

comply with my promise. The
Nov., and I am happy to say that,
rested in christian forbearance and
patience, and the substance of what it
enabled us to live more devoted
names of the Ordained Ministers
to give to the cause of the
to publish by request of the
for the promotion of Missions
published but unfortunately the
give us the assurance that we
to ward give us success, and may He
in Christ.

Work of the Bethel Association.

For the last year.
— having been sent, James W. Wood-
retrained by the labors of the Sancti-
fied. To incite us onward to works
of holiness. Brother Key the younger
with his large and powerful voice, the
the destitute and the dying; sustaining
pers of a sunny and sunny climate,
and the influence of his labors, with
of our brother and missionary, the
oring in the spring of your body
the glad tidings of the gospel, and
rejoice in the conflict, with his ar-

...e been enlightened by his prayers
...sionary, we have them in abun-
...e, or thought they saw in him, evi-
...lows for the souls of men, which
...eemer might be advanced, and that
...nities were not disappointed. If
...or a Brainard, it may justly be said,
...ars a martyr's crown. Your Com-

prepared and begun, as is calculated
and truth.

JAMES CLARK, *Chairman.*

of Churches having a Term. Soc'y
 school, or both within their bounds.
 Other Societies are represented by T.
 Sabbath Schools by S. S.

Henry, Ala. T. S. & S. S.
 ker, T. S. & S. S.
 Sumner T. S.
 Stewart, T. S.
 Henry, Ala. T. S. & S. S.
 Lumpkin, Stewart, S. S.
 Sumner, T. S.

Ramolph, T. S.
 Robert, Ramolph, T. S. & S. S.
 Lee, T. S. & S. S.
 Sains, Sumter, T. S.
 Stewart, T. S.
 wart, T. S.
 wart, T. S. & S. S.
 Lee, T. S.

...nations, 24	Orphaned Ministers,
...ties; Baptized last year, 272.	
...ations sent out,	\$218.73
... on Sabbath.	85.45
...whole amount,	\$304.18

Important Questions.

inspired apostle has told us of "unaligned questions," meaning, we suppose, those that *are* not intently stated; and as well as "aligned questions," he declares that *we*—and *on* this point, poetic teaching is strikingly in accord with human experience. How often men "stare about words to no profit." How often do they misapprehend and

...yet for sober and rational discussion, an apostolic example. In a council held at Jerusalem, there was "much disputing." There was a variety of opinions and much interchange of them—yet suppose the discussion was all sober, and rational, and happy in its influence

of the metricals of the Gospel among religious editors, it properly conducted might be healthful and salutary, both to ourselves and to their readers. We are therefore glad to see a movement of this kind by our brother Wm. H. Hart, editor of the Western Baptist, a new paper recently commenced in the western part of Virginia. He has put forth questions, all having for their object the development of the nature of the Christian Church. These questions he proposes "for discussion of all the editors with whom exchanges." The tenth question is, as

order properly to approach this question several preliminary questions, should be discussed.

What are the specific and distinguishing traits of character by which all true Christians differ from the rest of mankind?

Are there any Pedobaptists who ex-
hibit those traits of character by which
Christians are distinguished?

There is a real festering of the wound which, in the New Testament, is the question: Are there any true Christians on earth yet? do not belong to that church in which Christ is held over all things—and which he has purchased by his blood? There is still another question which is not well for us as Baptist editors, to view while discussing these matters. It is this—is it quite certain that all Christians belong to the true church of Christ?

We shall endeavor to watch for any discussion of these matters which may appear in the "Western Baptist" or any of our exchanges. Or if any of our correspondents choose to write on any of the questions, we shall be happy to re-

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TERMS—PER ANNUM.

THE CHRISTIAN INDEX. published on Friday evening week, except two in the year, will be furnished to each subscriber at \$2 50 cents, in advance; or \$3 if not paid within the year.
Post-Masters, to whom the Index is taken, are requested to forward remittances for subscribers at their respective offices, according to a decision of the Post-Master General to their right to do so. All persons and agents are requested to notice that Every Agent (and all Baptist Ministers are particularly solicited to become agents) who procure and pay for five copies of the Index, shall be entitled to a sixth, as a compensation for his trouble.
Letters on business, or communications, must be addressed to the Editor, post paid. Advertisements may be inserted at usual terms, at the discretion of the Editor.

