—"For as many of you as have sincerely consented to the baptismal covenant, and so been grafted into the faith of Christ, and relation to him, have thereby even put him on as your garment, and wholly given up yourselves to him, and so, as his members, are united to him. And all that are baptized have professed this, which the sincere perform."—(Para. on Gal. iii. 27.)

Dr. Macknight.—"As many of you as have been grafted into Christ, have thereby professed that ye have put on the very temper and virtues of Christ." (Com on Gal. iii. 27.) "To put on Christ is to follow his doctrine, precepts and example."—Com on Rom. xiii. 14.

J. Wesley.—"For as many of you as have testified your faith by being baptized in the name of Christ, have put on Christ, have received him as your righteousness, and are therefore sons of God through him."

Dr. A. Clarke.—"As many of you as have been grafted into Christ. All of you have believed in Christ as the promised Messiah, and received baptism as a public proof that ye had received Christ as your Lord and Savior, have put on Christ. To be put on or to be clothed with one, is to assume the person and character of that one. The profession of Christianity is an assumption of the character of Christ." (Com. on Gal. iii. 27.) "Putting on, or being clothed with Jesus Christ," says he, "signifies receiving and believing the gospel, and consequently taking its maxims for the government of life, having the mind that was in Christ."—Com on Rom. xiii. 14.

M. Henry.—"This faith in Christ whereby they became the children of God, he acquaints us, verse 27, was what they professed in baptism; for he adds, As many of you as have been baptized into Christ, have put on Christ; having in baptism professed their faith in him, they were thereby devoted to him, and had, as it were, put on his lively and declared themselves his servants and disciples. In our baptism we put on Christ, because we profess our discipleship to him."—Com on Gal. iii. 27.

Infestation.

Ans. XXXIV. (1). Paul shunned not to declare the whole counsel of God to the church at Ephesus.

(2). He did not declare infant baptism to be required of God as a religious service or parental duty.

(3). Therefore infant baptism is not according to the biblical or original—of God.

Ans. XXXV. (1). If none were baptized during the

apostles' ministry but such as were baptized into Christ and thereby "put on Christ," i. e., took upon themselves, voluntarily, the entire and sole jurisdiction of Christ, then infants should not be baptized, for they have no faith, and can make no profession, and whatever others may do, is no act or obedience on their part.

(2) But none were baptized by the apostles but such as were baptized to put on Christ, etc.

For as many of you as have been baptized into Christ have put on Christ."—Gal. iii. 27.

(3) Therefore infants should not be baptized.

Ans. XXXVI. (1). None but persons, which means accountable beings, are commanded by Christ to be baptized, or authorized to be by his Word.

(2) Eld. Ditzler admits that infants are not persons, and all know that they are not accountable beings.

(3) Therefore infant baptism is not authorized by the word of God.

Ans. XXXVII. (1). A baptism that is not the baptism of repentance into the remission of sins, cannot be called Christian baptism.

(2) The baptism of an unconscious babe is manifestly not the baptism, etc.

(3) Therefore infant baptism cannot be called Christian baptism.

COMMENCEMENT AT MARY SHARP COLLEGE.

U. A. LOFTON.

HAVING preached the commencement sermon, and having spent several days amid the commencement exercises of this institution at the close of its last session, it is due that I should say something of the impressions which were made upon me.

As to the place. No location, it seems to me, is more favorable to physical, intellectual and moral development. A thousand feet above Nashville, and yet Winchester stands under the shadows of the Cumberland mountains, still towering in magnificent amphitheatrical galleries a thousand feet above her. Every breeze is fresh, pure, and distilled in healthful abundance over those elevated tablelands which constitute here the seat for one of the most famous and excellent institutions of learning in the south, or in the whole country.

In addition to the mere physical advantages of this location, there is that of natural beauty, from lofty and picturesque scenery, upon the spot. It is scarcely possible for a girl to spend several years in such a section of country without receiving some degree of impress from the hand of Higher Nature.

So far as the town of Winchester is concerned, it resembles most classic retreats I have ever visited. It is a simple, unpretending town of a couple of thousand inhabitants, exclusively devoted to educational interests, and free from the allurements and vices of more commercial and fashionable points. Classic ground is almost always unpretending however naturally beautiful. A people who look within scarcely ever look much without, either religiously or intellectually. It is said that the high developments of art tend to educate. This may be true; but vice has ever flourished most under the rich traceries of sculpture, poetry, painting and architecture. I don't know that it has always been so, or that it ought so to be; and yet the history of Rome, ancient and modern, of Greece, of Babylon and other places distinguished for what is and has been called the highest developments of civilization, prove what I say to be true. The purest days of society, churches and nations are in their primeval and unpretending, though classic, simplicity, in every age and country.

As to the college and its work.

I must admit I was wonderfully impressed with the developments of this institution. I had often heard of Mary Sharp; but the half had never been told me. It is like a tireless manufactory in working trim; and at the close of each year's toil it turns out specimens of the finest and best material, as the personal and accomplishments of the graduating classes, if all were like the present, would demonstrate. In short, Mary Sharp is a female university in many respects, with a curriculum of the very highest classic and scientific standard, and is acting upon the hitherto daring assumption of Dr. J. R. Graves, who seems to be the founder, and of Dr. Z. C. Graves and his able corps of professors, that a girl can learn just what a boy can, and reach as high a scale of true development! This institution, under the leadership of its president, has stood a proud testimonial of this fact for just a quarter of a century; and the women whose hearts and minds have been moulded under the strong hand and the severe system of this Alma Mater will, ere long, tell the mighty truth of which I speak upon the history of this country and of the Baptist denomination. But give it time, and perpetuate this institution under the present and past auspices, and the world will see—It is not fairly at present—the future force of what I say.

I had the pleasure of witnessing the examinations of

the several classes in many of the branches of study taught in the institution. I have never before witnessed such lengthy, fair and satisfactory public examinations. The teachers of the Male Institute of Winchester (by the by, the best perhaps in the State), were present with their best scholars. Besides this, quite a number of visiting teachers and scholars, the least of whom was your humble servant, were present, and everything which could be done to detect the efficiency of these classes was done, to the full satisfaction of the examiners and the large audiences which attended. Some classes were examined from two to four hours, and the exclamation of every one was, "Well, did you ever see anything like it!" The examinations in Homer, Hecate, Antigone, French, trigonometry, mechanics, analysis, mental philosophy, logic and other high branches of study were pronounced most excellent, though long and sometimes wearisome to the exhausted classes. There was not the slightest evidence of cramming; and the students were examined by any who chose, at length and upon any parts of the branches studied, selected at random in the books, as in the classes. The examination of the junior and senior classes in music was a chief attraction; and the two concerts given respectively by these classes were pronounced, by the best judges of music, unsurpassed by any exhibition of the kind which they had ever attended before. Prof. Smith, who leads in music, French, etc., acquitted himself with great honor, and one of the most heart-rending scenes was witnessed on the close of the senior exhibition in music, when the class bid adieu to their professor, in the presentation to him of a handsome gift in return for the golden medal with which each was clothed, as a graduate in music, and in testimony of his faithful instructions. The class all broke down in sobs and tears, and thus closed the scenes never to be forgotten.

