



BAPTIST COROLLARIES.

- 1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.
2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.
3. Since nothing is more evident than the fact that we teach more effectually by example than by precept...
4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination.
5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline...
6. That since each church of Christ is an independent body, no one church can expect any other to endorse its acts, only so far as they are in strict accordance with the laws of Christ.
7. Whenever any church acts in violation of the directions of her only Law-giver, as found in the New Testament, she becomes rebellious...
8. That no association, or convention, or council, is a "court of appeal," or has any authority over the churches, but is simply an advisory council...
9. When any church departs from the faith, or violates the order of the gospel in the judgment of the association, it can and should withdraw its fellowship from her and leave her to herself until she repents.
10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy...
11. We regard Protestantism, as well as the Reformation of 1617, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.
AXIOMS.
1. The immersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by unbaptized and unordained, although immersed ministers, are null and void.
3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.
4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.
5. Since right only, not might, is right, a constitutional majority is in all cases the Scriptural church.
6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.
7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.
BAPTIST POLICY.
1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.
2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.
3. To employ all the energies of the denomination for the conversion of sinners and the rebuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.
4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.
5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.
6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board outside of her. The churches should select, send for and sustain missionaries of the Cross.
7. To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

Exegetical.

FOURTH PRIZE ESSAY.—MATT. III. 11.
"He shall baptize you with the Holy Ghost and with fire." (Matt. III. 11.)
This is the language of John the Baptist to the multitude of Pharisees and Sadducees who came to his baptism. "He said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring therefore fruits meet for repentance: and think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." We find in Luke iii. 7-9 similar language recorded, but in no other passage is fire employed in connection with the Holy Ghost. From the connection in which it stands both in Matthew and Luke, we see that it was addressed to a promiscuous multitude, to whom he presents both threatenings and promises. Fire is used in both verses, 10 and 12, in connection with these threatenings, where the sense is unmistakable. In verse 10 the punishment of the wicked is represented under the figure of the tree that bringeth not forth good fruit being hewn down and cast into the fire; and in verse 12, the discrimination between the righteous and the wicked, by the separation of the wheat and the chaff—the wheat gathered into the garner, and the chaff burned up with fire unquenchable!
In the parallel passages (Mark i. 8, John i. 33, Acts i. 5, and xi. 16,) the Holy Ghost is used alone, and in neither instance is there any reference to the punishment of the wicked. In Acts i. 5, the language is addressed only to his assembled disciples, to whom he spoke just before his ascension, commanding them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." From a comparison of this passage, in which, in addressing his disciples, he encourages them with the promise, "Ye shall be baptized with the Holy Ghost," with the language of John addressed to a mixed multitude, "He shall baptize you with the Holy Ghost, and with fire," we may justly conclude that the baptism of the Holy Ghost is different from the baptism of fire, and applied to different subjects—the baptism of the Holy Ghost to the apostles, and those who were converted under their ministry, and the baptism of fire to the impenitent, who shall be plunged into the lake that burneth with fire and brimstone.
This view receives a strong confirmation from Acts xi. 15, 16, when Peter, rehearsing the conversion of Cornelius and those assembled with him, says: "And as I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." The only subjects of this baptism were those who then believed, and Peter recognizes it as the fulfillment of the promise Jesus had given, "Ye shall be baptized with the Holy Ghost." With this promise he does not connect fire, which, according to the connection in Matthew, when it has the same import with the tree that beareth not good fruit being hewn down and cast into the fire, and the chaff burned up with unquenchable fire, would have been an overwhelming punishment instead of a gracious blessing.
What is the import of the baptism of the Holy Ghost, may be learned from the fulfillment, on the day of Pentecost, of the Savior's promise, "Ye shall be baptized with the Holy Ghost not many days hence," recorded in the second of Acts. While they were together, engaged in prayer, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them," or, as it is more correctly rendered in the new version, "And there appeared to them tongues as of fire distributed among them; and it sat upon each of them." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It has been urged by some that the baptism of fire had its fulfillment in the tongues of fire, but they are not said to have been of fire, but, like as of fire, or, as of fire; only having that appearance, and were but a symbolical representation of the gift of tongues.
The baptism of the Holy Ghost con-

sisted in the various influences of the Spirit shed abroad, and his miraculous endowments, enabling them to speak with tongues so as to declare the gospel in the different languages of earth, and to perform wonderful works of healing in attestation of the truth of the doctrine they declared, and to establish the claims of Jesus, the despised Nazarene, to be the true Messiah.
It implies the same thing as that which is frequently mentioned as the gift of the Holy Ghost, which was promised by Peter on the day of Pentecost, (Acts ii. 38) as may be clearly seen from a comparison of x. 45 with xi. 15-17. There he calls that which they received, called in x. 45 the gift of the Holy Ghost, the like gift as he did unto us, which in their case was the baptism of the Holy Ghost, as promised in i. 5; and he here recognizes it as the fulfillment of that promise.
That the baptism of the Holy Ghost, or the gift of the Holy Ghost, is of a different import from the influences of the Spirit in conversion, must be apparent, from the fact that the apostles had never received the baptism of the Holy Ghost till the day of Pentecost, and no one who considers the question can be in doubt whether they were regenerated before that time; for Jesus had said to Peter when he acknowledged him as "the Christ, the Son of the living God," "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" hence, having with the heart believed in him, it is clear that he was a subject of the new birth, for it is declared, (1 John v. 1), Whosoever believeth that Jesus is the Christ is born of God; and again, (1 Cor. xii. 3) "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost."
And not only is this clear in the case of Peter, but of all, as we learn from John xiii. 10, 11, where Jesus said to the twelve, "And ye are clean, but not all." Then he declares that all, with the exception of Judas, the traitor, had been cleansed from their sins by faith in his atoning blood; and therefore having received him they were born of God. If they had been already born of God, as is clearly proved, but had not received the baptism of the Holy Ghost till the day of Pentecost, it follows, unmistakably, that the baptism of the Holy Ghost must be different from the work of the Spirit in regenerating and sanctifying the soul.
Hence, wherever the baptism of the Holy Ghost, or the gift of the Holy Ghost, is spoken of, reference is made not to the ordinary influences of the Spirit, such as are exhibited in conversion, but to his miraculous endowments which were conferred in confirmation of the divinity of Jesus Christ, fulfilling the promise which he had given. (Mark xvi. 17, 18.) "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." And as there are now no such miraculous endowments bestowed, the days of miracles having passed, inasmuch as the truth of Christianity has become sufficiently established as no longer to require such evidence for its support, there is therefore no longer any baptism of the Holy Ghost conferred, but it belongs exclusively to apostolic times.
This point established, affords a complete refutation of the answer so frequently given by Pedobaptists, when pressed with the argument that their faith and practice, in admitting and receiving immersion, pouring or sprinkling, as equally valid baptism, is in conflict with the teaching of the apostle when he says: "One Lord, one faith, one baptism," that he means the baptism of the Spirit, and not water baptism. But inasmuch as there is no longer any baptism of the Spirit, the reference must be to water baptism; and that baptism must be one not admitting a choice of one out of several different acts; and their teaching is perfectly irreconcilable with the Word of God.
It has been contended by some religionists of latter days, that from the antecedence of baptism to the gift of the Holy Ghost, in the language of Peter, (Acts ii. 38) that the Spirit does not operate upon the hearts of sinners till after their baptism, and hence they are urged at once to be baptized without having been made the subjects of his renewing grace. But as "the gift of the Holy Ghost" and the baptism of the Holy Ghost are equivalent expressions indicating his miraculous endowments which are now no longer conferred, this passage affords no warrant for any such conclusion; and the doctrine of the necessity of the influence of the Spirit in making us new creatures in Christ Jesus, remains abundantly established by the teachings of God's Word, without any conflict with this passage.