The Black Progress of the Baptist in Scotland.

From the Circular Letter of the Baptist Union for Scotland, 1843.

Christianity was introduced into this island at a very early period of the gospel dispensation, and it is evident that the first Christian missionaries, who were sent to the island, were men of a high order of piety, who planted the standard of the cross on the British shores, held in common with the primitive church, the distinctive principles of the Baptist Church, and these principles were maintained by the Christians of this land for several hundred years. This is rendered abundantly manifest from two historical facts, namely, that the immersion of Christians, and not of children, was practised till the introduction of popery in the seventh century, and that, even after the bestowment of the economy upon children, infant baptism, was not retained till the reformation.

OBSCURITY OF INFANT BAPTISM IN BRITAIN.

The ancient British church did not practice the immersion of children, or even of infants. When Austin, the fourth century, with others, introduced the standard of the cross, and the beginning of the seventh century, through their instrumentality, thousands of the Saxons were baptized in the rivers upon a profession of faith. He, however, found children in the midst of the ancient Britons who did not baptize children, and being anxious to bring them into the British church, he made them demand of him, one of which was to give baptism to their children, but they would not yield. A crusade was afterwards undertaken against them, and was attended with a cruel and bloody result. The immersion in the British church was administered to children seven years of age, and so continued for centuries; those who were called infants, and it was to this the British would not submit. In the period, however, followed, which lasted about a hundred years, not as to the mode, for infant baptism, but as to the subject, whether they should be baptized, or children, or not. The prince, named Iona, in the eighth century, brought the controversy to a summary close, not by appeal to the word of God, but by a law requiring children within three days old to be baptized, under a penalty of 200 equal to £40 now, and if the child died unbaptized, the personal estate of the father forfeited. Thus the baptism of children came to be general in the British church. The ancient British records were destroyed by the English, but the British and Saxon Christians abundantly prove that the first Christians in this island were Baptists, and so continued for centuries. Moreover, the power of the pope and the errors of popery did not extend to the northern part of the island till some time after they were established in the south.

OBSCURITY OF SPRINKLING IN BRITAIN.

Immersion continued in use, both in Scotland and England, till the reformation. In the canons of councils held at Peab, in the years 1212, and 1296, one of the appointments in the administration of the sacraments was, "that the immersion, and the foregoing words should be pronounced." The reason for, in which the children of the kings of Scotland were dipped, was a law from Holyrood, compiled by the English in 1544, and was afterwards destroyed in the days of Cromwell. In the English Encyclopedia it is easily ascertained, that in this country, the sprinkling was never practised in ordinary cases till after the reformation; but that Scottish exiles, who had renounced the authority of the pope, were constrained to General Assembly in England, implicitly acknowledged the authority of John Calvin. At Geneva, a book was published in 1556, containing forms of worship, approved by Calvin, and among other things, the administrator of baptism is enjoined to take water in his hand and lay it upon the child's forehead. For this authority, these exiles, returning to their own country, carried John Calvin at their head, in 1559, established sprinkling in Scotland, from which it made its way into England. These facts, obtained from the highest literary authorities, afford abundant evidence, that the first Christians were Baptists, but also the first Christians of Great Britain.

tion, and gained many converts during that memorable age of the march of freedom. But we regret to say that the bigotry of the religionists in Scotland, and their fermented ardor for Presbyterian and consanguine uniformity, were so powerful, that independence and anabaptism were almost as much dreaded and scorned by the leaders of that age as black preachers. The result was, that the Baptist movement of that day was mainly English—a circumstance of itself enough to blind the eyes of the Scottish people. Moreover, the motive which made entirely by men belonging to the army; and the fact that they had conquered, and were in the country for the purpose of keeping the nation in subjection, was enough to prevent any impression either as to immersion or independence.

BAPTISTS IN CROMWELL'S ARMY.