The last day's exhibition—the commencement exercises of the senior class—closed in perfect accord with the who occasion. The class read their compositions, not productions equal to those of Webster, but original and perfectly characteristic of the mind and ability of each student. Miss Nora Graves, of our own city, and the daughter of the editor of The Barrier, closed the exercises of the day with an essay on "Milton's Injustice to Woman," which was enthusiastically received, as indeed were all the compositions read. Miss Nora acquitted herself nobly; and she comes home a scholar as all her class, and not simply a pretender, with a diploma in hand, the certificate of hypocrisy and falsehood, as is so often the case in the graduation of a vast majority of the students of both the male and female colleges of the land. I am not afraid to predict that this class will close successfully a test of scholarship with any graduating class of any male college in the land, in the same branches of study, under the guidance of their respective teachers present, or under that of any other fair examiners. I will take the liberty of challenging the graduating class of any other institution to the test, to meet at any time and place appointed, provided I am not proved to be wrong in making such a challenge. It is said, in the public schools of the country, that a diploma from Mary Sharp is a sufficient recommendation, and I believe the necessity of an examination in order to secure situations. It ought to be so in every college in the land, male or female.

It would be hard for me to speak my opinion of the professors. Dr. Graves, Dix, Barrett, Smith, and a list of ladies, Mrs. Smith, Miss Bledsoe and others, and a band of workers and educators! They work; and with a sufficient knowledge of what they teach, they are ever bound to realize the truth of the maxim, Labor omnia vincit. Not to teachers; you have accomplished wonders for women in the past, but a vaster work lies before you to yet be done, under the leadership of your noble president, who has won a national reputation as an educator of women. The independence of thought, the self-possession and intelligence of your girls will reap for you a harvest of glory in the future worthy of your noblest ambition.

COMMENCEMENT EXERCISES OF MARY SHARP COLLEGE, JUNE 16, 1876.

THE procession of the day marched into the College chapel to the music of a grand march, played by the College band, in the following order:—

- 1. Visiting ministers of the gospel.
2. The Board of Trustees.
3. The Faculty.

- 4. The graduating class.
5. The next graduates.

- 6. Those who read for the second degree.
7. Parents and guardians of the graduating class.
8. Teachers of other institutions,—examiners.

MORNING EXERCISES.

Singing.—School choir.
Prayer.—Eld. U. A. Lofton, Memphis, Tenn.
Music.

READING OF ESSAYS.

The Institution of Chivalry.—Miss Mary Gillam, Dadeville, Ala.
The Reformation.—Miss Emma Harvey, Crawfordville, Miss.
The Law of Limitation.—Miss Belle J. Emyth, Carthage, Miss.
Caste.—Miss Mattie E. Rose, Fort Valley, Ga.
Language.—Miss Mary W. Reed, Waverly Hall, Va.

Whose is the Image and Superscription?—Miss Aurelia N. Jernagle, Bean's Station, Tenn.
The Destroyer.—Miss Heart M. Tyler, Owensboro, Ky.
Woman's Work.—Miss Mattie G. McKellar, Shreveport, La.

EVENING EXERCISES.—READING OF ESSAYS.
Uncle Sam's a Hundred.—Miss Ida M. Clayton, Tappelo, Miss.
Milton's Injustice to Woman.—Miss Nora S. Graves, Memphis, Tenn.

Conferring of degrees by the president.
Class Vale.—read by Miss McKellar, of Louisiana.
Farewell Song.—Written by Miss McKellar, and sung by Miss Harvey, of Mississippi.
Reading of essays by past graduates for second degree.
Address by Dr. J. R. Graves, of Memphis.
Benediction.

The Baptist.

"TRUD HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."—Ps.

J. H. GRAVES, Editor and Proprietor.
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W. K. FAYTON, Shreveport, La., Louisiana Editor.
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WAY-NOTES.

(Continued from last week.)
NEW ORLEANS.

WE reached the Crescent at twelve o'clock, and after a little rest, we devoted the afternoon to seeing the city, and feasting upon fruits fresh from the tropics. The business of the city is evidently paralyzed; property is offered at one third of its value before the war without buyers; "for rent" meets the eye everywhere; the grass is dug and carted from streets where once the busy wheel exterminated it. The hope of New Orleans is Eads, and yet here he meets with the most bitter opposition and misrepresentations. He is published to the world as a humbug and his jetties an imposition upon the public, and this in the face of the fact, that, yesterday an ocean steamer of the regular line, drawing fifteen and a half feet of water, came through the south pass at ebbside without touching. In this channel, before Eads commenced operations, there could not be found over six or seven feet of water at full tide. The fact is, and it is strange enough, that no really great and beneficent enterprise or invention was ever unopposed without opposition that amounted to persecution,—almost to martyrdom: and this holds good with respect to religious enterprises as well as secular. The Southwestern Publishing House, at Nashville, before the war grew up under the most bitter opposition on the part of a class of Baptists who were accounted the leaders of the people; and the present Southern Baptist Publication Society, that is the just pride of all Southern Baptists, has reached its present strength and degree of prosperity despite oppositions and misrepresentations and persecutions perfectly astonishing. These reflections rose instinctively and impressively upon our mind as we held the Times in one hand, filled with misrepresentations of Eads, and read his defense in the noble vessel moored at the wharf.

On Monday we took the train for Jackson, Tenn., via Mobile, in company with Dom Pedro, emperor of Brazil. He looks for all the world like a well-to-do planter of sixty-five years: six feet; gray haired; slightly stooped. He wore a broad brimmed beaver hat and citizen clothes. When the train stopped at the depot in Mobile, there was a crowd looking for the emperor and his suite to embark in grand style; but they looked in vain, and saw nothing for the emperor came out quietly with the other passengers, and stepped upon the platform took the arm of the Spanish consul, a common looking man, and walked out to the wharf and disappeared. We dined with Bro. Coster, and were kindly driven to the depot by Bro. Hudson. These are pillar brethren in the Broad Street church, and are as extensively loved as sound, earnest Baptists as they are known. They constantly gave us reason to remember and love them.

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would be the pride of a sultan, and a keen grey eye. He speaks with great fluency and force from notes that give him little trouble. His subjects was, "The Peace-maker," and was a plain, practical and useful sermon to his church. He had a good congregation: house below half filled. It was a sultry and oppressive mornng. The church, we learned, is devoted to his pastor; and he is building it up in numbers and strength. The right man for the place.

The little First church, Bro. Hinton's, is still struggling with an oppressive debt, and a mass of worthless members, which it is now actively purging away. From one hundred and forty or one hundred and fifty, it will, by exclusion, reduce its numbers to forty or fifty tried and true. If all our city and most of our country churches could undergo a like purgation, we would be stronger both morally and financially than we are now. This church, under these circumstances, has not only paid the interest on its debt, but a part of the principal; and it expects to do more next week.

We had a pleasant visit from Bro. Weymouth at our hotel, from whom we learned much of interest touching Baptist interests in New Orleans. He designs to devote his whole time to the ministry, having lost his orchery, out below on the delta, by a storm. May the Lord lead and bless him.

We were disappointed at Dr. Palmer's at night. His house was not more than one-tenth filled. There was nothing in his manner or his manner above the ordinary fair preacher. The charm must be in his unaffected simplicity and perfect naturalness. He is neither a pulpit swell nor a clerical buffoon. He puts on no pompous airs, or fits and starts: no acting in his pulpit, nor does he attempt to load his language with the flowers of rhetoric and gems of poetry. His exposition was correct, his language simple and unadorned, his thought clear and salient, his manner unaffected, earnest, grave, and the effect fine. He spoke for more than an hour, but we only regretted when he closed. His subject was, "The Sin of Ananias and Sapphira." In the conclusion he distinctly developed the doctrine of the personality of the Holy Spirit, and of Satan, and the direct antagonism of these two personalities.

We must close these remarks as the hour is late and we take the early morning train for Ocean Springs and the field of our week's labor in Bro. Hamberlin's field, who is missionary of the Mississippi State Convention on the coast.