The question whether this gift of the Holy Ghost was antecedent or subsequent to baptism, is not to us of any practical importance as to the consequences resulting from it, as there is no such thing in our day. But there seems to have been no uniformity of opinion in reference to it, as in the passage of Acts ii. 38, it is placed subsequent to baptism; and in the house of Cornelius, (x. 44,) it was antecedent to it; and Peter, in his rehearsal of the matter, says (xi. 17) "God gave them the like gift as he did unto us; and (xv. 9) he says "God... put no difference between us and them, purifying their hearts by faith;" whence it appears that he does not regard the question as to the order of time as one of any moment.
From the record it appears that it was generally conferred in connection with the laying on of the apostles' hands, as in the case of the twelve disciples at Ephesus (xix. 6) where it said "When Paul laid his hands upon them the Holy Ghost came upon them, and they spoke with tongues and prophesied;" and moreover, that this power was possessed only by the apostles, as may be seen from viii. 12-20, where we read that "When the apostles which were at Jerusalem heard that Samaria had received the Word of God" through the preaching of Philip, not an apostle, "they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, 'Give me also this power, that on whomsoever I may lay hands, he may receive the Holy Ghost.' But Peter said unto him, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.'"
Hence, inasmuch as this power was confined to the apostles, and as the apostolic office has ceased, since none were commissioned to assume their office, excepting Matthias, who succeeded to that of Judas, according to a direct prophecy and divine warrant, and there was no provision for any other to be filled; it clearly follows that the pretenses of those falsely claiming to be Bishops and successors of the apostles, to confer the gift of the Holy Ghost by the laying on of their hands, are both false and presumptuous, if not blasphemous.
The chief argument among Pedobaptists in support of pouring as Scriptural baptism, has been drawn from the language in Acts ii, in which the Spirit is spoken of as poured out. It is impossible to understand this language in any other than a figurative sense, as the Spirit is not a corporeal substance, and the pouring out cannot, therefore, be taken literally; but is intended to signify the free and copious manner in which his influences are dispensed. The pouring out of the Spirit is not called the baptism, but was in order to it.
It is a universally conceded principle that figurative language must be interpreted from the literal sense, and in accordance with it, and not the literal from the figurative. And their resort to this mode of argument is but indicative of the straits to which they are reduced, and of the difficulty under which they labor to present some plausible reason in support of their views.
The plain import of the record is, that they were brought thoroughly under the influence of the Spirit, and were possessed in a copious measure of his miraculous endowments; and this idea is perfectly accordant with the literal and proper sense of baptism.
Cyril, Bishop of Jerusalem, born about the year 315, who was thoroughly acquainted with the Greek language as his mother tongue, understood this passage in this sense, as quoted by Conant, example 180: "For the Lord saith, Ye shall be baptized in the Holy Spirit not many days after this; not in part the grace, but all-sufficing the power. For as he who sinks down in the water and is baptized, is surrounded on all sides by the water, so also they were completely baptized by the Spirit." And again, Theophylact, Archbishop of Achrida, about 1070, commenting on this passage, says: "The word, be baptized, signifies the abundance, and as it were, the riches of the participation of the Holy Spirit; as also in that perceived by the senses, he in a manner has, who is baptized in water, bathing the whole body; while he, who simply receives water is not wholly wetted on all places." And in another place he says: "He shall baptize you in the Holy Spirit. That is, he will deluge you ungrudgingly with the graces of the Spirit." Is it not then perfectly clear that this passage, so much relied on, utterly fails to support the view that pouring is Scriptural baptism?
What is the import of the baptism of fire, which we have endeavored to prove

is nothing more nor less than the overwhelming punishment to be inflicted on the wicked, must be learned from these passages in which this punishment is threatened, as Matt. xiii. 41, 42: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; and there shall be wailing and gnashing of teeth." Rev. xix. 8: "But the fearful and unbelieving, and the abominable and murderers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death;" and many others of a similar character.
Here again, we see a striking conformity in representing the punishment of the wicked, in which they shall be plunged into the lake that burneth with fire and brimstone, under the figure of a baptism in fire, to the literal and proper sense of the word.
Whence we may learn the incongruity of that prayer which is sometimes presented, that "we may be baptized with the Holy Ghost and with fire." Were the answer given to this prayer, offered so inconsiderately and without an understanding of its true import, what diverse effects would be seen! Some filled with the influences of the Spirit, and possessed of its supernatural endowments, to the wonder of all beholders, and others plunged into the flames of perdition, and lifting up their fruitless cries while the fiery billows were rolling over them.
GOD KNOWS IT ALL.
In the deep recess of thy spirit's chamber
Is there some hidden grief thou may'st not tell?
Let not thy heart forsake thee, but remember
His pitying eye who sees and knows it well.
God knows it all!
And art thou tossed on billows of temptation,
And would'st thou good, but evil oft prevails?
O think amid the waves of tribulation,
When earthly hopes, when earthly refuge fails,
God knows it all!
And dost thou sin? thy deed of shame concealing
In some dark spot no human eye can see?
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all!
Art thou oppressed and poor, and heavy hearted,
The heavens above thee in thick clouds arrayed,
And nearly crushed—no earthly strength imparted,
No friendly voice to say, "Be not afraid?"
God knows it all!
Art thou a mourner? are thy tear-drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which moan in secret, like the moaning sea,
God knows it all!
Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot?
There's One who sees the end from the beginning,
Thy tear of penitence is unforgot,
God knows it all!
Then go to God! Pour out your heart before Him!
There is no grief your Father cannot feel,
And let your grateful songs of praise adore Him—
To save, forgive, and every wound to heal.
God knows it all—God knows it all!
EUBROK BAPTIST: In November, 1861, I was an invalid, confined in the upper room of a little one story building, in the (now) classic village of Fairfax Court House, Va., temples throbbing with pain, the little house filled with noisy soldiers, and a more noisy house-wife, as you may remember—no kind, sympathizing friend to cheer or comfort. You, sir, a stranger, came into my room—I will not say like an angel of mercy, with healing wing, etc.; but you did come like a Christian, seeking to alleviate suffering; and I have ever blessed your memory, though until now I have been silent. You may have forgotten me, but while I live your memory will ever be green. You may ask why, after so long a time has elapsed, I write. I will tell you, briefly. I fought on through the war until the last gun was fired by Johnson's army in North Carolina. I rose to the rank of Colonel—no higher. I was a Captain when you knew me. After the surrender I came home to Georgia; remained quietly with my affectionate family twelve days only, having reached home May 12, 1865. Twelve days thereafter, May 24th, a beautiful spring morning, I was discussing the future with my darling wife. There was nothing bright to contemplate; our property, even the last available dollar, was gone in the general wreck and ruin of our beloved South. Gloomy as the picture was, or as it appeared to be, before that conversation ended it was destined to be much more so. Without a note of warning our house was surrounded by Federal soldiers, and myself taken a prisoner. Why, I was not informed. I was rudely torn from my poor family—poor, then, indeed, for they were refugees in a strange portion of the State, nothing left, even for subsistence, except what my willing heart could procure for them, and I, their all, dragged off to prison. Why or where, neither they or myself knew. Well, sir, I was sent, in the warmest