The English army under Cromwell came to Scotland in 1650, and many of the soldiers and officers were Baptists. These kept up the worship of God, and the preachers, preached the gospel, and immersed those who from among them received the love of the truth. Some of the troops were stationed in the English Church, and the Baptists had a church there. In fact, they printed and published at Leith, a fourth edition of the Confession of Faith, drawn up by the London Baptist ministers. At that same time they introduced a considerable number in the water of the Leith, among whom it is said, was Lady Wallace of Craig. At Cupar, in 1650, also, there was a troop stationed in which there was a Baptist preacher named Browne, who both preached the Gospel, and immersed several of the regiment in the river Eddie. A considerable impression seems to have been made on the minds of many. At a minister's meeting held at Edinburgh, as early as October, 1648, some of the assisting elders declared to give it their opinion, "that children should not be baptized, but that of baptism, till they could give confession of their faith." Some ministers also embraced Baptist views. Alexander Cornwall of Linlithgow, and John "Cleric" of Stirling, are said to have "baptized old people, maintained anabaptism, and would not baptize infants." But when the English laid siege to the country upon the restoration of Charles II. in 1650, all the Baptists in Scotland, seemed to have capitulated—a fatal termination was put to their principles, and to the reign of civil and religious freedom.

REV. SIR Wm. SINGLIER.

The real trace of the Baptists in Scotland is to be found in one Sir William Singlier, of Kilmarnock, who lived in the early part of the eighteenth century, and was a devoted and laborious preacher of the gospel, immersed those who through his instrumentality were brought to a knowledge of the truth, and formed a Baptist church on his own estate, and not withdrawing from the world, he was chosen for persecution. An old man, who had heard him, one who was the pastor of the church formed by him, was alive in 1829. Some Scotchmen, like Sir Wm. Singlier, became Baptists in England, but they never thought of spreading their views in their native land, or they lacked opportunity. Among these was John McGowan, Nov. of the year 1740, who was called "Dialogues of Devils," and who was pastor of the Baptist church in Devonshire Square, London.

OBSCURITY OF EMBROIDERED BAPTIST CHURCH.

No permanent effort was made to establish the Baptist Church in Scotland, until when Robert Carmichael and Archibald Maclean were immersed, and a Baptist church was formed in Edinburgh, consisting at first of four persons, having Carmichael for their pastor. He was chosen by his colleagues in 1708, after which time Baptist views rapidly spread into various parts of Scotland. The jubilee of 1765 was 1815, and probably it was forgotten that the day of war and Waterloo. But its centenary must not be forgotten. Let 1855 be a jubilee to the Lord; let it be characterized by a new and vigorous impulse given to the exertions and liberality of the Baptists in Scotland.

But let it not be said that we are to wait for two and twenty years, and then to begin and do something. No, let us begin now, and let us begin in the midst of death, or unable to share either in the joys or the sorrows which may then be our lot. The voice of wisdom to every Baptist in Scotland is, "Wise as they have been, do, do with thy might, for there is no power, nor degree, nor knowledge, nor wisdom in the grave whether thou goest." A great many of the converted persons have left sprinkling, and every semblance of popery are destined to give way before them. Let us be strong in faith; let us be cemented together in holy oneness for the work. Now is the time to be up and doing, and when 1855 arrives we may have doubled or trebled our present strength, filling every corner of our beloved land; and then we generally, whether we are not, connected with the movement, while the car-

HOME MISSION DEPARTMENT.

For the Christian Index.

ILLINOIS.

FROM A MINISTERS.

Encouragement. Not of a Meeting-Place, Infidelity, nor Persecution, but of the Gospel.

The prospects of the Baptist Church in this country are, at present, very good. There is no longer a general prejudice against the Baptists, but they are everywhere by the appropriation of the Home Mission Society.

We are in great need of a meeting house, though at present we occupy one by another denomination, whose pastor is unable to supply the pulpit on account of ill health.

The place is the grand nucleus around which all the industry in this State seems to cluster. Universalism has carried a high head here lately, but I think it is now on the down-hill course.

There has never been a genuine revival of religion in this village, but the frequent prayer of Christians now is, that we may enjoy an outpouring of the Holy Spirit.

Let the Lord send forth his Spirit, we may hear of our circumstances, to pray for us.

FROM ANOTHER MISSIONARY.

Immigrants. Professors neglect to see their duty. Immigrants are needed to reach them out. Important of early action.

Many members of Eastern churches remove into this country, bringing with them the principles of infidelity, and for various reasons, neglecting to present them when first arriving, and becoming coldhearted in religious things, they suffer themselves to remain out of the reach of the gospel.

