

WESTMINSTER CONFESSOR

VOLUME XLVI

LOUISVILLE, THURSDAY, MARCH 18, 1880.

NUMBER 27.

WESTMINSTER CONFESSOR

Published for the Proprietor, by
 J. W. CAMPBELL, at No. 111
 Second Street, Louisville, Ky.
 Entered as Second-Class Matter, June 25, 1879, under
 Postoffice No. 111, at Louisville, Ky., under
 special authority of Postoffice Department.
 Accepted for mailing at special rate of postage provided
 for in Act of October 3, 1879, authorized on July 16,
 1880.
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INFANT BAPTISM.
 AN OPEN LETTER FROM ONE PRESBYTERIAN
 MINISTER TO ANOTHER.

REV. DR. E. O. GIBBERT.

Dear Brother: Having, as we trust, in the fear of God, and with profound reverence for his Word, examined the grounds upon which Pedobaptists profess to found the doctrine of infant baptism; and having shown to the satisfaction, probably, of all candid inquirers that it can not be deduced from circumcision, and can not lawfully be introduced by the Christian church as a development of the doctrine of Christ and the apostles; and having convinced that there is not only no command for it in the New Testament, but that, on the contrary, the command to baptize believers is necessarily restrictive, and forbids the baptism of any but believers; and having proved from the nature and design of baptism that it can not lawfully and consistently be administered to any but an intelligent person; and further that it is the Christ-given right and privilege of every one who wishes to unite

with the church, to be baptized, and admitted to all the rights and privileges of the church, to be baptized, and admitted to all the rights and privileges of the church.

This article teaches exactly what we believe, and what we have taught throughout our discussion of the question of infant baptism. There are some who object to the use of the term "seal," as applied to baptism. But we hold that as a seal is a confirmation of some transaction, it is proper to apply the term to baptism; for when any person properly receives the rite of baptism, it is to him, by Christ's appointment, an outward sign, seal, or confirmation of the benefits of the New Covenant as exhibited in that ordinance.

Question 84. What is baptism?
 Answer: "Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, with signification and seal of the benefits of the covenant of grace, and our engagement to be Lord's."

Now if those two answers or definitions be true, as unquestionably they are, then it follows that baptism was instituted by Christ to be the sign of an accomplished fact, viz, of the fact that the baptized person has already been ingrafted into Christ and become a member of his spiritual body, which fact forms the only basis of his right to be received into the visible church, and to be admitted to all its privileges.

Question 85. To whom is baptism to be administered?
 Answer: "Baptism is not to be administered to any who are not of the visible church, till they profess their faith in Christ and obedience to him; but the infants of such are members of the visible church as to be baptized."

Now we ask, how can those three questions and answers be taught to our children without leading them to believe that, as baptized in their infancy, they are admitted into Christ's spiritual body, admitted into the covenant of grace and made partakers of its benefits? And on what ground can they be taught to believe that, as baptized in their infancy, they are admitted into Christ's spiritual body, admitted into the covenant of grace and made partakers of its benefits?

It is scarcely necessary to make any remark upon this answer, after what we have said upon the corresponding one in the Shorter Catechism. Every intelligent person can see that if the previous definition of the nature and design of baptism be true, it must be a logical absurdity to baptize infants, unless (1) they are admitted to have the qualifications required under the definition, that is, unless they are competent to receive it as the sign to themselves that they have been ingrafted into Christ, have received the remission of sins by his blood, and regeneration by his Spirit. We ask again, after we have formally and definitely taught baptized children that they are members of Christ's spiritual body, how dare we deny to them the rights and privileges of the visible church? How dare we teach them that they are under "the wrath and curse of God," and that unless they repent and "flee to Christ for refuge," they will surely perish under that wrath and curse? No one can thoughtfully and candidly inquire into this matter without being driven to the conclusion that we are, either teaching our children a very rotten theology, or we are maintaining a practice which is a logical absurdity, while we disown its members, by the church in the fullest sense? Why is any person admitted into the visible church? Simply because he claims to be a member of the spiritual body, and produces credible evidence of that fact. This entitles him to a place in the visible church, and no one has authority to deny to him his rights. We ask again, after we have formally and definitely taught baptized children that they are members of Christ's spiritual body, how dare we deny to them the rights and privileges of the visible church? How dare we teach them that they are under "the wrath and curse of God," and that unless they repent and "flee to Christ for refuge," they will surely perish under that wrath and curse? No one can thoughtfully and candidly inquire into this matter without being driven to the conclusion that we are, either teaching our children a very rotten theology, or we are maintaining a practice which is a logical absurdity, while we disown its members, by the church in the fullest sense? Why is any person admitted into the visible church? Simply because he claims to be a member of the spiritual body, and produces credible evidence of that fact. This entitles him to a place in the visible church, and no one has authority to deny to him his rights.