season of the year, to Fort Palaski, and remained there some months, and then removed to Hilton Head, on the South Carolina coast. Between these two places, a portion of the time in irons, I lingered out the remainder of that dark year, at the close of which I was released, without even the form of trial, or having been informed why I was arrested. Soon after which time I removed to the town of McDonough, the capital of this Henry county, where I resumed the practice of my profession, (law,) and where I still reside. "And thanks be to a good and merciful Providence, I have made another good home for my family, where we live as happily as could be expected in these troublesome times. But why did I think of you this morning more than at any other time? I will explain: In the month of some disease, which has preyed upon my system till now. But it has been only for the last two weeks that I have been confined to my room; and am to-day in the house, and under the care of a Tennessee physician, who, like yourself, is a Baptist minister—one who administers to body as well as soul. I am staying with him, at a quiet little village called Locust Grove. And it strikes me as a singular coincidence—the last time I was really confined to my room, I received so much kindness at your hands—now, I am receiving similar kind attention from another Tennessee Baptist minister—Dr. J. G. Woolley, of Tennessee, who, for his devotion to our lost cause, was forced to leave his home and seek personal protection with us. And though he came amongst us a stranger, robbed of all earthly possessions, yet he is rapidly regaining in worldly goods all that he has lost, and with blessing that usually attend those who act from motives of principle, based upon an enlightened conscience, his reputation both as a minister and physician, is all that he could desire.
These are the facts and circumstances, which this morning called up fresh in my mind your kindness in '61, and reminded me that I had never written to thank you—which I now do from my very heart; and if your other duties will permit, I would be happy to hear from you. With sentiments of regard, I am, sir, your obedient servant. J. W. HARR.
McDonough, Henry county, Georgia.
USE THIS FREQUENTLY.
In 1844 they (the Freewill Baptists) numbered 61,372 in the United States; in 1865, twenty-one years afterward, they numbered 53,676; that is, 6,000 less, while in those years our strict communion Baptists in America have increased more than 300,000."
The above extract is taken from the Christian Watchman of July, 1867, and this paper gives it in the body of "an address by Rev. T. Armitage, D. D., delivered at a meeting held in the Reformed Dutch Church, Fifth Avenue, New York, to promote the objects of the Christian Union enterprise."
Dr. Armitage is unquestionably good authority, and if there is no typographical error in the above statements, they may be relied on. But if the above figures are correct, they are sufficient of themselves forever to stop the mouths of those who plead for open communion among Baptists. An experiment of twenty-one years ought to teach something, and from it we learn that while our courteous, liberal, Christian-hearted open-communion brethren have lost six thousand members, during the same time and on the same ground, our "narrow-minded" and "uncharitable" close-communion brethren have gained three hundred thousand!
When we tell open-communionists that the Scriptures place baptism before communion, they are compelled to admit it. And if we tell them that in this we agree with all the most popular denominations of Christians, this, too, they are compelled to admit. But still they tell us "If you Baptists would lay aside your close communion, you would be more popular and increase more rapidly." Even this, however, has been proved to be a great error. Judging from the past, the conclusion is inevitable that open communion would be suicidal to our progress.
In a private letter we receive this cheering intelligence: "We are now enjoying the most gracious revival of religion ever known in Selma. The entire community is moved. Business houses are many of them, closed for the young men's prayer meeting in the evening. There have been about 100 conversions, mostly young men. The Baptist church has already received about 40 additions. Others will join on next Sunday, and the work is still progressing, calmly, and joyfully, without undue excitement. The only member of the McCrew family, not previously in the fold, was baptized yesterday, a young man of promise."
We often speak of desiring or wishing to be the Lord's; but there is not any ground for supposing that there is any considerable degree of sincerity in such desires; if they stop short of a fixed determination or resolve to be his.

- 1. All religion is a matter of the heart.
2. There can be no true religion without a heart.
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5. There can be no true religion without a heart.
6. There is no true religion without a heart.
7. Every act of the heart is an act of God.
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A COLUMN TO BE READ

- 1. All religious acts are acts of obedience. 2. There can be no obedience where there is no law. 3. There can be no obedience where the law is not known. 4. There can be no obedience that is not personal.

5. There is no obedience that is not voluntary. 6. There is no obedience that is not prompted by love, and accompanied by faith. 7. Every act of obedience is like baptism, the answer of a good conscience toward God.

From the above all can see that infant baptism is not a religious act, because it is not and can in no sense be considered an act of obedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism.

Infant baptism, then, not only is destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—

if these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

1. Is Christian baptism a personal duty?—I.e., enjoined upon parents, as was circumcision, or to be administered to their children? 2. Is Christian baptism the personal duty of a penitent believer?

If a parental duty, like circumcision, it can never be the duty of the child, though its parents were delinquent in theirs—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

1. The Roman Church is either a true church or a false one. 2. If true, then the Episcopal, [and the Methodist that branched from it] the Presbyterian, and all Protestant churches are schismatics, and having been excommunicated, have no authority to baptize. 3. If false, then the Episcopal clergy and all Protestant ministers have false orders, are unordained and without authority to administer ordinances.

All can see that the baptisms of Episcopalians, Presbyterians and Methodists are the same as those of Catholics since they came from Rome! and they can give no better than they received. There is no difference between being baptized by a Romish priest and a Protestant minister.

1. The Baptist Churches are either true churches of Christ, or they are false. 2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize. 3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, having been excommunicated as heretics and schismatics.

Again: If the design of baptism as administered by Baptists is Scriptural, then are the baptisms of Campbellites invalid, and null and void, because they do not practice it. But if the baptisms of Baptists are not Scriptural because of its design, then are all Campbellites unbaptized, because Mr. Campbell and the first Campbellite preachers had no other.

Answer these questions as they will, they stand convicted of imposing upon the credulity of the people. If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the thorn—"we cannot tell"—and this makes a "Trilemma," a three-horned dilemma. [See little book entitled "Trilemma" for the history and argument—price fifty cents. Southwestern Publishing House.]

The Baptist.

EDITORIAL CONTRIBUTORS.

CAMPBELLISM AS IT IS.—No. 3.