ON THE COAST.

Our early ride on Monday morning was an enjoyable one. Our right window commanded the gulf, and its cool breeze fanned our brow, while our left looked for many miles out upon the lake, and then upon the pine forests. Shortly after the Mobile train passed us, the conductor handed us a note, which had been passed aboard from the morning train. It was from Bro. Hamberlin, who was on his way to New Orleans, informing us that he had made an appointment for us at Handsboro Tuesday night, and at Biloxi Wednesday, where he would join us. So we obtained a "lay over," and were met at the Handsboro depot by Bro. Taylor, son of Bro. C. Taylor, brother of the minister who, years ago, established a Freewill Baptist church here, and was its pastor until his death, from which cause, and the war, it was broken up and scattered. We were kindly received under his roof, and before we had washed we had agreed to preach that night; and the younger Taylor mounted a horse to inform the settlement. We were met by a nice congregation, and again the second night, that gave us the most undivided attention. The next morning Bro. Riddle came with his buggy, and gave us a delightful ride around Handsboro and along the beach. For a summer resort the accommodations are all one could expect. The bathing and boating are fine. There is no surf bathing as in Newport or Long Branch: the bathing houses are far out on foot wharfs. Handsboro was, before the war, the seat of a large lumber trade. Business is now much depressed, and some of those who once prospered greatly are now troubled about bread. Bro. Hamberlin has organized a church of some forty members here; they need a house.

We took the train on Wednesday morning for Biloxi, on which we found Bro. Hamberlin. Here he has also planted a little church of some fifteen or twenty members, mostly sisters. We were the guest of Sister Bradford, wife of Capt. Bradford, who lives on the bay. Biloxi is more than any of the towns on the coast, Spanish. We believe the first settlement in Mississippi was made here. DeSoto mistook the bay for the mouth of the Mississippi. A majority of the people are of Spanish descent, and, of course, it is the stronghold of Romanism. Several have been

converted to Christ during the meetings held here, among them Sister Hernandez, and her sister and daughter. They are refugees from the Cuban war. They will carry the principles of a pure Christianity with them back to their Cuban home, and form the nucleus of the first Baptist church in Cuba.—Who knows?—The Baptists have no possession of a house built by Baptists many years ago, but had passed out of their hands. It is to be moved to a better location; it now sits directly in front of the principal whiskey and lager beer saloon of the place. With the church door open the preacher can look directly into the saloon and command a fair view of the counter and bottles. We preached to a full house, and trust good seed was planted that night. The work is steadily progressing here. Biloxi is peculiarly adapted to orange culture, and especially all the land lying on the south side

The Queryist.

1. Does the Bible, especially the New Testament, sanction or recognize in any manner the marriage of divorced parties? 2. If it does sanction it at all, to what extent? 3. Or if it does not, and only the law of the land recognizes it, is it according to the spirit of Christianity for ministers of the gospel to marry divorced parties, or to receive or retain such as members of a Christian church? A MEMBER.

RELIGIOUS ITEMS.

The Baptists of West Virginia number 26,000. Eld. T. B. Epsy delivered the annual address at the Judson University, Judsonia, Ark., on the 4th inst. The United Presbyterian church of Scotland has recently raised \$50,000 to begin a mission in Japan. The Baptists of South Carolina have subscribed about \$190,000 to endow Furman University.

many more are expected. Bro. Manard says: "I have received for baptism one entire household — six persons — an Episcopal family." A bell sent from the United States to the Reformed (Dutch) church in Yokohama, Japan, arrived in time to be rung on the first Japanese National Sunday. This was the first Sunday in April last. By a recent decree the Japanese Government has adopted the Christian Sabbath as the day for closing all the public offices.

Farm and Home.

Under this heading we propose to write our own thoughts, and gather the best thoughts of others, that we think may benefit the farmer.

TWELVE RULES FOR SUCCESSFUL FARMING.

- 1. DRAIN your wet, boggy land. 2. Plow deep and loosen the subsoil. 3. Provide good shelter for your manure, and make all you possibly can by bedding with leaves and straw. 4. Choose commercial fertilisers intelligently, and do not use one in excess of another simply because others have used it. 5. Manure every crop which benefits by it, and manure high. 6. Cultivate only safe, paying crops, and select the best seed for these. 7. Change your seed at least every five years, especially your cotton and corn. 8. By all means make a plenty of hay, and let your fodder remain on the stalk. 9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper. 10. Breed stock, and let not mere accident control the increase. 11. Support breeding and feeding by proper care. 12. Be wise in time, and commence at once and plant a few thousand of the Pyracantha Hedge Plant yearly, and soon your farm will be under a permanent fence, and you will be relieved of the heaviest tax you now have to pay, and a tax that is growing heavier every year. Circulars containing full description sent free from this office. ROCKWELL.

Business Principles. — Among the business principles by which it will be well to guide our actions are these: Buy from and sell the parties of established reputation and who cannot afford to defraud. Other things being equal, deal with those nearest home. Never make a purchase where the only evidence of value is the word of a stranger. Never sign a paper without understanding its contents, and never sign a promise to pay money (however conditional) without considering the possibility that it may have to be paid. Whenever an article is offered at very much less than its claimed value or its usual price, it is strong presumptive evidence that the offerer lies. Whenever a proposition is made by which enormous profits are to be secured for a slight expenditure, the presumption is not true or that it involves the idea of swindling others by the person accepting. In regard to the practice of honesty, we simply suggest that a large proportion of the cases of swindling are caused by a willingness on the part of the person swindled to engage in a transaction in which he can swindle others. — Western Farmer.

Window Ornamentation. — Glass may be made extremely ornamental in several different ways, a few of which I will now describe, as perhaps some of our readers may not have heard of them: First cut out various figures from thin white marble, Swiss, taretan or even tissue paper; stars, circles, rings, diamonds and squares of different sizes, are among the best. Make some nice mullage of gum arabic and paste them on the panes, making narrow lines, connecting them, with strips of the material. Arrange all in tasteful designs, and over this give a coat of clear dammar varnish. Another method is to give a coat of demar varnish and apply figured bobbin, then when dry, to give two coats of varnish over the lace. This will appear like figured ground glass, and may be washed as readily as plain glass. Still another. Wash over with a hot solution of epsom salts — of sal ammoniac of glasser's salts or blue stone, which will give different kinds of crystallization, each one wonderfully beautiful in effect. One sparkling (or flashing) rays, others four-sided and six-sided prisms. The salts are put separately into the vessel, and enough water added to barely dissolve them, making a saturated solution. They must be applied hot with a soft brush — and by covering each pane with a different crystal, the most charming appearance is given to windows. — Mrs. C. S. Jones.

Geo. T. Allman, of Connersville, Tenn., has just bought to bay stallion High Private (Cadie's Rob Boy), got by Volunteer; first dam by Mambrino Messenger, first bred in Dutchess county, N. Y. Price paid \$6,000. He now has fine specimens of Lexington, Hambletonian, Mambrino Chief, Alexander's Norman, also of Jersey cattle, imported Spanish jacks, imported Berkshires, Shetland ponies, etc. Maj. Allman is an enthusiast, and is doing much to introduce pure and fashionably bred stock into the State of Tennessee.

On Mr. Joe Hale's place in Tallapoosa Co. Ala., near Fort Decatur, the remains of Gov. John Sevier, the first Governor of Tennessee, are interred. He was buried in 1815; and the slab is not yet destroyed.

J. S. Hamilton has leased the Mississippi penitentiary. He pays to the State one dollar and ten cents per month for each able-bodied convict and bears all expenses in feeding, clothing and otherwise keeping up the institution.