Q. 162. What is a sacrament?
 A. "A sacrament is a holy ordinance instituted by Christ in his church, to signify, seal, and exhibit to those who use it with due attention of grace, the benefits of his mediation; etc."

New Covenant to the believer is the spirit of promise in the heart, and hence baptism can only be used as an outward and subordinate seal pointing to that greater seal, or an exhibit to the believer in a symbolical way, the benefits contained in the true seal, which he professes already to have received, and of which his faith is the evidence—(1) to strengthen and increase their faith, and all other graces, to oblige them to obedience; to testify and cherish their love and communion one with another, and to distinguish them from those that are without." We accept this definition of a sacrament, as we did that of the corresponding one in the Shorter Catechism, as teaching the true design of the sacraments.

Q. 165. What is baptism?
 A. "Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself remission of sins by his blood, and regeneration by his Spirit, of adoption and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and so become open and professed members of it wholly and only the Lord's."

We accept this definition, as we did the corresponding one in the Shorter Catechism, as teaching the true design of the sacraments. Every intelligent person can see that if the previous definition of the nature and design of baptism be true, it must be a logical absurdity to baptize infants, unless (1) they are admitted to have the qualifications required under the definition, that is, unless they are competent to receive it as the sign to themselves that they have been ingrafted into Christ, have received the remission of sins by his blood, and regeneration by his Spirit. We ask again, after we have formally and definitely taught baptized children that they are members of Christ's spiritual body, how dare we deny to them the rights and privileges of the visible church? How dare we teach them that they are under "the wrath and curse of God," and that unless they repent and "flee to Christ for refuge," they will surely perish under that wrath and curse? No one can thoughtfully and candidly inquire into this matter without being driven to the conclusion that we are, either teaching our children a very rotten theology, or we are maintaining a practice which is a logical absurdity, while we disown its members, by the church in the fullest sense? Why is any person admitted into the visible church? Simply because he claims to be a member of the spiritual body, and produces credible evidence of that fact. This entitles him to a place in the visible church, and no one has authority to deny to him his rights.

Q. 166. Unto whom is baptism to be administered?
 Answer: "Baptism is not to be administered to any that are out of the visible church, nor to any that profess their faith in Christ, and obedience to him, but infants descending from parents, which both of them are professing with us, and obedience to him, are, in that respect, to be baptized."

It is so damaging in its tendencies, that we will be pardoned for making it the subject of further comment. What is the difficulty which this article is intended to meet? It is: Throughout the book that is in both Catechisms, and in the Confession of Faith, we have been most emphatically taught that baptized infants are saved, i. e., they are regenerated—ingrafted into Christ—within the covenant of grace, and that this fact is confirmed or sealed by their baptism. But the general fact, apparent to the church and the world, is that baptized infants, when they reach an intelligent age, do not give evidence of having been "born again," or ingrafted into Christ, or of having the "seal of the Spirit" in their hearts. And this failure of those who have been baptized in infancy to bring forth the fruits of a regenerated nature, according to the Bible standard, is so universal, that the church has found herself compelled to lay down the rule that persons baptized in infancy shall not be recognized as members until they profess "repentance toward God, and faith in our Lord Jesus Christ," just as unbaptized sinners have to do in order to get into the church. And how can this state of fact be reconciled with the teaching of the book on infant baptism? Many would ask. It is to meet just this state of fact, or to satisfy this inquiry, that article VI is introduced. Don't allow yourselves, says that article, to believe that there is no effect in infant baptism, because there is an inefficacy in it; but that efficacy is not tied to that moment of time wherein it is administered. We have taught you that baptism is the sign and seal of an accomplished fact, but it does not prove to be that you need not be uneasy; it has an efficacy, and sometimes or other the subject will be regenerated and saved, and then you can trace his regeneration and redemption to the efficacy of that early baptism. Perhaps even eighty years after baptism the sinner will be converted, and then you can see how far reaching is the efficacy of infant baptism. We say this is just the impression which article six is calculated to

make. Surely article six ought to be backed by strong Scriptural proof. But what are we referred to for proof? Why, to John 3:5-8: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God. The wind bloweth where it listeth, and thou hearst the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." These are words of the most solemn import, uttered by the Son of God himself; but they were not intended, we imagine, to prove the proposition, "that the efficacy of baptism is not tied to that moment of time wherein it was administered." It would have been just as well to refer us for proof to John 1:17: "The Lord prepared a great bath to swallow Jonah."