"BAPTISM ESSENTIAL TO SALVATION." But let us see Mr. Longan's views as to the necessity of the second step! Why must the sinner repent? Mr. L. says "it down as self-evident, that while the sinner continues to love and practice sin, his forgiveness is simply an impossibility. Every attribute of the Divine nature forbids it. He must lay down the weapons of his warfare against God. He must cease to rebel against the Divine government. He must give up his unholy opposition to the Jehovah, whose right it is to rule." (p. 197.)

As to the reasonable necessity of "repentance toward God" on the part of the sinner, we have no controversy with Mr. L. But as he has appealed to human reason, what more is demanded than there is presented in the above quoted description of a repenting sinner? Look at him. He has ceased to love and to practice sin; he has laid down the weapons of his warfare against God, given up his unholy opposition to Jehovah, and no longer a rebel against God. This is the very opposite of the character ascribed in Scripture to those who are damned.

In hell they hate God and fight against him. But after bringing his sinner safe through his first two steps, Mr. L. asks: "But what more? When the sinner believes in Jesus, and is deeply penitent for his sins; when his understanding is enlightened and his heart changed, what then?" (p. 203.) Why, then, according to Mr. L., having taken but two steps, he must take the third, and be baptized, or be damned. Such we are told, is the teaching of Scripture and reason.

Does reason, does Scripture indeed say, that a man who believes in Jesus, is deeply penitent, has his heart changed, and has ceased to love and practice sin, shall be damned? Scripture says no such thing; reason says no such thing. But Mr. L. says so, and we are told that "the great body of the ministry" of the "Disciples" are a "unit on vital and material questions."

But let us look, then, at Mr. L.'s reasons. He says, "I confess that if there were no universe beyond God and the single offending sinner whose case may be supposed to be under consideration, I can see no reason why baptism should be enjoined." (p. 204.) He adds: "If God and the single sinner were the whole universe, all that would be necessary to put the sinner within the reach of Divine clemency, seems to be gained, when the sinner believes and repents. His understanding is then right, and his heart is right." (p. 204.)

We call attention to the character of this man. His understanding is right and his heart right. Of course he approves God's law and loves God supremely. Yet Mr. Longan and his brethren in the ministry are a "unit" in sending him to hell. God's wrath must be poured out upon a heart that loves him, and the King must say to him, "Depart, accursed, into the lake of fire, prepared for the devil and his angels." Why, according to the reason of these "Reformers," must God deal thus with a soul that loves him? Because of the outsiders! God knows that the heart of the sinner is right, "but God only can read the heart," says Mr. L. The angels cannot read it. Therefore, Mr. L. argues, "his faith and repentance must be embodied in an overt act, that men and angels can see." This overt act is baptism in which "you externalize your faith and repentance, and make them visible to your fellow-men." (p. 205.)

Now, we submit to every candid inquirer, that Mr. L.'s overt act of baptism does not meet the reason. God reads the heart and knows that it is right. Men and angels cannot read it, and therefore cannot tell whether God is acting right or not in forgiving the sinner. But do angels know anything more of the heart in consequence of baptism? Does baptism enable men to read the heart? May not, are not men baptized in hypocrisy and delusion? The act of baptism does not meet the reason assigned for its necessity. Indeed, it is not by any single act of obedience that we are to show forth the righteousness of our hearts. A right heart is satisfied with nothing less than a lifetime of obedience here, preparatory to the eternal life of obedience, service, and glory.

But we go further, and looking to God's perfections as revealed in his word, and the fullness of his salvation, we consider these progressive steps equally unnecessary, unreasonable, and unscriptural. But one step is needed, and it is a step that is taken at once. It is the step out of self into Christ. That step is taken when the sinner believes in Jesus.

But even according to Mr. Longan's notion of faith and repentance, baptism is an unreasonable condition of salvation. The man's heart is right. Baptism may be impossible. Still without it, according to the ministry of the "Current Reformation," the believer and penitent is lost. "Will I be damned if I am not baptized?"

Certainly... Why not? Even the impossibility of baptism furnishes no exception. Now, if God had so said, our mouths would have been closed. But Mr. L. argues that it is unreasonable to expect God to forgive a sinner anywhere else than "immediately after the third step in the pathway of obedience," viz. immediately after baptism. A prisoner may be condemned to death, either justly or unjustly. The gospel is preached to him. He believes and repents. "His understanding is right and his heart is right." But in our modern dungeons, there is no convenience for immersion. The cruel jailor usurps the prerogative of the Almighty, and desires to "kill both body and soul in hell." He will not allow the prisoner to come forth, nor water to be carried in. Is it reasonable that a cruel man by preventing the immersion should compel God to damn a man whose heart is right? Christ saved the thief on the cross without baptism; in similar circumstances the "Disciples," so-called, would send him to hell! Shall we receive the theory of men or the word of Jesus?

A maiden of twelve years once sickened and died: Jesus came and restored her to life. In these days a little girl of twelve years also sickens and dies. But in the Sunday school she has learned that she is a sinner and that Jesus came to save. In her solitude she applies these truths to her conscience, and believes, and repents. Her understanding is enlightened, her heart is changed and becomes right. But her father is an infidel, and she cannot be immersed. She dies with her heart right, and praising Jesus as her Savior. For comfort in her bereavement the weeping mother calls upon the ministry of the "Current Reformation." Mr. Longan must say, Your daughter is damned, for God has reasonably located the forgiveness immediately after baptism, and the girl is unbaptized. But, exclaims the sad parent, must my child be damned because she is not baptized? "Certainly. Why not?" replies Mr. Hopson. Is it reasonable for God to send to hell a child whose heart is all right, simply because her wicked father will not allow her to be immersed?

The Ethiopian was traveling in a desert when Philip joined him and preached the gospel. The hearer believed, and, reaching a certain water, was baptized. But if a missionary should cross the African desert with a caravan, or a chaplain should preach to the English army on their sultry march through the deserts of Abyssinia, a multitude might believe and repent, and their hearts be, all right, but there is no water in the desert. An enemy assails them, and the believers are killed. What is their fate in eternity? Mr. L. says, they must be damned, because forgiveness is immediately after baptism; and these men could not be immersed. Is it "reasonable" that men, ceasing "to love and practice sin," and whose hearts are changed and right, must be damned because there is no water where they died? If the appeal is to reason, may we not say that "it is impossible, in the very nature of things, for God to send into everlasting burnings a man whose heart is right?" May we not say, "It would excite the astonishment of the demons in the infernal regions, and fill all heaven with amazement and alarm?" What use have the devils in hell for a man with a "right heart?" And if a "right heart" see a right heart right and wrong? N. M. C.

Bro. Williams replied: Now you see for which Campbellites contend is a dead faith, and no better than the faith of devils. Mr. Wright says faith cannot be made alive till it is brought in contact with the proper action, and that now that action is baptism. I had thought that life was the cause of action, and not the result of it; but Mr. Wright makes life the result of action. According to the laws of philosophy, life always precedes action. Indeed there can be no action without it—it is impossible. To say the least, Campbellites make baptism of equal importance with the preaching of the gospel. Mr. Campbell, as I have shown, says, "Immersion was in the commission the act by which the Apostles were commanded to turn or convert those to God who believed their testimony." He also says that Christian immersion is the gospel in water.