We need a missionary for this country, a principal part of whose duty it should be to search out those wandering sheep, and lead them into the fold. But for various reasons, neglecting to present them when first arriving, and becoming coldhearted in religious things, they suffer themselves to remain out of the reach of the gospel.

We must have more men for the West—more for this country, and what is desired should be done quickly. Others are ahead of us, and rapidly advancing. B. J. M. HILL, Cor. Sec.

THE SUBSCRIBER RESPECTFULLY REQUESTS THE SECRETARIES OF THE FOLLOWING MISSIONARY SOCIETIES TO FORWARD, BY MAIL, AT AN EARLY DATE, AS ASSISTANT AFTER PUBLICATION, THE ANNUAL REPORTS OF THOSE SOCIETIES FOR 1843, VIZ.

Baptist Conventions of Vermont, New Jersey, Pennsylvania, North and South Carolina, Alabama and Mississippi, and the American Board of Christian Missions.

Also brief reports of all the Primary Auxiliaries of the Home Mission Society, with the names of presiding officer, secretary and treasurer, as soon as possible after their respective anniversaries.

B. J. M. HILL, Cor. Sec.

Letter of Rev. George Scott, Missionary to Sweden.

GRANESAND, SWEDEN, 1843.

Rev. W. A. Hall, Sec.

Dear Brother,—The delay in replying to your kind letter of May 27, I handled me very much longer than I should have done. I have been so much occupied by my having to wait for full information from Stockholm, as to the disposal of that part of the money left by me there. Our good friend Keyser sent me a letter, and a financial statement, but he only gave me Nos. of the Tracts printed after my leaving, and I had to write again for the titles. I greatly regret the delay, as it appears our dear friends in Sweden are much in need of farther aid, and I am certain your Committee will be most willing to extend that aid.

Our chapel is still closed against us, and as the king has in council confirmed the sentence of the Governor, there appears no probability of my being allowed to return to my much longer season of labors, nor is it likely that any Foreigner will again be permitted to introduce divine service in the Swedish language, at least until religious freedom is better understood in Sweden, and the people are more generally converted. I have had to leave Stockholm and settle in provincial towns and villages. They have carried with them the light and power of God's Word, and have found many prepared of the Lord to listen to the word with all readiness of mind. Several pleasing instances of turning of God have been the consequence, and my name cast out as evil, and generally, whether we are not, connected with the movement, while the car-

hilly minded with scornful indignation exclaim, "This is all that Methodist Scoundrel! But I cry out with inward rapture while perusing the animating details, 'This is the Lord's doing, and marvelous in our eyes.'"

An unceasing desire to obtain the Scriptures appears on every hand, and the generosity of the American Bible Society has enabled the friends of Sweden, to put out an additional number of copies—two, the hands of the very poor, more particularly those who go down to the sea in ships.

Colporteur, (a pious peasant), whom I had the privilege of engaging ere I left the country, has been the instrument of one of the most remarkable revivals ever known in any one parish in Sweden. Not content with affixing the book for sale, he gathered the people together to tell about his contents and while thus engaged in this parish above 100 miles west of Stockholm, the spirit of the Lord was poured forth in a marvelous manner, so that scarcely a house could be found, where some one or more of the family were not concerned about their souls.

The good man was brought up before a justice and charged with travelling about as a vagrant without a passport, he not having sought one from the local authorities, but which he presented on obtained for him at head-quarters by the Bible Agency, they had no more to say on that point. They declared however, that his passport only sanctioned his lawless conduct, and offered no excuse of his talking to the people as he did, which he must therefore give up. To which he responded, "Whoever has been a lawless conduct, and has been expiating on the excellent and usefulness of the works he offers for sale! How could he hope to effect a sale without doing so? Like other lawbreakers, I tell you, the excellence of the works I have to dispose of, and the necessity there is for their possessing truth, and in order to induce them to purchase, I produce a few specimens, showing their utility, value and stability, and in this I certainly do no more than other licensed hawkers are always allowed to do." The Justices were excited and perturbed. I do hope, however, that they will be more lenient to him, let him go.