This way of meeting the difficulty may meet it so far as to encourage parents to seek the baptism of their infants, notwithstanding the notorious fact that baptized infants do not generally, at maturity, bring forth the fruits of a regenerated nature, but it can only do this at the expense of teaching a view of baptism that has no foundation in the Word of God, and at the expense of laying a foundation for deep and dangerous error in the minds of the people, in reference to baptism. A question which, if it does not destroy their souls, will at least prevent their deriving that benefit from the doctrine of baptism, which a scriptural and proper view of it, and a scriptural use of it, is calculated to give.

I. W. CAMPBELL.
 Minister, District No. 22, Louisville, Ky.
 Clerical Secretary, Department, etc.

We have had in our midst during the past week a "planned" circle of Methodists, viz, Rev. W. B. Godby, of the M. E. church South. It is our intention to have a public criticism, we conclude that it is equally well to have a public criticism. The reversed gentleman came upon this circuit he has had his piousness bearing at our disposal (that is, we stipulated Baptists) and he has had his piousness bearing at our disposal. All this because we generally believe that we follow Christ who are "buried with him by baptism," which he unphatically denies. Some weeks ago this learned gentleman preached a sermon to his congregation at the place on the made of baptism, and is reported to have said the writer was not present; that many times he had preached the better class of Baptists in the same congregation for baptism. This extraordinary statement evoked a good deal of comment, and among the members of that congregation the "controversial" subject was discussed on the one hand, or his intelligence at the other. On last Sunday night, alluding to the statement above mentioned, and to the "truth" it gave to the Baptists, he explained that he had preached a sermon to his congregation at the place on the made of baptism, and is reported to have said the writer was not present; that many times he had preached the better class of Baptists in the same congregation for baptism.

Having also on this latter occasion to administer the ordinance to a couple of young girls, he poured a little water upon their heads and remarked that in order to satisfy them that they were really baptized he would read the Bible authority on it, and then read Mark 16:16: "Then will I sprinkle clean water upon you, and ye shall be clean; and that was all the scriptural authority he read.

Now, Bro. Carpenter, be kind enough to give us by people a little light on these two points. First, do the Methodists practice infant baptism? If so, what propriety is there in calling them Baptists? Second, does any reputable Presbyterian minister in the present day ever quoted above refer to Christian baptism? LAYMAN.
 Mr. Gilbert, Ky., 1880.

In a recent autobiographical address, Mr. Spurgeon stated that, if he were to write his life, it would seem to be fiction, so marvel was there some things which had occurred. He well remembered a little old woman who, she put down £50 on the table, vanished, and he has never seen her since. He never knew her name even, and never shall ever know it, he said, but he would be in heaven now. It was some years ago, and she was very old.

long to, or accompany, the ordinance itself, in general. But passing over this, we remark that this article V, taken in connection with the one expressing the nature and design of baptism must be understood to mean, first, that while baptism is intended to be a sign and seal of saving grace to those who are baptized, yet it is possible for one to receive saving grace who has not the opportunity of receiving the outward baptism; second, that some who are baptized, have not in good faith accepted the conditions of the covenant, and therefore it can not be assumed that all who have been baptized, have been regenerated. But, plainly, this last clause can not be applied to infants; for if it be true, as stated in question 177, above, that baptism is a sign and seal of regeneration and ingrafting into Christ, and that even to infants, we can not believe that the covenant can be violated by any bad faith on the part of the infant.

But the article which most radically and thoroughly subverts the teachings of the Scripture, and the teachings of the standards themselves, as to the nature and design of baptism, and which lays the foundation for a deep and widespread superstition upon the subject of baptism, is article VII, which is as follows: "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infancy) as that grace belongeth unto, according to the counsel of God, in His Word, and in His appointed means." We had occasion, in a previous number, to allude to the first clause of this article, or having been introduced to meet a difficulty, but