Mr. Wright—Mr. Campbell never said that. Bro. Williams—I am prepared to prove it—"Christian Baptist," vol. 5, p. 417—here it is: But see here: Paul says "Christ sent me not to baptize, but to preach the gospel." That is, the preaching of the gospel was the great paramount object of his mission, compared with which baptism was of minor importance. But this could not be so, if it was his duty to convert those to God who received his testimony by baptizing them, or, as Mr. Wright says, to bring their faith to life by baptism, when it was dead, and no better than the faith of devils. Mr. Wright says that I cannot prove that Cornelius and his friends received the Holy Spirit as a comforter before baptism. I can prove by Peter that the disciples at Jerusalem received it all. For he says to those at Jerusalem, "God gave them the like gift as he did unto us, and put no difference between us and them." Thus he justified himself in admitting Gentiles to baptism, and into the same body with Jewish Christians. Because God had made them equal in every respect. In the brief history of the Evangelist, of the transactions on the day of Pentecost, it is not expressly said whether these blessings were received before or after baptism; but Peter tells us expressly that the first Gentile converts received them all before baptism, and tells the disciples at Jerusalem that there was no difference between themselves and these Gentiles in these respects. Then, I say that Jews and Gentiles, both and all, received those blessings before baptism. And I defy the ingenuity of man successfully to gainsay it. And now I have done. Search the Scriptures and see for yourselves whether these things are so or not.

Mr. Wright replied that he need not now say much more. Said he, I do not think that Bro. Williams has proved his proposition, for he has not proved that the Gentiles received the Holy Spirit as a comforter before they were baptized; and we know from the 2d chapter of Acts that the Jews did not. Though, said he, I am of opinion that men may be saved just as easy without faith, repentance or baptism. Now, said he, I know that we as a denomination are everywhere persecuted and opposed by all. Even the Baptists, with whom we hold so much in common, have consented to join others in the crusade of abuse, vilification and misrepresentation against us. But we have one consolation—the more we are opposed the more we grow.

Bro. GRAVES: I have now furnished you a synoptical view of the Toledo debate. I think I have fairly presented to the readers of THE BAPTIST, though concisely, the most striking points and arguments of each, being governed by notes taken in person on the occasion. In concluding the above articles, please suffer a word of comment as to the general influence of the debate. The Truth, as believed and taught by Baptists, in my opinion, has seldom been more ably vindicated or signally triumphant, while Campbellism, being fully and fairly exposed by Bro. Williams, was so deeply wounded that I apprehend it will be a long time in recovering itself in that section of the country. Indeed I am more than ever before convinced that Baptist doctrines need only to be understood to be embraced; while Campbellite doctrines need only to be understood to be avoided. Mr. Wright certainly did the best he could for a weak cause; but to defend it against Bible truth as interpreted and so ably vindicated by Bro. Williams, was a task too great for him, or perhaps any of his brethren. Judging from all I saw and heard during this interesting discussion, I feel constrained to say that if such debates, conducted, as it was, in a Christian spirit, could be more general over the country,

on the day of Pentecost. And it still appears that Cornelius was not saved before he was baptized, for this was the first thing Peter told him to do, and he was telling him words whereby he might be saved.

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error would be far less formidable, and truth, in all its loveliness and strength, be more extensively believed and practiced. Yours in the love of the truth, W. W. BENSON, Near Paducah, Ky., March 16, 1868.

MISSISSIPPI. Perhaps no State suffered more than Mississippi in the dark, calamitous years of war that have just rolled over us with their crushing weight. As when the roar of battle is hushed upon the gory field, the shrieks and groans of sufferers are still heard, and ruin and desolation are seen on every hand in the wake of the contending armies; so, in this once happy and prosperous State, although the roar of the cannon is no longer heard, and the smoke of battle has arisen from our view, yet suffering and desolation are everywhere met.

The track of war has not been defaced, nor have its wounds been healed. Our churches have shared, and are yet sharing, their part of the sad results. Many of the country churches, and a few of those in the towns, are rapidly recovering from the shock, and there is ground for hope of future prosperity. But many of our town and city churches have been left without pastors, and are not able to support pastors if they had them; and thus our cause languishes in these important centers, from which go out considerable influences. It is important to the cause of truth, which is the cause of Christ, that these churches be revived, and that they be enabled to support active and efficient pastors. For help in this important work, many anxious eyes turn to the Marion Board.

The Board can only help as means are placed in their hands. While these brethren and churches look to the Board, the Board must look to other brethren and other churches. The people used to contribute their abundance of means; but now, to whom may we look "in a great trial of affliction," that "the abundance of their joy, and their deep poverty" will "abound to the riches of their liberality?" Many of the district associations are doing a good work in their own bounds—operating through their own executive boards. A considerable number of evangelists are thus supported in our State, and are doing a good work. But there are many important points that are not favored with their labors, and where the occasional services of an evangelist would not answer the demand. These places should receive assistance, and the Marion Board is the organized and appointed channel through which such beneficence should flow. I do not believe there is less of the missionary spirit among us than there was before the war. I am inclined to the opinion that there is more; but it requires sacrifice and effort for the brethren to meet the absolute demands of their own churches and district associations; while the supplications of the widow and the cries of the orphan are heard at every door.

I hope that by the blessings of Heaven we will soon recover from the embarrassments of both our pecuniary and religious interests; and that love, joy, peace, and prosperity will unite to gladden our hearts once more. As ever, your devoted brother in Christ, M. P. LOWRY.

BAPTIZING BONNETS. Why not as well baptize a bonnet as a baby? The one is as much a gospel subject as the other. One is benefited by the ordinance as much as the other. Indeed, the baptism of bonnets seems to be less objectionable than that of crying and kicking babies. And bonnets are sure not to fancy themselves morally better for their baptism; but babies may be led to trust the delusion that some saving grace was imparted to them in their baptism. Hence as no great loss is sustained by baptizing bonnets—but we know that many evils and sad ones have resulted from baptizing babies—we think it would be well if "sprinklers" would substitute bonnets for babies and other subjects of sprinkling. Be this as it may, we have at least heard of one Methodist preacher who seems to regard it as a matter of indifference whether the water be applied to the person or to the bonnet of the candidate.

In the neighborhood of Cane Creek Church, in Johnson county, Arkansas, the Methodists held a "big meeting" last year. Certain ladies, among others, desired to be sprinkled upon, but when they presented themselves for the ordinance, having their bonnets on, the administrator did not require them to be taken off, and applied the water to the bonnets. This would do for a baptism of bonnets; but certainly the ladies can never feel that they were baptized, since the water did not touch them.

This performance, called baptism, was witnessed by some of the members of Cane Creek Church. E. L. C. God is perfectly tranquil. He is never subject to agitation in any case whatever. And unlikeliness to him in this respect, except in what is instinctive and physically unavoidable, indicates the existing state of the mind to be in some respects wrong.