The most popular people are constantly employed in attacking religion by argument, and sarcasm, and anecdotes, so that they would be the great obstacle to the very plentifully of the good seed, and instead of withstanding these evil influences, are themselves, are delighted if they are freely received and persecuted. I do hope your Committee may be induced to help and help liberally. You may either address, or to Mr. Keyser, Stockholm; he will be glad to send you a copy in German if that would suit you.

With affectionate remembrance for all who may love to remember me, believe me, dear Brother, yours in love unbending, G. SCOTT.

For the Christian Index.

Contributions of a Country Schoolmaster.

No. 1.

The Farmer—part second.

Having in the last paper spoken of the improvements in the art of cultivation, the writer designs in this to notice the improvements that might be made in the condition of the farmer himself. The latter involves considerations of far more importance than the former, and, indeed, the true source from which all improvements in Agriculture must proceed. It is admitted that this is a great art, and that its advancement requires the work of the highest powers of the mind. As it involves the most subtle operations and deepest mysteries of Nature, it certainly, more than all other subjects, presents matter for intellectual inquiry, and it should be the aim of the farmer to acquire a knowledge of the real nature of his great calling, that he may place it where it belongs—among the most exalted sciences. And Agriculture, while it presents matter for the investigation of the most improved talents, is ever worthy of their application; and is second to no pursuit in usefulness, honesty and in the respectability of its results. It is not a mere calling for physical labor, but a Science—one of the highest branches of intellectual philosophy; and its perfection (it can reach to perfection) is more dependent upon knowledge and skill—age, and genius, no, than any other art or science that can be made the subject of man's power.

It is true—and painfully—that this subject is generally regarded in a different light; it is encouraging that in some places public opinion is undergoing a happy change. Men are beginning to discover that justice has not been given to this art, and that their sentiments need reforming and strengthening; and it is hoped, that the day is not far off, when Agriculture will occupy the place among the liberal and useful sciences, to which it belongs. Study and mental inquiry, alone, can give it what it deserves, and they will produce the same advantages in this, as in any of the other objects to which they may be applied. The

cultivation of the earth is generally considered as a means of subsistence or of gaining wealth; and no other is more honest or more certain, for what the earth yields is overabundant while it enriches all. But that man who regards the accumulation of wealth as the great business of life, has yet to learn the first principles in the philosophy of human happiness. The rights of men are equal and the duties they owe to each other are correspondent, and every member of a community is bound to labor for his own good, and at the same time, for the good of the community. To this end, the hands and the head must both be employed, and in order to produce the best effects, the labor of both should be united. Either of these labors, when employed independent of the other, actually weakens and degrades life; but when acting in concert they strengthen and ennoble our existence.

The glory of man is his mind. While his animal structure is obvious and worldly, his intellectual nature is transcendent and divine. It places him above all other creatures, it contains the germs of moral growth; and is the source of that power which places the most useful elements of the physical world under his control. And where there is more occasion for the most searching inquiries of philosophy, than in an art which involves all the wonderful operations of nature—can it presenting even to the casual observer, a succession of miracles in vegetable and animal growth? To the careless observer, the deposit of a seed in the earth, its germination, its after cultivation, its progressive growth and ultimate maturity, are matters of every day occurrence, that they create no surprise, and are seldom remarked. But they are all replete with wonders, which in their solution have hitherto defied a large extent of the most subtle inquiries of the most subtle minds. What does life repose in this dried kernel, so small, and to all appearance, so utterly inert? What secret agency swells and protrudes the germ? By what power does it force its way above the surface, and gradually expand its leaves, and put forth its flowers and mature its fruit? All this, my person read these inquiries and say that education of the highest order is not necessary for the farmer? Has he not the greatest use for knowledge, and cannot his mind of how exalted a character it may be—find continual work to perform? Has his profession a matter of mere service and animal toil, and does it form an exception to any other?