it is so damaging in its tendencies, that we will be pardoned for making it the subject of further comment. What is the difficulty which this article is intended to meet? It is: Throughout the book that is in both Catechisms, and in the Confession of Faith, we have been most emphatically taught that baptized infants are saved, i. e., they are regenerated—ingrafted into Christ—within the covenant of grace, and that this fact is confirmed or sealed by their baptism. But the general fact, apparent to the church and the world, is that baptized infants, when they reach an intelligent age, do not give evidence of having been "born again," or ingrafted into Christ, or of having the "seal of the Spirit" in their hearts. And this failure of those who have been baptized in infancy to bring forth the fruits of a regenerated nature, according to the Bible standard, is so universal, that the church has found herself compelled to lay down the rule that persons baptized in infancy shall not be recognized as members until they profess "repentance toward God, and faith in our Lord Jesus Christ," just as unbaptized sinners have to do in order to get into the church. And how can this state of fact be reconciled with the teaching of the book on infant baptism? Many would ask. It is to meet just this state of fact, or to satisfy this inquiry, that article VI is introduced. Don't allow yourselves, says that article, to believe that there is no effect in infant baptism, because there is an inefficacy in it; but that efficacy is not tied to that moment of time wherein it is administered. We have taught you that baptism is the sign and seal of an accomplished fact, but it does not prove to be that you need not be uneasy; it has an efficacy, and sometimes or other the subject will be regenerated and saved, and then you can trace his regeneration and redemption to the efficacy of that early baptism. Perhaps even eighty years after baptism the sinner will be converted, and then you can see how far reaching is the efficacy of infant baptism. We say this is just the impression which article six is calculated to

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This answer so far as to show, that baptism is not a necessary condition of the covenant of grace, and that Christ and his benefits to the baptized person.

Wherein do the sacraments differ from the Lord's Supper? The sacraments of baptism and the Lord's Supper differ, in that baptism is administered by water, and the Lord's Supper by bread and wine; but regeneration and ingrafting into Christ, and THAT EVEN TO INFANTS.

Can there be a collocation of words by rhetorical ingenuity, which will more plainly teach the truth, than the baptism of infants, and its intended to signify, and that they are regenerated and ingrafted into Christ? And in that sense, that under the influence of the Holy Spirit, many persons should be baptized for their children, with view to their salvation, and with view to the fact that the baptism of the infant, once effected, its salvation is forever certain?

Is it not fortunate for the people that they do not venture to do all with emphasis upon those expressions in the book, which are so flagrant in their tendency? Do we not to congratulate ourselves upon the thought, that many of the ignorant of what is taught in the book upon this subject, that they will scarcely believe that such things can be found in it, until they read themselves of the fact by actual reference to the questions and answers noted?

Let us now turn to the "Confession of Faith," chap. 28, art. 1: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ not only for the solemn admission of the members of the visible church, but also to be unto him a sign and seal of the covenant of grace, of his blood, and of the Spirit of regeneration."

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MY HAND IN THINE.

MY HAND, DEAR LORD, IN THINE:
What though the way seem lone?
If I may feel the touch divine
It is enough.

almonds, tamarinds, sapsallos, sugar apples, and I know not how many other tropical trees and plants are to be found. The island is the rocky and dry to most vegetables, oranges or bananas.

W. M. CHADWICK.
(Should be placed to have the article.—Ed.)

Education of Freedmen—The Atlanta Seminary.

Those who have not engaged in the instruction of Freedmen at the South can scarcely form an adequate idea of their ignorance and need in the acquisition of knowledge. They desire to attend school, not as an escape from manual labor, according to the suspicion of some persons unfamiliar with the facts of the case, but because they prize education; as a means of personal efficiency in the work of life, and as a necessity for the elevation of their race. There are instances to the contrary, doubtless; many instances, possibly (and with these instances those who are on the field will know how to deal); but I state the general rule. They thirst for mental training, and seek it, not only by the practice of industry and economy, but also by the endurance of sacrifice and privation. May I speak of a few examples, which have fallen under my notice, during a year's connection with the Georgia school of the Home Mission Society, known formerly as the Augusta Theological Institute, but since its change of location last fall, as the Atlanta Baptist Seminary?

Correspondence.

Key West, Fla.

After some considerable delay, I find time for a short letter, and place at your disposal some notes on Key West, Fla. The islands on the Gulf coast of Florida, at least from Cedar Key southward, are called keys, and all named, as Way Key, Deadman's Key, Cedar Key, Key Largo, Key West, and so on, and the number is legion. This island is one of the largest, and belongs to Florida, is a part of Taylor county, and the county-seat. It is some farther south than the most southern point of the Peninsula of main land, and hence is the most southerly part of Florida. It is over or about a hundred miles from the main land, and west or southwest from it.