Business Department.

Ed. J. D. RASBERRY is General Traveling Agent for the Southwestern Publishing House for the State of Arkansas. Ed. E. L. COOPER for Western Arkansas. Ed. A. J. HAY, Tennessee. Ed. C. N. BAY, Tennessee. Ed. J. W. YORK, Tennessee. Ed. J. B. BRISTOW, Virginia. Ed. W. G. CAPKATOR, Texas. Wm. F. GOSWOLD, Kentucky. H. P. RAWSON, Southern Kentucky. Wm. PATRICK, Alabama. Ed. P. M. MESKROTT, North Alabama.

PREMIUMS. 1. For two subscribers to THE BAPTIST, and \$8 00, I will send one copy of the SOUTHERN FARMER one year. 2. For five subscribers, and \$20 00, Foote's Eye Sharpener, price \$5 00. 3. For five subscribers, and \$20 00, one copy of THE BAPTIST for one year, or any other \$4 paper or magazine published. 4. For thirty-five subscribers, one of Wilcox & Gibbs' magnificent Sewing Machines, warranted to be equal to the best, price \$30 00.

BUREAU OF WANTS. [Advertisements under this head will be inserted at \$2 per square each insertion. All ministers wanting field of labor, churches wanting pastors, teachers schools, and trustees teaching; all who wish to rent, sell, or buy, or lease farms; all who wish situations as clerks, or employment, and all wanting assistants, would do well to advertise in this column.] Teacher.—A graduate of the University of Alabama, of the class of 1855-6, who has had several years' experience in teaching, desires the situation of tutor, or assistant, either in the Classical or Mathematical Departments. Can give the best of references. Address J. D. RHODES, Rochester, Butler county, Ky. mh14 31

Teachers.—We can recommend two number one teachers, male and female, and a Baptist preacher, to any church and community needing them. Wanted.—Two active Agents in each of the Southern States, to collect accounts due and canvass for THE BAPTIST, Farmer, and other publications. Address, Graves, Jones & Co., Agents.—We want one hundred active agents, who will canvass a definite field for The Eye Sharpener, The Indelible Pencil, The Ready Reckoner, The Southern Farmer, and

Those that wish an agency for the above, can accept by forwarding any amount from \$25 and upwards, and we will return him his commission and the value of his money on such terms that he can make from 33 1/3 to 50 per cent. There is a chance here for disabled soldiers and ministers, or others, to make from \$100 to \$150 per month. Don't write a long letter, but if you want a county, or two counties, send \$25 and name the counties. GRAVES, JONES & CO., 87 South Court Street, Memphis.

A MAMMOTH EDITION OF "THE BAPTIST." 50,000 Copies at Least, 100,000 If Possible. We propose to issue, on the 1st day of June, the First Number of the Second Volume of THE BAPTIST. On that day, at the present rate of increase, this paper will have 5,000 paying subscribers.

We propose to celebrate the commencement of the new volume by a mammoth edition of THE BAPTIST, containing ninety-six columns of printed matter—the largest religious paper that was ever issued in the South, and the largest edition. No pains or expense will be spared to fill these columns with the most valuable reading matter that the pens of our best writers can prepare. Some of the leading articles we can now announce—

- 1. The Anniversary Sermon before the Southern Baptist Convention, by Rev. J. L. M. Carry. 2. The \$20 Prize Essay. Subject, Baptism with the dove, without a proposition. 3. The Review of "Ariel." 4. The "Great West." 5. Articles upon important subjects, by Crawford, Baker, Ford, Freeman, and Pendleton. 6. Notes on the Anniversary of the Greenville Theological Seminary. 7. A synopsis of the proceedings of the Southern Baptist Convention at Baltimore. 8. Scientific articles of great value. 9. This issue will be enriched by a selection by us of the choicest gems of poetry ever published. 10. The first chapter of a new and thrilling work, from the pen of Mrs. A. C. Graves, author of "Jephthah a Daughter"—to be continued in subsequent numbers.

That most amusing and valuable poetical work, entitled "The Watery War, or poetical description of the controversy between Pedobaptists and Baptists on the subject and mode of Baptism—by John Aeonon," will be published in full in this mammoth edition of THE BAPTIST, which of itself will be worth five times the price of the number.

TERMS. We shall have but one price—10 cents a copy—sent post paid. We wish each one of our 4,000 subscribers to get as many subscribers to the mammoth number as possible. Any one sending 10 names and \$1, shall receive one number of the Illustrated Southern Farmer, published in this city—price 25 cents. Any one sending us 20 subscribers and \$2, shall receive by mail, post paid, 1 Indelible Pencil, for marking linen—price 50 cents. Any one sending us 100 names, shall be entitled to one copy of the Southern Farmer for one year, price \$2; or THE BAPTIST for six months. If all who read this will go to work among their neighbors and acquaintances, they can easily swell the issue to 100,000, instead of 50,000. What say you, friends, will you not see how large an edition can be sold?

TO ADVERTISERS. We propose to offer 400 squares in the mammoth edition, to select and valuable advertisements, at 50 cents a line; 50 squares will be inserted as reading matter, at \$1 per line. So rare a chance to reach 50,000 or 100,000 families in the South and Southwest was never before offered. All advertisements must be prepaid, and reach this office by the 20th of May.



Path School.

Bunbeams, sunbeams, upland band, golden band, bosom, your heart, sunbeams, and depart.

UNDAY SCHOOL.—HURRY WAY TO ENCOURAGE 10 PAGES READ WEEKLY.

The friends of Sunday School Rest Church, Macon decided it is better to hold Sunday school than church has preaching and on every Sunday sermon, the children are spend an hour in Sunday school.

March a school of 63 children, with four male and three female, under the pastor Superintendent John Cansey Assistant Prof. Benj. M. Camp, brethren bought and raised, 20 of which were a church library. The church desire this to be fine, large Church last step in the right direction to read, the Sunday school of the large church, naming the title, give of contents, and de the most attractive network. The result was, taken out and read; and turned at the end of two ten out again, and read of them by five or six the same family. The delighted with some books that we think it will print a few volumes. Estimates that the planters best is a country church, read at least 10,000 books. How much better political trash, and the pollution, which is daily.

Very Little Child. My dear child, I am glad to hear that you are doing well. I hope you will continue to improve in every way. I am your affectionate father.

do When Angry. I quickly, and then I am sorry for it. I count three before I speak. I do not count the boy's father. The boy fell into a fit of rage. He was the son of his school-fellows, he was the son of his father, and by this time he was able to control himself. He was ready to fight, and so saved himself. He was quick tempered boys best, of course, not to lose your temper. If you do happen to lose it, then put a seal on your lips. Be silent until your anger is a little. Every time you will gain some power, and after a while be free from breaking out again. Well and others harm.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED No. 66. "Forgive us as we forgive." IN the Middle Ages, when the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbor who had offended him. It chanced that on the very evening that he had made this resolution, he heard that his enemy was passing near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of his plan to his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect, he said, "My Lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ himself taught to his disciples?" "I will do it," replied the duke.