The one hundred and eighth annual commencement of Brown University, Rhode Island, began June 20th. President Robinson preached the baccalaureate sermon.

Col. Joseph H. Blackburn, ex Deputy United States Marshal, has come to grief in DeKalb county, Middle Tennessee, having been arrested by accomplices in a store robbery.

The unparalleled feat of running a train from New York to San Francisco in less than eighty-four hours has been accomplished. This running is at the rate of about 1,000 miles per day.

Republican Nominations. — The National Republican Convention, assembled at Cincinnati on the 14th, nominated Gen. R. B. Hayes, of Ohio, for President of the United States, and W. A. Wheeler for Vice-President. Hayes was nominated on the seventh ballot.

Another disastrous fire occurred at Quebec, Canada, June the 19th. Nine churches, seven hotels, two banks, the customhouse, postoffice, courthouse, United States consulate, and two hundred and fifty stores and houses, covering the business portion of the city, were burned. Several lives lost.

The New York Sun is authority for the statement, that Henry Scriber, late assistant cashier of the New York branch of the Methodist Book Concern, has been lodged in Ludlow street jail in that city, on charges of defalcation. It is alleged that Scriber abstracted from the safe of that Concern bonds amounting to \$15,000.

The elective courses of study in Harvard College will hereafter be open to persons not less than twenty-one years of age, who shall satisfy the faculty of their fitness to pursue the particular courses they elect although they have not passed the usual examination for admission to college, and do not propose to be candidates for the degree of Bachelor of Arts.

By a vote of 388 to 128 the French Chamber of Deputies has declared that the State alone shall have the right to confer University degrees. This is a heavy blow to the clerical party, who stoutly resisted the proposed change. The Senate may be more conservative, but will no doubt ratify the decision of the Deputies by a fair majority.

A party of 120 Mormon emigrants from the old country arrived in New York, June 5th, on the steamship Nevada. They were accompanied by several Elders, and left New York for Salt Lake on the 6th. The emigrants consisted principally of mechanics, laborers, and practical agriculturists from the western and midland counties of England, and young unmarried women from Birmingham, Leeds, and elsewhere.

Miss Annie Ray, assistant editor of the Battle Flag, LaGrange, Mo., and daughter of Eld. D. B. Ray, was married to Prof. Weber, of LaGrange College, on the 13th inst.

HISTORY OF SUNDAY-SCHOOLS.

THIS is a very charming book now going rapidly into print. It will be printed on fine tinted paper, and bound in the best style of the art; and yet it will be sold in cloth at only \$1 00; in morocco and gilt, \$2 00. It will have a sale only second to the Great Debate. It will be ready for agents about the 15th of July. Every Sunday-school man ought to have one.

This work will soon be in type. It is a grand book. It is sound as a dollar. And as to style and argument it is simply masterly, unanswerable. Dr. Paxton is a learned and classical writer. This is one of the best works of the kind ever published. A two dollar book in size, it will be published by the Society at \$1.50 in cloth; \$2.50 in morocco and gilt. Ready for agents August 15th. And then after these look out for the Martin-Lowrey book, Little Baptist. It will be fresh and bright as the morning. W. D. MATFIELD.

SECULAR ITEMS.

Gen. G. T. Beauregard has petitioned Congress to remove his political disabilities.

The commencement exercises of Mossy Creek College, Tennessee, will take place July 1st.

Senator Sherman says that he does not think that Congress will adjourn before August.

An Ohio farmer is making a cheese for the Centennial which will weigh 29,000 pounds.

B. H. Bristow, secretary of the treasury, formally tendered his resignation to the president, to take effect on the 20th. The resignation was accepted.

The Memphis and Little Rock railroad has brought \$3,000 bales of cotton to Memphis this season to date, against about 35,000 last season.

It is proposed to amend the constitution of Connecticut by adding a section making nine members of a jury competent to render a verdict.

There is much destitution in Brownsville, Texas, among refugees from Mexico, hundreds of whom have crossed the line at that point.

A new rule on the Central Vermont railroad requires every employe to take the total abstinence pledge, and dismissal is to follow a violation of it.

The city trustees of Vallejo, Cal., imposed a monthly tax of \$15 upon all the Chinese laundrymen in the place, who have made a compact to resist payment.

The wheat crop in Decatur county, Tenn., has been considerably injured by the late heavy rains. Other localities have also suffered from a like cause.

A subscription of \$60,000 has been offered by the State of Mexico to any one who establishes a woolen factory in the State with a capital of \$100,000.

The population of Pekin, China, is reported to have fallen off from 3,000,000 to 500,000 in the last twenty years.

The Evening Journal, of Boston, states that J. C. Ayer, of Lowell, the patent medicine manufacturer, has been placed in a lunatic asylum in New Jersey.

There are, in Columbus county, twenty three Baptist churches and twenty eight Sunday-schools. Some of these schools have been kept up steadily for five years. We shall be glad to hear of a county which can show a better record. — Biblical (N. C.) Recorder.

Rev. Mr. Dunn, of Boston (Presbyterian), has put a baptistery into his new church, whereupon the Presbyterian Weekly takes him severely to task. It is a little out of the usual order, and indicates that Mr. Dunn believes immersion is baptism.

The Baptists have an association among the Creek Indians comprising thirty two churches, besides an association among the Choctaws, Chickasaws and Cherokees, and also a church organized among the Seminoles.

Opposition to the union of church and State in England is organized and active. A fund of \$500,000 has been raised, and within a year nearly a thousand meetings have been held and a vast quantity of publications distributed.

A writer to the Chicago Standard from Southeast Missouri, says: "There are a great many Baptists in this section, but they stand sorely in need of pastors. An anti-missionary spirit curses us to some extent, but it readily gives way before a proper presentation of the word.

Rev. J. G. Binney, D.D., and Mrs. Binney, of the mission of the Karens in Burmah, have returned to this country. Dr. Binney is in improved but still feeble health. The Karen Theological Seminary is left, we believe, under a native principal for the time being.

At the first meeting of the English Baptist Missionary Society eighty-six years ago only twelve ministers were present, whose united contributions were \$65. Its annual meetings are now largely attended, and its income is about two hundred and fifty thousand.

Dr. Montgomery and Rev. B. G. Manard have held a meeting in a chapel in Lynchburg, Va., in which there were 86 conversions; 33 have joined the church;

WONDERFUL SALE OF THE DEBATE.

THE presses are now thundering away on the fifth thousand of this great work. And still the orders flow in upon us from "the ends of the earth." Already several hundred copies of this work have gone to Nova Scotia, New Brunswick and other foreign English-speaking countries. We have largely over five hundred agents in every State of the Union and Territories. Agents write us that since getting the book they are able to very nearly double their sales. Others write us that the work is entirely too cheap; and all are pleased with the book. This gives us very great pleasure. But we want more agents — a thousand more. We must sell 20,000 copies of this work in the next twelve months. Agents will take notice that the first volume of The Debate "Immersion" will hereafter be sold at \$2.00 in cloth; \$2.50 in sheep. We find that we cannot put it up at \$1.50 and \$2.00. There will be no other changes in price. W. D. MATFIELD.

MISSISSIPPI COLLEGE COMMENCEMENT.