The farmer in this country has great advantages. His relaxation from toil—of which there are many times—furnishes him with excellent opportunities for reading and inquiry; his labor is not so incessant or his application so constant as to prevent him from often storing his mind with knowledge quite foreign from his immediate occupation; he may commune with nature while toiling over his loam, he may reflect upon God and his wonderful working Providence while following his plough; and he may often in his fields, "hear the deep voice of a divine philosophy, speaking to his soul, as the shepherds heard a message from Heaven, while they were counting the stars and watching their sleeping flocks upon the plains of Babylon. Besides all these, the farmer has another singular advantage, which is not generally found in the occupations of life. His labors are all attended with health. From his being generally in the open air, his lungs are free, his limbs are strong and elastic, and consequently his mind fresh and ever ready to receive the knowledge that is presented to its view. With all these great advantages, he is perhaps, the happiest of men, and yet his occupation but advances to thankless drudgery in which he belongs, how doubly happy would he be! How far superior in every respect to those village dandies and city exquisite, that look upon his rough labor and honest face with disgust!

To render, therefore, the profession of Agriculture respectable, and to further its improvements, the farmer must attend to the improvement of his mind. He must pursue knowledge with as much diligence as he does his plough; and he may thus convert what has hitherto been regarded as a degraded calling, into one of the most elevated branches of philosophy. And this education must not be limited to what is taught in the Schools—it must be practical—experimental before it can accomplish the desired end. He should read, he should observe, he should think, and he should repeat the text over and over again. Let him, who is in the desk with him, as length impatiently exclaimed, "You are a mere bookworm!" and tell him to sit down, took the same text and preached an excellent sermon from it.—Chris. Welch.

Book Spring.

Missionary operations in Mississippi.

Extracted from a letter dated LEXINGTON, Mo. Dec. 27, '43.

I will attempt to give you, so far as my knowledge goes, a brief history of our domestic operations. In 1841, the Zion Association, wishing to do something for the building up of churches and spreading the cause of Zion, chose our members, and the brethren of our denomination, provided he would devote his time to traveling and preaching in the bounds of said Association. At the next meeting of said body, in 1841, his report was received and the Association then compensated him for his services.

being, stimulating his generous ambition with irrepressible impulse, and inviting him onward to bolder triumphs."

One of the greatest inducements to engage in the profession of Agriculture is, that it is friendly to virtue and piety, without which no business of life can have any true honor. Reverence teaches that heart which is faithful to God, and to his law, to commune with God, in the changes of seasons and in return of day and night. The blessings which it enjoys seem to come not through any secondary means, but directly from the hand of God. And it is filled with wonder and joy, when it sees every where springing up the careless provision for the wants of the human family.

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The minds of the brethren appeared to be enlarged and expanded. Wishing to still do more, if possible, for the destitute, they determined to extend our mission, in such Association district, consequently appointed one for each district, with the understanding, or direction, that those itinerants devote their time to the destitute regions of country, except so much as would be necessary for the assisting, when called on, in procuring meetings, attending Associations, &c.

During the past year, it is supposed, that from providential causes and other reasons, probably, our itinerant in this district was prevented from devoting much of his time to the destitute regions of our country, which seemed to defeat the prime object aimed at. Consequently, at the last Association, the brethren composing said district, petitioned for an Executive Committee, consisting of one member from each church, who should assemble quarterly, &c., to watch over, and direct all obstacles which may arise, and to direct and assign the field of labor to their itinerant, appointing of the same, &c.

I hope, brother Baker, this is a wise measure, for we know these brethren will, by frequent consultation with churches and their frequent meetings, be better prepared to meet and carry out the views of the churches, than under our former arrangement, provided the brethren will be punctilious in coming together, which I do not doubt, knowing the energies of a great many—yes, I may say, of the Mississippi Baptists generally.

I have, for some time past, believed that the cause of not succeeding better with our domestic operations, is owing to defect in our plans. We appoint our itinerant, he devotes his time—and how? By going to the churches already supplied by Pastors of their own choice, who set back as itinerants while they should be working alone; and at the end of each year the destitute have not been supplied.—The church, a favorite of the itinerants, probably, has had most of his visits; while other churches, who have not been supplied, have had none. As he does his plough; and he may thus convert what has hitherto been regarded as a degraded calling, into one of the most elevated branches of philosophy. And this education must not be limited to what is taught in the Schools—it must be practical—experimental before it can accomplish the desired end. He should read, he should observe, he should think, and he should repeat the text over and over again. Let him, who is in the desk with him, as length impatiently exclaimed, "You are a mere bookworm!" and tell him to sit down, took the same text and preached an excellent sermon from it.—Chris. Welch.

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