He did it accordingly. The chaplain said a sentence, and the duke repeated it till he came to the petition, "Forgive us our trespasses as we forgive them that trespass against us." There the duke was silent. "My Lord Duke, you are silent," said the chaplain. "Will you not be so good as to continue to repeat the words after me, as you dare to do so?" "Forgive us our trespasses as we forgive them that trespass against us." "I cannot," replied the duke. "Well, God cannot forgive you, for he has said so. He himself has given us the prayer. Therefore you must either give up your revenge or give up saying this prayer; for to ask God to pardon you as you pardon others, is to ask him to take vengeance on you for all your sins." "Go now, my lord, and meet your victim. God will meet you at the great judgment." The iron will of the duke was broken. "No," said he, "I will finish my prayer: My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation but deliver me from evil!" "Amen," said the chaplain. "Amen," repeated the duke, who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.

No. 67. Guard Your Heart-Purity. JOSSE, in his "Romance of Natural History," describes the ravages of the termites, or white ants—"calamities Indiarum," as follows: "Wood lumber of all kinds, with one or two exceptions, is the object of their attacks; and so unrelenting is their perseverance, so incredible their numbers, that all the wood-work of a house disappears before them in a night or two; though individually they are about the size of the common red ant of our woods. They have an aversion to the light, and invariably work under cover; hence, in attacking a tree, a post, a rafter, or a table, they eat out the interior, leaving the thinnest possible layer of the outer wood remaining. It frequently happens that after their depredations have been committed, no indication of the work appears to the eye, but the least touch suffices to bring down the apparently solid structure, like a house of cards, amidst a cloud of blinding dust." So many a fair and even stately structure of Christian profession falls to the ground, under the pressure, it may be, of slight temptations. One day, it stands before the eye of the community, with every appearance of strength and stability about it; the next, it lies an unsightly ruin, the scorn of the ungodly, the sorrow and shame of the righteous. Ah—sin has been at work before the crash comes: not open sin, like that which brings the overthrow—but human sins, working under cover—secret sins, with an aversion to the light—sins of thought and feeling, shrinking from embodiment in action, from publicity at least, but eating away the heart of true vital godliness. O, let not these secret, human sins deceive you by the plea that, individually, they are small. Cast them forth, or they must leave you only a thin outer layer of external observances, which though faultless to the eyes of others, cannot prevent the shock of temptation from bringing down your Christian honor to the dust.—Religious Herald.

No. 68. Stitches—Events. HOW many thousand stitches are there in a garment? Yet when you look at it, you don't see one—all you see is the garment; but every one of them was necessary. So events are but stitches in the great garment which God is making; and though now all that we see is the events as they manifest, yet when it is done we shall not observe the stitches, though they were all necessary.

Items. THE "EFFICACY" OF INFANT SPIRITUALISM.—Before a Chicago audience recently, Rev. Robert Collyer mentioned the case of a woman who had her young babe christened twelve times in twelve different churches of that city, and every time she begged a suit of clothes to have it christened in, that she might have it decently clothed to go to church! TEMPERANCE FANATICISM—WINE AT COMMUNION.—At the Western Maine Conference of Liberal Christians, the use of wine at the communion was discussed, and "Mr. Copeland said his conscience would not allow him to offer at the Lord's table what he could not at his own." CAMPBELLISM.—In baptism alone we received remission of sins, regeneration, and justification. We go down into the water sinners; we come up saints. LONG SERMONS AND LONG OTHER THINGS.—A lawyer who consumes three hours in arguing a question of law relating to the ownership of a barrel of apples, is indignant at his minister for ex-

ceeding twenty-five minutes in unfolding one of the great principles of morality, on the observance of which, the tolerable existence of society depends. The judge who fills two hours with his "opinion" on the right of the counsel to challenge a witness, grumbles at his minister because he has prolonged the discussion of fundamental laws of human existence to thirty minutes. The physician who takes ten minutes to prepare the medicine for a headache, is nervously restive if his minister spends only twice as many in attempting to relieve a chronic headache. The "belle who has spent—how long?—in adjusting the bows of her bonnet, is remorseless in her criticism on the minister who does not finish his meditations on the character of God, in fifteen minutes. The fop, who has combed and perfumed, and waxed his beard and moustache for an hour is mortified past endurance if the poor minister is not through his discussion of the immortal life "inside" of twenty minutes.

AMUSEMENTS.—Bishop Whittingham, of Maryland, says: "Attendance upon theatrical exhibitions, horse-races and other vain, light amusements, being considered inconsistent with the Christian character, it is hereby declared to be the duty of members of this church carefully to abstain from encouraging them by their presence." As touching Pleasant Plains Church, Bro. S., in connection with two other ministers, went to the assistance of Bro. Reuben Day, who was pastor of that church, and held a meeting of days, augmenting the membership to about one hundred. Bro. S. became pastor the next year, taking the oversight of that respectable church. "Honor to whom honor is due." Your brother in Christ, M. H. NEAL, March 17, 1868.

DIED. Mrs. MARY M. BARNUM, daughter of Joseph Douglas, breathed her last on Saturday evening, at sunset, February 22, 1868, of pneumonia. She was born near Charlotte, Mecklenburg county, N. C. on the 23d of March, 1803. She was fully conscious of her approaching end, and said "she was not afraid to die," and that "she had tried to do her duty." Bro. George F. Cooper prayed with her, and she said to him that "she had never given up her hope." For thirty years she was a member of the Methodist Episcopal Church, when, becoming convinced that immersion was the proper mode of baptism, she joined Bethel Baptist Church, and was baptized by Bro. H. C. Hornaday, in the clear waters of Muckalee creek, in the summer of 1857. She was a kind wife, a devoted mother, and a good neighbor, and had seen as much care, sorrow and affliction as falls to the lot of but few; all of which she bore with Christian resignation and patience. She leaves a husband and six children to mourn for her, and oh! that they may all live so as to be prepared to meet her in heaven. It is sweet to think hereafter, Love, with deathless wings shall waft her, Hearts from which death's death to sever, Eyes this world can never restore; There, as warm, as bright as ever, Meet us, to be lost no more. Hope still brighter radiance bring, Pointing to the eternal home for her, On whose portals still they linger, Looking back for us to come.

At his residence, in Henry county, Tenn. on the 3d day of January, 1868, ELD. WILLIAM ALEXANDER, after an illness of several months, of dropsy of the chest, in the eighty-fifth year of his age. He was born in South Carolina, January 14, 1783. He was licensed to preach by the Paducah Church in that State, on the 16th day of October, 1822, and was ordained November 14, 1823, by a Presbytery consisting of Elders T. S. Greer, H. McDougal and Thomas Ray, where he labored successfully as a minister until 1848, when he removed to Henry county, Tenn., and located in the midst of great destitution; and although a practicing physician, yet he devoted almost his entire time to preaching, with wonderful success, constituting several churches and educating himself to all with whom he became acquainted. He continued to labor in the same field until about 1858, when the writer became acquainted with him; and owing to his advanced age, he resigned the pastorate of all his churches except Center Church, where his membership was; and although seldom able to preach, he continued to visit the churches, and accomplished much good by his counsel and influence. He bore his affliction with great patience and Christian fortitude. He often expressed himself during his illness as being entirely resigned to the will of God. He died in the full triumph of the Christian faith, and has gone to reap the reward of his faithful labors. He has left behind him an afflicted widow, children and grandchildren, with many friends to mourn his loss; but our loss is his eternal gain. We may truly say, "Blest are the dead that die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works follow them." THOMAS W. LEWIS.