The island is not large, being but little more than a mile wide at any point, and not more than four or five long, at the farthest. It is almost a rock island, with but little soil, and no trees except what have been planted around the houses. I have seen but one place where there is a sandy beach, and around that part of the island that is inhabited, it is rock out to and often extending into the water, at high tide. It is doubtless a coral formation, and on the beach, in places, may be found quantities of coral of various kinds, in small pieces mostly, broken by the waves and carried to the shore.

Less than half the island is settled, and all on the west end, but that portion occupied is built up from shore to shore, and the town is now extending out seaward. A large portion can be built on yet, but a good deal of the eastern portion is too low, seemingly, to be occupied, but it may be raised, as has so often been done, and be built upon.

There are said to be fifteen thousand people living on Key West, and while at first glance a stranger might say "it is impossible," he might think differently after spending a week in the place and noticing how closely the town is built up, and especially after going on the streets a few evenings towards sunset, and beholding what numbers, of all ages, and sexes and colors through the streets, and that in every direction, on every street, and from one end to the other. More than half the population are probably Cubans, and what I will call Cuban mixtures, and it is said to see how crowded their little houses are with inmates, and the dwellings as close to each other almost as they can be built.

There are a good many here too from Nassau or the island of New Providence, in the Atlantic, about as far from the foot of the Peninsula, as this, and also a goodly number from the Bahama Islands, and in different sections of the United States are represented here, and with all a fair share of Africans.

This is the only purely tropical place your correspondent has ever visited, and of course there is much of interest and novelty even to one who has been in Florida several winters. The cocoa palms are the most numerous of any tree on the island, and the most imposing, and probably some the more so because of early impressions of them gathered from Oriental pictures and readings of them in childhood. In many yards they are growing well, and some of them now tall, and the nuts on them from the size of marbles to the ripening state. Dates,

his instructors, resorted to a single meal a day, and that meal of beans, corn, bread, and molasses, about the only thing they could get. It should be obliged to leave before the session closed. But forbear. There is heroic endurance, and sublime sacrifice in these students, with their mothers, wives and sisters. Let no privilege to help them? to lift at least a part of the weight which bears them down? to react out a hand to them, standing so low, and aid them to rise? Beyond all question it, and should be so esteemed. And the fact that this good work may be done, at an expense ranging from three to eight dollars a month, according to the means of self-support in different cases, is an illustration of the sentiment of Wordsworth:

"The charities that soothe, and heal, and bless, Are scattered at the feet of some low flowers."

In the light of such facts as these, the Atlanta Baptist Seminary solicits contributions for the maintenance of beneficiaries. Through partial failures of the crops in some quarters, and the scant remuneration of teachers in the colored schools of the States, public and private, a larger number than usual of our most promising and useful students need more or less aid. Shall they have it? or must their studies be suspended? Unlike all the other schools under the auspices of the American Baptist Home Mission Society at the South, ours has received no large donation in the past. May we not hopefully appeal, then, for the small gifts necessary to current support? There are nearly ninety students on our roll now, though the new Seminary building was opened little more than a month ago, and we feel that if the Christian man and woman but knew them in their aspirations, capabilities and needs, would not seek in vain for help in their behalf. Already, for want of means, a number have been refused aid, which under the circumstances was tantamount to a refusal of admittance; and many more applications will doubtless have to be refused during the winter for the same reason, if this appeal wins no response.

Contributions may be sent to the Home Mission Society, New York, for the Atlanta Baptist Seminary, or directly to Rev. J. T. Robert, Atlanta, Ga. Dr. B. is the able and respected Principal of the institution, as he has been for nine years; and he approves the publication of this article, which I have written as his assistant. D. SHAVER, Atlanta, Ga.

From Bro. Stratton.

The following, though a private letter, contains so much of public interest that we venture to publish before our readers. Bro. Stratton's many friends in Louisville will be glad to see him at any time: I thank you most heartily for your very kind and obliging letter accompanying the one sent from my dear sister in Australia. I had not heard from my of my own immediate relations for a long time of years, and the letter has happily put me in correspondence with them again. Your pleasant invitation to send something for the Recorder I am disposed to entertain, and will take pleasure in preparing what I trust you will regard as a suitable article. I must congratulate you on the eminent success which attends your paper. I read no paper with more interest, and none from which I derive more profit. I have been more than instructed by Dr. Barrows' sermon on the baptisml controversy; I have been delighted. Indeed I may say there is not a single department of the paper that does not afford valuable information. Cabanis is doing nobly. His letters are models of newspaper correspondence. You did well to secure his services. My associations in Kentucky afford many pleasing recollections, and you will ever find a warm place in my heart. I am a member of a very quiet and conservative description. I serve two churches that are easily accessible. They treat me with great kindness and consideration. I have a pleasant home among a generous and noble-hearted people. They appreciate my humble services, and show a laudable concern for my temporal comfort. I have been blessed in my work to some extent. Over sixty persons have been added to the two churches during my pastorate of two years. This is, as you are aware, a largely Baptist territory. The church at Barren River, in which Dr. Mall officiated for thirty years, was a membership of over three hundred.