THE examination of classes will commence June 16th, and will close on the 24th. June 23, 8 p. m. — Exhibition of Preparatory Department. June 24, 8 p. m. — Exhibition of Philomathean Society. June 25, 11 a. m. — Commencement sermon by Rev. N. W. Wilson, D. D., New Orleans, La. June 25, 3 p. m. — Sermon before Crino-Theological Society, by Rev. M. P. Lowrey, D. D., Ripley, Miss. June 25, 8 p. m. — Sermon before the Society of Inquiry, by Rev. W. A. Mason, Canton, Miss. June 26, 10 a. m. — Address before the Literary Societies, by Hon. C. E. Hooker, Jackson, Miss. June 26, 2 p. m. — Meeting of Alumni Association. June 26, 8 p. m. — Exhibition of Hellenian Society. June 27, 8 p. m. — Exercises of Graduating class. The friends of the College from all sections of the country are cordially invited to attend. M. T. MARTIN, Sec'y. of Faculty. Clinton, Miss., May 30th, 1876.

Mississippi Department.

ELDER M. P. LOWREY, Editor.

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

NOTES.

CONVENTION NEXT WEEK.—We are contemplating a good time. Such a hand shaking and heart warming!

Bao. W. T. RATLIFF, Corresponding Secretary of the State Convention, writes that Bro. Mayfield has arranged for delegates to have reduced fare on the Mississippi and Tennessee railroad.

The following came to us after last issue was in type. It was dated at Ocean Springs, May 31st, but came to Bro. Ratliff, and was forwarded by him on the 8th inst. We fear its publication will be too late to do much good.

The Board of State Missions will meet in Jackson, Thursday, the 29th inst. All the members are urged to attend.

The Southern Baptist of the 7th inst. copies our editorial on "Pastors," (with a number of typographical errors), and credits it to a Louisiana correspondent.

MISSIONARY BAPTISTS

MANY people call Baptists missionaries. They mean by this that we favor efforts to give the gospel to the world. We suppose most of Baptists do favor this glorious mission, but we incline to think that a majority of Baptists possess but little claim to the special appellation of missionary.

But a task of knowledge is not all that is in the way of activity among God's people. Many of them lack proper training. They were not trained in childhood and youth to use the precious time of the Lord's day in the diligent study of God's word; they have not been trained to put religion before the world, and to consider duty to the cause of Christ first in the catalogue; they have not been trained at all.

THE PREACHER'S ATTITUDE TOWARDS LITERATURE.

Notes of a lecture delivered May 15th, by J. C. Holden, pastor of Baptist church, Greenville, S. C., to Dr. Broun's class in Homiletics, taken by H. F. Spotts.

THE subject is so vast, varied and comprehensive in its range as to make it impossible to comprise in an hour anything like a full and elaborate discussion. The lecturer is compelled to confine himself merely to suggesting the main points.

Does the subject exist? Is there any such thing as the preacher's attitude towards literature? Has he any attitude towards it? To answer the question properly, let it be asked, What is the preacher's business? Obviously, to influence the conduct of men.

What is literature? In short, thought put into accessible form; for us, practically, printed thought. But printing is only an accident and not an element, a necessity, of literature. Excellent literature existed when there was no printing.

What has the preacher, who has thought fixed for him by inspiration, to do with human thought, that which is purely a part and parcel of the age, the outgrowth of the intellect in certain stages of development? He was rejoiced that the doctrine of inspiration taught in the Seminary is not the iron-clad, mechanical view, which ignores, sinks the literary characteristics of the inspired writers.

The Scriptures exhort preachers to seek some words, acceptable forms for communicating truth. They should not pander to a vitiated rhetorical taste, which makes the form everything. Splendid divisions with nothing to divide should be studiously avoided.

apostle said, "Great is Diana of the Ephesians." This was so striking that the Ephesians occupied themselves two hours in pouring it out upon the air. How strange the Frenchman's rendering: "Diana of the Ephesians is one great goddess." Milton introduced Satan as Lucifer fallen from heaven into the horrors of hell as "The grand arch hand making a proclamation: Hell, horrors of hell," etc.

It is an error to suppose that first-rate literary art is wasted upon the masses. Enough has been written and said lately about the masses to do one a whole life-time. Who are the masses? We never belong to them below us. We never belong to them above us.

Suppose the existence of this hypothetical class below us, the masses, what then? Shall we neglect the souls of the rich and cultivated? These are the hardest to reach. At a missionary meeting in New York the question discussed was, "What shall we do to reach the heathen at five points?"

The preacher should study literature to learn what not to say. If he thought this the most important remark made during the lecture. A steambot on the Mississippi was greatly befogged. A reward was offered for a pilot who could get the boat through difficulties.

A learned gentleman once complained to the lecturer that in his preaching he presented objections made now against Christianity, and attempted to refute them, and in this way acquainted his hearers with difficulties which they might not know, or never learn, and in a majority of cases the objection would be remembered, and the refutation forgotten.

Resolved, That we use every effort to enlist the colored people of the South to contribute for the support of our missionary in that field. Resolved, That we request the publication of Bro. David's appeal to the colored Baptists of America, together with these resolutions, in the Mississippi Department of THE BAPTIST.

"Ignorance is the mother of devotion." Much study wears the flesh and destroys devotion. He did not know who was the author of this maxim, but was certain that it was an infidel, and, if he might be indulged in a little plain Anglo-Saxon, it was a lie.

"But Paul, the great preacher, did say to the Corinthians, 'I determined not to know anything among you, save Jesus Christ.'" No passage of Paul's writings is worse perverted. Are you determined not to know, because of this language? You need make no such determination. It is a foregone conclusion that you do not and never will know much.

The lecturer would by no means close without speaking of our Lord's attitude towards literature. Did he study? The question was asked with reverence and answered in the fear of God. He did. He was familiar with the current thought of his day.

Timothy's gift was imparted by prophecy. The language of the original shows that it was a special gift in the sense that a special divine influence was employed in its communication. He was divinely installed, 1 Tim. i. 18. Yet Paul said to him, "Study (studiously endeavor) to show thyself approved unto God."

Brethren, you were called upon at the Seminary to study. Why not study when you go away? Do not be deceived by the advice often given, "Stop studying and go to preaching."

RESOLUTIONS ADOPTED BY THE MISSIONARY INQUIRY SOCIETY OF MISSISSIPPI COLLEGE.

WHEREAS, We feel a deep interest in the advancement of the cause of Christ in dark and benighted Africa, and an earnest desire to aid in every way possible our dear Bro. David, who is so faithfully striving in those dark regions amid the thickest of the foe and the dust of battle, to bear aloft the banner of the Lord Jesus; therefore,

Resolved, That we use every effort to enlist the colored people of the South to contribute for the support of our missionary in that field.

Resolved, That we request the publication of Bro. David's appeal to the colored Baptists of America, together with these resolutions, in the Mississippi Department of THE BAPTIST.

Clinton, Miss., June 23d, 1876. Western Baptist please copy.

"TO THE COLORED BAPTISTS OF AMERICA. Dear Brethren:—Permit a few words on a great subject in behalf of a great people, the cause of humanity and the cause of God. I have been in your motherland almost one year. During this time I have seen much of the sad condition of your people, whose history is one of the darkest heathenism and benightedness.

in all sections with its baneful influence. The fatal ordeal of Lassy Wood, Fetichism, Human Sacrifices, and devil worship, are degouring men, women, and children, by hundreds and thousands, every year. They have not the light and liberties of the gospel, and consequently are living and dying without hope in God. Their lives are full of sadness and wretchedness, of slavish and demon fear.

"Fetichism, which is the worship of any material thing, may be seen on approaching any town or house. Sometimes they are made of feathers sprinkled with blood, of mud, wood, or stone. They hold as scryph birds, snakes and animals. They have their gods of thunder, seasons, rivers, etc. There is quite a retainer, reason, rivers, etc. The power of these reptiles is relied upon to save the kingdom from the conquering armies of Agajah.

The more nefarious custom of human sacrifice also abounds. There is a native chief now under a large bail in town, who has made a practice of going every year into the interior to engage in this diabolical practice. I am glad to say that, in the Yoruba country, where we are operating, it is not engaged in now as formerly, all are made secretly, but no one can tell how many are thus immolated.

"Many other 'customs' could be spoken of, but it is unnecessary. Simply to state there are many millions of men and women dying without the gospel should be sufficient to move any Christian heart. Enough has been given to create a demand upon the Christian for teachers and preachers to engage in the evangelization of this country.

"You have a grand opportunity before you, if you will only consecrate your efforts, and consecrate your means, and, young men, glorious results would follow for our Lord. You have many young men in the different schools in the South, who are preparing for work in the vineyard of the Lord, then why not encourage them with your prayers and means to come to this part of it, for it is the Savior's last command to you.

"You have a grand opportunity before you, if you will only consecrate your efforts, and consecrate your means, and, young men, glorious results would follow for our Lord. You have many young men in the different schools in the South, who are preparing for work in the vineyard of the Lord, then why not encourage them with your prayers and means to come to this part of it, for it is the Savior's last command to you.

encourage them with your prayers and means to come to this part of it, for it is the Savior's last command to you. Your opportunity is also a great harvest field. We have Lagos, with her suburbs of 65,000 inhabitants, Abeokuta, Ibadan, Ilorin, each 175,000 people, while many other towns in this country (tribe) have a population from 10,000 to 40,000. It is said over 3,000,000 of people speak the Yoruba language. I have traveled considerably since I have been on the Coast, and have ever been received with great kindness and joy, also in every instance have been insisted upon to stay and teach them and their children.

"I am, affectionately, your fellow-laborer in the salvation of your kinsred, W. J. DAVIS. Lagos, West Africa."

DISTRICT MEETING.

A MEETING of the second district of the Oxford Association was held with the Eureka church on the fifth Sabbath in April, and Saturday before.

Essays were read on the following subjects, viz: Prayer—J. A. Thornton. Centennial—R. G. Hewlett. Amusements—R. G. Hewlett. Duty of Churches to Pastors—W. Johnson. The next meeting of the second district was appointed to be held with the New Prospect church on the fifth Sabbath and Saturday before in July.

Brethren were appointed to write on the different subjects, as follows: Introductory sermon—T. H. Moore. Domestic Missions—J. H. Collins. Sabbath schools—D. J. Burgess. Prayer-Meetings—I. N. Briggs. Intemperance—S. D. Johns. Duty of Pastors to Churches—S. P. Woodruff. Duty of Churches to Pastors—S. R. Lamb. Amusements—R. G. Hewlett.

Resolved, That we respectfully request that the various churches composing the Oxford Association meet at their respective places of worship on Friday before the fifth Sabbath in July for the purpose of holding a day of fasting and prayer, in order that we may invoke the blessing of God upon our efforts to extend the gospel, that pure and undefiled religion may be revived in our midst, and that the cause and kingdom of our Master be strengthened in our bounds. S. D. Johns, Chairman.

ITEMS.

Hon. J. C. New, UNITED States treasurer, has sent in his resignation to the president.

SEYMOUR MOARLT, of Maine, has been nominated and confirmed secretary of the treasury, vice Brislow, resigned.

ONE captain and six lieutenants of the Chinese army have entered, and will serve a term to the Prussian army, for the purpose of studying the German military system.

FROM WEST AFRICA.

OLD M. P. LOWERY:—I had desired not to write again until I heard from the Board that I might inform you of our plans for future operations, but as I have received no reply to my October letter number 12, those of a later date I will delay no longer. Before proceeding I will enter another complaint against THE BAPTIST, Western Recorder, and Religious Herald, as I have not received a copy of either since January 1st. If my "time is out" I would like to know, and if I ever get any more money from the Board I will send them some.

No doubt you have learned ere this, that since my last letter to you, we have organized a church in this place, with twenty-four members, left here by our former missionaries. Since the organization I have baptized twenty-one converts. The forty-five members are divided into five classes, for the purpose of more efficiently bringing the heathen into preaching, and praying the blessings of God upon our efforts. They are taught to "prove their faith" by their works, also they must give to the support of the gospel according as the Lord has prospered them. Though all the members together are not worth \$1000 yet they are supporting one of three young men whom we are teaching to become either interpreters, teachers, or preachers as the Lord may direct. There were present last Sabbath sixty-five scholars and teachers in the Sunday-school. As the rule is for all the members to attend the Sunday-school the women tie their babies on their backs and come to learn of Jesus. Two prayer meetings are held in our bamboo chapel and six others in different parts of the town each week. These are our scouting parties. We first talk to the people on the street until we get them interested, then tell them we will talk more inside the house and they must come in to hear us. By means of this taming process we finally get them to attend the chapel, which is a considerable proof of their interest, as our chapel is in a very inconvenient part of town more than a mile from the congregation. (The trap should be where the game frequents). Besides those we have already baptized, there are seven awaiting baptism. There were ten, but one has entered into her rest while the policeman and his wife have been taken by the government to another part of the colour. Perhaps we should have not waited so long before baptizing them, but we desire to be careful as to whom we receive for the ordinances of the Lord. Should we ever be guilty of performing an act as wicked as the following, I trust the Lord will manifest his disapproval publicly before it shall have been finished. In the Western Missionary Notice, a writer from South Africa says in the March number: "It was my great privilege to baptize fourteen adults, all of whom had been under careful Christian instruction, and some of whom had found the Savior." You may rest assured that large numbers for the sake of high sounding reports will never come from our mission as long as I have any influence, unless they "bring forth fruits worthy of repentance."

We have now been in Lagos six months, and the Lord seems to be pleased to encourage us in our efforts, while the prospects are promising in this place. Yet we sorely regret that we have been confined to this place when so many earnest appeals have come to go into the "regions beyond." Although we have been living on "half rations" for some time, and no prospects of an immediate relief this does not bring a trouble to be compared with that which weighs the soul down when we are forced to tell the heathen messengers, from their distant homes, that we cannot go and tell their dying kindred of the love of Jesus. If the privilege of responding to the Macedonian cry from the interior countries is denied us, yet we rejoice that other Christians are coming up to the "help of the Lord." Besides the strong missions already on the coast of Africa belonging to the church mission Society, it is making arrangements to establish one among the Mohammedans of Western Africa. We must wish success to such a commendable undertaking for these people are much more stubborn than the heathen. Besides this new effort, the eyes of English Christians are turned with much interest to the men who have recently gone to open a mission in the heart of the continent, on the Victoria Nyanza, judging from the "signs of the times" and the promises of God, there is brighter day for Africa and that not in a very distant future.

The team of past negligence in her behalf, are ceasing to flow. With a noble purpose of heart men and means are being consecrated to hasten the dawn of

that glorious day when the Sun of Righteousness will rise and dispel the heathen darkness that has for ages enveloped this land.

Yes, already the hoary gods that have been worshipped from generation to generation by superstitious devotees, in many places are beginning to tumble from their thrones. Superstition is giving place to that faith which ennobles and anchors the soul in the eternal heaven. While the above is true wherever missions are established yet the vast continent may be said to be in darkness and horrenous millions are enveloped in "gross darkness." Then the following words of a heathen addressed to a missionary will not be inappropriate. "He said 'the cholera and fever had carried off almost all his people. They died like flies and we had of them like dogs.' 'Come over and help us.' 'O hasten ye then to aid us. And bring the Gospel over. For death for ye hath laid us. Where hope is known to none. And shall we fail to aid thee? With waters from our stream? Hath not the same Lord made thee? And can he not redeem? Shall his good word be found in thee? I'll fill our houses with light. An I shall not be rebounding. Dispel the heathen's night! 'O, send the gospel story. In all its fulness over. Tread thus the Lord of glory. May reign on every shore. And souls who sit in sadness. In realms of sin and death. Shall serve our God with gladness. And bring forth fruits of faith."