I preach for them Saturday and Sunday, once a month, and here in Greensboro the remaining of the time, I love Georgia and its noble Baptist brethren. They received me with open arms, and treated me with Christian affection. I have a notion that I shall drop in on you during the days of the convention at Lexington. Meantime may our gracious Master continue to bless and prosper you more and more.

H. D. D. STRATTON. Greensboro, Ga., Feb. 27.

Notes.

Mr. and Mrs. Benjamin H. Murray, of the Murray Home, on Seventh street near Main, this city, celebrated the fiftieth anniversary of their marriage, on Tuesday, March 24. Six children, twenty-one grand-children, three great-grand-children, with some law-abiding neighbors-in-law, participated in the happy occasion. Valuable gifts from the children and grandchildren to the venerable couple were presented by the writer, immediately after which the aged couple, followed by all the living children and grandchildren, passed from the parlors to the dining-room, where a sumptuous dinner, prepared for the occasion, was served. A mammoth bride's cake occupied the center, with a continuous line of vases, filled with center flowers, extending thence to either end of the table, immediately above which was suspended, the full length of the table, a rich collection of overgrown and flowers, with the names—Benjamin, Amatez—at either end, and the dates, 1830—1880, of golden letters, occupying a position in the center, while upon the wall opposite the entrance was a large wreath with the word "welcome" in the center, the whole making a beautiful display. Many eyes were moistened from a feeling of gratitude as they looked upon the faces of all the living members of the family surrounding the venerable parents, under the influence of the Holy Spirit, and amid the words of filial affection.

Since the Murray family form so great a factor in the population of Kentucky and in the membership of Kentucky Baptist churches, a few words of their history will be appreciated by many readers of the Recorder. Bro. Murray was born in Buncombe county, N. C., and at the age of twenty married Miss Amatez Chambers, a native of the same county, aged 17 years. Her parents having died during her infancy, she was raised by her grand-father, William Hunter. About the year 1835 they moved to Cooke county, Tenn. In 1840 they both accepted Christ as their Savior, and were buried in baptism by Rev. Joseph Manning, pastor of Big Rock Baptist church. In January, 1852, they moved thence to Kentucky, locating near Jefferson-town, Jefferson county, placing their membership with the church at that place, and after a few years moved to this city, connecting with East church, where they still worship with most of their children and grandchildren. The Lord has preserved them in the midst of many trials.

Tuesday, March 2, 1880, they began their life together, and have taught a hundred children at each other's side, now, March 1880, we look upon the aged pilgrims, surrounded with success, a happy home, a loving family. A half century passed, still they live and love. Aged friends, the sun of life is setting.

W. J. HOPKINS. Louisville, Ky., March 6, 1880.

Rev. T. M. Daniel.

It is with exceeding regret that we write to inform you of the continued illness of our beloved pastor, Rev. T. M. Daniel. Most of your readers and his friends are aware of the sad accident he met with last fall, in being thrown from his buggy. He suffered intensely for weeks, but notwithstanding his age, his broken limb healed in a comparatively short time, giving his feet after only a few moments of stiffness, usually attendant upon such accidents. After several months' confinement to his room, yet too feeble to undertake the arduous duties of pastor and preacher, his indomitable energy and zeal for the Master's cause led him once more into that pulpit from which God's afflicting hand had withheld him through weary weeks of pain and trial. Here he was greeted with words of loving welcome and cheer, and many were the prayers that ascended to a Throne of Mercy for the restoration to them of their much-loved pastor. But it grieves us to

said that God's chastening hand is again laid upon him, and he is once more unable to leave his bed. His sufferings are, at times, intense, and the nature of his disease deprives him of much of that cheerfulness of spirit a characteristic of this dear father in Israel, while confinement, of course, lessens his physical strength. But he bears all that a loving Father sees fit to send upon him with patience and fortitude and perfect submission.

Why may not God's people all over the State where he is so widely and favorably known, join with us in earnest, wrestling prayer for his restoration to health, and to his people once more?