Lagos, West Africa, April 29, 1876.

Arkansas Department.

The Christian should make everything lead to his religion, and all his motions be to glorify God. There is no middle ground between Catholics and Protestants. All the sects practicing meat eating are branches or offshoots of the Catholic olive tree, and they are withal parasites of its root and fatness. (G. C. Judaham).—Rev. W. J. T. TAYLOR, D.D. of Mississippi.

MINISTERIAL SUPPORT.

LET the preacher do his duty, and trust in God. Let him be amply supported. The above argument is by no means unimportant. The above (almost) universal sentiment of professors of religion is the strong fort of all those who would have ministers accept the pastoral care of a church without a contract, as well as those who expect his services for nothing. In fact it might be called the hush argument, since it is so conclusive, and generally so successful, in silencing every attempt on the part of the pastor (or any live member of the church) to secure a support, according to Scripture. "O yes," let the preacher do his duty, and trust in God. No solid! Who can shake it? from such high authority, too. The sanctioned by the word of God, therefore so true.

Let it be understood that it is not the truth of the position that I have taken my pen to war against. I admit its truth, no man ever yet done his duty and trusted in God, and found him sack in his promises, nor ever will; but while this is so, there are yet two things in connection with it, again: which I most solemnly protest. The first is its limited application to preachers. Let the preacher do his duty, etc. Do you ever hear it said, let any one else do his duty and trust in God, in the same sense? No, but let the preacher. I ask, is the preacher under any greater obligation to do his duty and trust in God than any other Christian? If so, what makes him so? But "the preacher should be self-sacrificing." Ah! have you found that out, and yet have not found out that others should be so?

Why, in the name of all that's secret, should preachers be more self-sacrificing than others? Are not all commended by the mercies of God, to present their bodies a living sacrifice, holy and acceptable to God, which is their reasonable service? The preacher can do no more than this, and none should do less. But thus men, good meaning men, too, will lay heavy burdens upon the shoulders of some, which they will not touch themselves with one of their fingers. No man has any assurance of God's blessings until he has done his duty. But let all do their duty, and then all trust in God. When they have done this, all things will move on harmoniously, according to the will of

God, and there will be no more need of talking about ministerial support.

The second thing to which I object, and against which I enter my protest, is the common interpretation placed upon the duty of the preacher. Let the preacher do his duty. What is his duty? Here lies the whole difficulty. Is it his duty to serve a church as pastor, when that church refuses or neglects to contribute of their means, as the Lord has prospered them, in order to his support? I say not. That is unworthy of Christ, unworthy of a preacher, unworthy the name of a church, and if, after the first and second admonition, they repent not, the preacher should shake off the dust from his feet as a testimony against them. Matt. x. 11-13. Is a church worthy of Christ that does not obey him, and can they obey him, following him? Matt. x. 15.

Let the preacher "trust in God, and he will be supported." Nay, but step, brother, the preacher must do his duty first, and is it his duty to preach to a church that will not do their duty? I trust not. The no bandman has as much right to trust in God for harvest as the preacher, but not till he has done his duty, which is to prepare the ground, sow the seed, and till the soil, then trust God for harvest. So with every other class, every man has a duty to perform for a living. He must make a wise use of all the means that God has given him, and he must not sit still and wait for God to do his duty for him. If he will not do his duty, he will not have God's blessing. He must make a wise use of all the means that God has given him, and he must not sit still and wait for God to do his duty for him. If he will not do his duty, he will not have God's blessing. He must make a wise use of all the means that God has given him, and he must not sit still and wait for God to do his duty for him. If he will not do his duty, he will not have God's blessing.

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Louisiana Department.

ELDER W. E. PAXTON, Editor. Communications intended for this Department should be sent to Rev. W. E. Paxton, Shreveport, La., but subscriptions and notices should be sent to Rev. J. M. Graves, 261 Main St. Memphis, Tenn.

NOTICE.

BROTHERS from a distance who design to attend the session of the Louisiana Baptist State Convention, which meets with the First Church, at Shreveport, on Friday, July 7th, will please send their names to the undersigned committee on hospitalities, that houses may be assigned them. We are expecting a large attendance.

E. D. MCKELLAR, Geo. N. HOWELL, J. M. BOWLER, C. G. THURMOND, C. H. ARDIS.

BREVITIES.

We are in receipt of numerous letters from brethren in the ministry who desire to locate in this State. If churches will keep us posted as to what they can do towards the support of pastors, and what their regions can do otherwise to enable them to live, we will take pleasure in directing some of these ministers to them.

BRO. T. A. EMBERTON, the new pastor at Mansfield passed through Shreveport on June 16th, on the way to take charge of his work. From the short while we were in his company, we were very favorably impressed with him. He is a very pleasant man, and will no doubt win friends in the new place. He is just from Greenville, a full credit to the Seminary. He is a native of Mobile, Ala. We welcome him as a collaborator among us, and tender for him the success in his new field of labor. In changing the student's gown for the pastor's croak, we trust we will find in his new place a place to be lost by a divanion of forces.

A CHURCH IN MONROE.

BRO. PAXTON:—We organized a church in Monroe on last Sunday with eighteen members. Meetings continued. Two accessions last night. Good attendance, attention, much interest and feeling. Pray for us. W. C. FOSTER. Trenton, La., June 7th, 1876.

ASSOCIATION LETTERS.

IN the organization of our Associations there is a tedious, and generally unprofitable ceremony gone through with, in the public reading of the letters of the churches to these bodies. The question has often arisen in my mind, whether some plan could not be devised by which this indispensable ceremony might be made more interesting and profitable.

In reflecting upon this subject, the obvious question arises, What is the object of these letters? To this inquiry there will be no difference of opinion in the general answer, however much brethren may differ in the details.

The general answer would probably be, that there are three objects contemplated by such letters. 1. To accredit messengers to the Association. 2. To give the statistics of the churches. 3. To give the condition and standing of the churches.

To meet the first object it is only necessary to name the messengers, and state the fact that they were chosen by the church in conference to represent the body in the Association.

The statistics should give the names and postoffices of the pastor and clerk, the number received during the year by baptism, by letter, number dismissed by letter, excluded, restored, dead, the total number of members, and the days of meeting.

The condition and standing of the church may be best judged by the interest taken in prayer-meeting, the number of teachers, parents and scholars in attendance in the Sabbath-school, conformably to the Scriptural injunction to "lay by in store as the Lord prospers," as manifest in the pecuniary contributions to pastoral support, to church building and repairs, to domestic, State and foreign missions, to Sunday-schools, ministerial education, and for Associational purposes.

I am glad to see that Grand Cane Association has

adopted a plan, about such as I here suggest, and the result is that the minutes of that body contain matter of great interest, and are read with a sigh of relief. The result is that the minutes of the Association from the perusal of most of the minutes of Associations, which are filled with nearly purely resolutions, and give no such facts as the Christian public wish to see.

How would it do for our Associations to adopt the form of letters, print and distribute among the churches? In no spirit of distasteful, but simply as a suggestion, subject to such alterations and improvements as the wisdom of our brethren may suggest. I submit a form.