Where will we find another who has worked for thirty-five years in the Master's vineyard with more faithfulness and love and zeal? or one that has ever been more ready with words of cheer and comfort to the sorrowing? or who has pointed the weary-hearted penitent to the Cross of Christ with more anxiety and tender soliloquy? He has been a friend to the young, a comfort to the old. They say, pray earnestly, that God may in mercy restore him, and prolong his years of usefulness to a ripe old age.

ONE OF US FLOCK.

An Explanation.

An explanation to my brethren and friends. In the Recorder of January 8th I made mention of the provisions which some of the brethren of South Fork church had made towards furnishing me with a home in their midst, and also signified my intention to move to it some time in January. At that time I fully expected to do so, but about the time I commenced to make my arrangements to move the band of affliction was laid upon me, and resulted in the death of my son, my only help in farming. We went and buried him near South Fork church, still expecting to move to our new home in a short time, but on our return home I was deeply impressed with the conviction that this was a providence of God to destroy my plans and thus prevent my making this change in my location. These convictions grew stronger and stronger until I resolved to make the matter the subject of special prayer, and for several days and nights I tried to ask God to guide me aright, but all the time that I had an inward desire that he would guide me to the place which my good brethren had bought and presented to me, and so I struggled on, but instead of light and peace the darkness increased and my troubles were intensified until upon my knees before God I surrendered my own will, and from the heart said, "Lord, only let me know thy will, and by thy help I will do it, let it cost me what it may or lead me where it will," and from that hour I have been fully convinced that my plans had not been the Lord's plans, and that I had to make the move would be to fight against God, and that I am afraid to do. And now, dear brethren at South Fork, allow me to tender to you my heart-felt thanks for your generous offer, and please accept the above explanation as my reason for declining it. So for the time being I shall remain where I am and desire that my correspondents address me at Summerville, Ky., instead of Greensburg, Green county, Ky. And now to one and all of my friends who have written to me offering words of sympathy since the death of my dear son, I would say your kind words have been a great help to me and a sad-hearted companion. T. W. PIERCE. February 12, 1880.

Our Arkansas Letter.

We have been watching the turn of affairs that we might gather enough of news items to justify another "letter from ARKANSAS." By reference to the papers upon which these items were dotted down, we are encouraged to write.

My college friend, Rev. C. W. Callahan, recently of Monticello, is now pastor at Hope, which is said to be the most business station on the St. Louis and Iron Mountain railroad. Bro. C. writes as if he was infused with Hope and the prospects of his future pastorate there. He is certainly one of our strongest men in body, head and heart, therefore where such is given much may be expected.

Rev. J. B. Searcy, of Ansonia.

Rev. J. B. Searcy, of Ansonia, known to all of us as a friend and supporter of every laudable enterprise in which the Baptists of the State are engaged, is now in Kansas as editor of The Baptist. There is no other Baptist preacher in the State more generally known, or in any way more competent to fill with credit that position. If it is true that we can not have a first-class paper all our own, then we must make the papers of our neighboring States subscribe our interest as best we can. And it seems that Bro. Searcy and Dr. Eppy have both taken this view of the matter. We therefore have the Baptist and the Baptist Reporter, each of which has an Arkansas editor, and consequently an Arkansas favor to them.

We learn, by private letter, that the pupil which we occupied at Lake Village for nearly four years is now filled by Bro. R. A. Lee, of Mississippi. We sincerely trust that Bro. Lee may be successful in sowing the seed, and also in gathering the fruit of seeds sown during our humble pastorate in that hard and unpromising field.

Rev. W. C. Friley, the successful State evangelist of Louisiana, has promised as soon as he can meet present engagements to assist us in a series of meetings in our church here. Bro. F., in a very great degree, is said to be both a Moody and a Sankey. He is an excellent singer and a most pleasant and fascinating speaker. His labors have been much blessed in Louisiana. We are expecting, through Bro. F.'s instrumentality, that the Lord will give us a good meeting before a great while.

We are rejoiced to say that the "Baptist of Hot Springs are about to 'take heart again' and build them another house of worship. Perhaps the most of those who may read this remember that in the first which occurred there some years ago the Baptists lost their house, and subsequently their lot was found to be within the "re-creation," and so they left it also. But I am credibly informed that a committee has been appointed by the church to look out a future location. I sincerely trust that their efforts to emerge from the "ashes" and to "go forward" may be blessed. A. J. FAWCETT. Hot Springs, Ark., February 1, 1880.

Home by the Way.

Paducah, that beautiful city of magnificent streets—thirty-two miles of the finest gravel roads I have ever beheld—is still extending her limits. The Baptist interest, under the effort labors of the popular pastor, Kerr B. Tupper, is advancing. The Second church is located in one of the most inviting fields for good solid work, one which promises a rich harvest in the future. But this work is hardly laid out before their enterprising founder has his eye on another important field, where a laborable field is soon to be pitched. His motto seems to be "Forward, still onward to the regions beyond." Nor is this all. Bro. Tupper has prepared a manual on baptism, which, if it continues its mission as it has begun, will accomplish a grand work. The type-setters were Presbyterian, but could not stand the solid logic and fervor. Rev. Stuart Robinson, D.D., could peruse the work with profit if he would only raise the curtain and let the light in. The work is an admirable one—modern in form—just adapted to the wants of the masses of the people. The mode of baptism, the subject, the Lord's Supper, its position and the objections to our position are treated in a very plain, concise and able manner in a pamphlet of sixty-five pages. The first edition is nearly exhausted. By the way, there is a strong call in the country for Dr. J. L. Burrows' three sermons recently published in your excellent paper. One brother says he thinks he can sell a hundred copies. I think it highly important to this mission that we gratify the Supreme Messrs. (Aperton & Co.) furnish the publication so devoutly wished.

The Seminary four years ago sent a brother to Paducah to represent its interest. The brethren gave very cheerfully and liberally, but how little did they think that the Scriptures would be fulfilled in their case! Now, "Give and it shall be given unto you." They gave, and the good Lord sends them one of the young men from the Seminary before they finished paying their bonds. Unhappily, their pastor led off in a subscription for the endowment of \$100 for his wife, being the fourth boy

of the members and scholars, from which they may compile his weekly report...

The Sunday-school at David's Fork has decided to give up the proceeds of the first collection of every month...

Let the "gospel" school that is always last sleep on, and let a fully equipped Baptist school with some best Baptist officers and teachers take its place...

Rev. E. B. Taylor, District Secretary for Kentucky, Kentucky Association, is looking for a man to get up some statement about the work in his hands...

MEMORIALS TO FORMER PRESIDENTS: Mr. J. B. Taylor, 1819, to March 9, 1890...

TRAVELING ARRANGEMENTS: Arrangements with railroads and steamships for the accommodation of delegates will be published by all our correspondents...

THE MOST IMPORTANT: That the most important matter is that the South has its great question, published in this issue by all our correspondents...

PUBLISHERS' ANNOUNCEMENTS: There is no excuse for those who drag their weary and disordered bodies into our country...

FROM HON. ANDREW CORNWALL, EX-MEMBER OF LEGISLATURE, NEW YORK STATE: I have been troubled with kidney difficulty for the last three years...

To those suffering with chills and fever and kindred troubles as common in our section, my eye as once a trial to the use of my oil...

WILKINSON'S COD LIVER OIL AND LACTOGEN: The little book, small, compact and select in its collection of lyrics is especially adapted for general circulation...

RELIGIOUS ANNOUNCEMENTS: A brief notice of all bodies will appear in this column, unless otherwise specified...

PROGRAMME FOR Ministers and Deacons: Meeting of the Davison County Association to be held with St. Paul's Church...

PROGRAMME OF THE Sunday-school Convention of Concord Association: to be held with the church at New Liberty, April 20, 21 and 22...

PROGRAMME OF THE 73rd-Declaratory Session: to be held at the residence of J. V. Blair, Jr., at Lexington, Ky., on Friday, 10 to 12-Declaratory Session...

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HYMNS OF PRAISE: Prayer-Meetings, Sunday-Schools, American Baptist Publication Society, 1420 Chestnut St., Phila.

AMERICAN BAPTIST PUBLICATION SOCIETY: 1420 Chestnut St., Phila.

J. T. BURGHARD'S NEW CARPET HOUSE SECOND LARGEST STOCK IN LOUISVILLE, BARGAINS IN DRY GOODS

J. T. BURGHARD'S BARGAINS IN DRY GOODS: 34 ROLLS OF VELVET CARPETS AT \$1.65, WORTH \$2.70, 70 ROLLS BODY BRUSSELS CARPETS AT \$1.40, WORTH \$1.85...

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GREAT BARGAINS: Watches, Clocks, Jewelry, Optical Goods, Etc.

THE COMPLETE HOME: MRS. POTTS' BLOOD HANDLES SOAP

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