The Baptist church at _____ Association, Greeting: At a conference of this church, this day held, the following messengers to your body, were chosen. (Here insert the names)

Table with columns: Name, is our pastor, is our clerk, Received during the year, by baptism, by letter, Excluded, Total number of members, Days of meeting.

Table with columns: CONDITION AND STANDING, Prayer meeting, weekly or monthly, Sabbath school, Contributions, Teachers, scholars, Church building or repairs, Pastoral support, Domestic missions, State missions, Foreign missions, Sunday-schools, Ministerial education, Association purposes, Total.

Space should be left for the introduction of any special matter, necessary to present to the association, as queries on important subjects, requests for holding the next session of the Association with the church, etc.

Will brethren think of the suggestions here made, and make improvements on them? F. COURTESY. M. Lebanon, La., May 20th, 1876.

MISSIONS AND PASTORAL SUPPORT.

BRO. PAXTON:—As the question of missions and pastoral support are subjects of pressing interest to the general treasury of ideas my little mite for the readers of THE BAPTIST, that more practical views may be adopted by the churches.

I believe it is a generally conceded fact that a church cannot fill the mission for which it was founded without money, or its equivalent, which must be raised and on hand to meet the required expenditures. Yet in, perhaps, very few instances, especially in the rural districts, these things are not attended to in due time.

Then it necessarily follows that material to be properly prepared for the organization of a church to fill her true mission must necessarily be educated or prepared, and it seems to me, such a work forms a very important part of the duties of a minister, and if he can neglect it on any account, it seems to me he has the right to exempt himself from any other duty.

Now if my position is correct and well founded, any departure from such wisely regulated arrangements, by the great Head of the church, and its attendant failures in the work of gospel light, and its attendant advantages at home and abroad.

So it is obvious to all who give the subject any attention at all, that the minister who thus neglects this part of his work commits an error which, though seemingly insignificant in itself, leads to habits of negligence and indifference on the part of the church, which will finally bring poverty and ruin on himself and his influence, as well as the church and its work.

Before I leave this part of my subject, I wish to state that the convictions which I received in early life from ministers of the gospel, was entirely contrary to those received from a close study of God's word. In fact, instead of regarding it a duty to assist the poor minister, I considered it a crime, for which I would be sharply reproved.

I am impressed that there are many of our church members in this groove, and nothing but a close and diligent search of God's word will raise them out of it, which they are not likely to do, as it drives them in a direction so aversive to their old and well settled

conceptions, which are so congenial to their feelings and carnal inclinations. These well settled conceptions, though destructive to the great work of our Master, through his church, are handed down from generation to generation as custom, and if a minister now discharges his duty, the question comes up, why did our fathers not know this? Of course he then is suspected of wanting money more than the salvation of souls.

Now while I have shown that the ministers, in many instances are to blame for the present low condition of Zion, yet the members are not excusable, for the reason that they have not made God's word the man of their counsel, and have corrected these errors in themselves and their ministers, which was certainly their duty to do, that the gospel might be kept in its purity.

Then in conclusion, brethren, let us have no divisions on this subject, but confess our errors in the past, and arm ourselves for the coming contest, to possess this favored land of ours for Jesus.

Let each minister go to work in the fear of God, and do his whole duty, and show the church some system founded upon God's word of raising funds, as a necessary means to maintain an efficient ministry, and surely those who God may call to the work, which may not burthen a few, and relieve the balance. THOS. J. HUMBLE.

Columbia, La., June 1st, 1876.

DRESS.

WE have observed sometimes the homeliest faces and forms that encased the sweetest and wisest spirits. This is suggestive to us. When we reflect over the life and works of our Redeemer, the delineation of him in the word of God shows him with "no form nor comeliness." In person he would not associate him with the beauty of Absalom, who stole away the hearts of the unstable.

Some persons bemoan the lack of personal charms in form and features. A glance at the probable features of the Redeemer, would quell this discontent immediately. In the world of nature there appears both the ugly and the graceful; the ugly and the beautiful, all bearing us rich and delicious fruits. Why our God has so disposed in the natural world, we cannot tell; nor can we tell why some persons are created ugly in form and features, and others graceful and beautiful. The Lord gives flowers to make redolent and radiant the outer world. He gives also rough and thorny supports to juicy fruits and berries. And perhaps he makes some among human creatures so beautiful in order to remind us of the rapturous beauty of heaven and the glorious loveliness of all those who find entrance there. Said a distinguished divine of fair Kentucky once, in reference to a being of transcendent beauty of person, and loveliness of spirit, who had engaged his affections, "The heavens opened and let her down upon the earth." And there was no descent from his description.

Now, this transitory period of our earthly lives is one, but one of the utmost importance to each immortal spirit. And what is the mere outward adorning of these tabernacles of clay compared to the eternal felicity of souls? If we reflect, does it not appear incomparably more noble to dress and eat plainly, and give all the means we can gather to the furtherance of religious, educational and benevolent objects? Religion and education ought undoubtedly to engage the bulk of property, labor and time. Thus we will be educating and growing for the heavenly life and be less and less conformed to the worldly things of this world, this unfriendly and evil world. Just as we fall in death, just so we will be in the resurrection. In what an impressive manner does our urrection. In what an impressive manner does our resurrection. In what an impressive manner does our resurrection. In what an impressive manner does our resurrection.

Bro. Graves treat this thought in his "Middle Life!" Would that all would studiously and prayerfully peruse this choice little work. I think then there would be less conformity to the world in matters whereof shall we be clothed, and more means would flow into the Lord's treasury. R. R.

The first Baptist church originated in a joke. A wild young fellow named Keach arrived from London in 1686, and passed himself for a minister. He was invited to preach, and the house was filled to hear the English divine. When in the midst of the sermon he was suddenly wrenched with remorse, and with tears confessed his trick. He went at once to a Baptist minister at Rhode Island, was baptized, ordained, and returned to Philadelphia to preach in all sincerity.



9-31.

This is the Vol. and No. of this paper, and is changed weekly. Look on the margin of your paper and see the figures after your name, and when they correspond with the above, your time is out. By this means you can tell when your time expires, and renew before your name is dropped.

See blue cross on your paper? It means your time is out, or nearly so. Renew this week and lose no papers.

J. C. Steel, Milford, Texas.—Have started truer again for your Braces.

J. F. Ellem, Hamilton Co. Nebraska.—You did not give your postoffice in your letter. Where are you?

A. Stoner, Louisiana.—We are out of the numbers you wish. Your query to the editor.

J. M. Pinkston, Sparta, Ga.—The Debate is now out and can be had of W. D. Mayfield, 361 Main St., Memphis, price \$3.60 and \$4.00.

W. C. Doyle, Myersburg.—Some one has already renewed Mrs. N. M. Doyle's subscription at Winona, and we have credited the whole amount sent on your own subscription.

J. H. Neel, Georgia.—We start the paper to you this week, and in this manner appoint you agent for THE BAPTIST. You can retain 50 cts. on each annual subscriber you send. Hope you will work and send us a good list.

L. W. Dean, Walnut Grove, Ala.—Perhaps Mrs. C. does not put the Braces on right. The large horn pad and the latch should go in front, and the bows of the Braces go over the point of the hips. Let her change the manner she now puts it on, and then report to us if it still remains uncomfortable.

Dear Bro. Graves.—I received the Braces you sent me in due time. I have worn it but little. There is a sister in my church afflicted seriously, and I lent her the Braces. She has worn it for one month, and reports herself very materially benefited. It says it has done her more good than all the physicians. So you will have to give me more time to test it before I can report personally its success with me. I claim a place among the young guard.

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