At the residence of her husband, Dr. J. B. Holcombe, in Lafayette county, Miss., February 20, 1868, of a complication of diseases, Mrs. DONORNA A. HOLCOMBE, aged fifty years, ten months and seven days. She was the daughter of Thomas and Mary McAdams; was born in South Carolina in 1817; professed faith in Christ and was united with the church when about fifteen years old, and was married in 1840. She has long been a consistent follower of Jesus, a devoted Christian, a loving companion, and a faithful mother. She died as only a Christian can die—rational and calm in her last moments. She bade her friends not to weep for her, assuring them that the Lord whom she loved was present with her, and that she was falling asleep in Jesus. "To sleep in Jesus—rapturous thought; To close in peace our mortal days, Safe to the heavenly Canaan brought, To join the anthems angels raise." May the Lord grant his raising grace to the bereaved husband and daughter she has left behind. R. G. HEWLETT.

Editor BAPTIST: We noticed an article in THE BAPTIST of February 15th, over the signature of M. E. Senter, in which we think he fails to do all concerned justice, which article is indicative of self-lauding. He states relative to the Lavehill Church that "the difficulty between Bro. Neal and Cook ended in the church." This is incorrect in the first place, and does injustice to the church, as it was neither "broken down" nor "deserted," for Eld. J. W. Cearley labored successfully with that church for several years after the mentioned difficulty, and left the church in a condition to pay Bro. M. E. Senter a handsome salary. Secondly, he intimates that M. H. Neal was "equally guilty with Cook, which question the church decided negatively. The Bible maxim, "Honor to whom honor is due." Perhaps Bro. S. claims more honor than his labors demand. He says, "I helped to hold a meeting of days at Quincy, and we baptized," etc. True, Bro. S. came on Tuesday evening, and left on Friday, and preached three sermons. Baptism was administered on the Sabbath following, by Eld. J. H. Hoff and pastor, no other minister being present. As touching Pleasant Plains Church, Bro. S., in connection with two other ministers, went to the assistance of Bro. Reuben Day, who was pastor of that church, and held a meeting of days, augmenting the membership to about one hundred. Bro. S. became pastor the next year, taking the oversight of that respectable church. "Honor to whom honor is due." Your brother in Christ, M. H. NEAL, March 17, 1868.

ACKNOWLEDGMENTS. The following amounts have been received during the past week in response to our circular, and for which we are truly grateful. From the expressions accompanying the remittances, we feel truly encouraged, and have confidence that our friends will afford us the necessary aid in re-establishing the Publishing House. Come, dear friends, each one make an effort, as requested: K. A. Massey, Kentucky, \$13 00; E. J. Callahan, Mississippi, 11 00; Eld. W. M. Gordon, (Carrollin Church, Mississippi, 24 00; Wm. M. Strickland, Mississippi, 6 00; E. H. Osborne, Tennessee, 7 75; J. C. Drake, Mississippi, 13 25; Hugh Thomson, Tennessee, 16 00; J. W. Jones, Tennessee, 2 00; G. S. Fawcett, Tennessee, 2 00; S. S. Cobb, Louisiana, 10 00; W. E. Tann, Texas, 60 00; A. J. Check, Tennessee, 3 00; J. M. McDonald, Tennessee, 22 00; W. B. Simonton, Tennessee, 3 75; R. Buchanan, Tennessee, 7 50; W. H. Brown, Tennessee, 5 10.

SPECIAL NOTICES. The New Churn.—We are satisfied, from the testimonials of all who have used it in Middle Tennessee and in this county, that Payne's Patent Churn is all that can be desired in a churn. It is manufactured in Tennessee, out of red cedar, and will last a lifetime. 2. It is easy to churn—no lifting. 3. It makes more butter out of a given quantity of milk or cream than any other. 4. It churns it in a shorter time. 5. It is cheap—only \$7 00. Call and see it, at the Southwestern Publishing House, No. 37 South Court Street. The seller will return your money, unless you are satisfied with it after testing it. Examine this churn before buying any other. ap25 1/2

Central Pacific Railroad.—The Grand Continental Pacific Railroad is fast hastening toward completion, and in 1870 we are promised a through line from New York to San Francisco—time, six days. From present indications a double track will soon be necessary, and thereforward the business of the road will fully tax its capacity. The Central Pacific Railroad Company, in order to make all possible progress, are offering their First Mortgage Bonds at par and back interest. These bonds are the first lien upon this valuable property, and are backed by an equal amount of Government money invested in the enterprise, and are becoming more prominent among standard investments. The advertisement in another column explains the foundation and merits of these securities. Information Wanted.—The present address of A. J. D. Thurston, who, previous to the war, resided in Nashville, and who during the war made his headquarters in Memphis, trading up and down the river in cotton. Any one furnishing the above will confer a favor.

Joseph Levett & Co.—The attention of those visiting the city is called to the card of Messrs. Joseph Levett & Co., whose complete stock of boots and shoes they would do well to examine before purchasing elsewhere. We were pleased to encounter yesterday our general friend, W. W. Herndon, from Kentucky. He is located at 221 Second street, where we advise merchants in want of dry goods, notions, etc., to call and examine his stock. We can assure our friends they will find no cleverer gentleman, or cheaper goods in the city. The advertisement of the thoroughly established firm of Messrs. Francisco & Wiggin will be found in our columns this week. We feel safe in recommending these gentlemen to our friends. We know that if courteous attention and choice goods can give satisfaction, no one will leave their house dissatisfied. Lamp Explosion.—On the evening of Friday, Mr. M. Stindler, who lives at No. 106 DeSoto street, lighted a large lamp filled with kerosene oil, and placed it on the mantelpiece of his bedroom. He went out into an adjoining room, where the lamp exploded in his absence, scattering destruction all around and setting fire to the bed and carpets. Mr. Stindler, the moment he saw the flames, went to work to extinguish them, and in so doing had his hands very much scorched. Householders ought to be



If you wish to be answered by letter, in close a stamp. R. B. A., Magnolia, Ark.—Your money was lost. As your proof of remittance is indisputable, we send the paper. Help us retrieve our many losses. R. H. J., Franklin, Tenn.—Bro. B's paper has been regularly mailed. Tell him to make inquiries of his postmaster. Your eye-sharpeness was expressed March 28th. C. H. R.—\$2 00 received. The paper will be sent as you requested. Eld. Robert Martin.—We cannot account for it. The sister's paper mentioned has been regularly put up in the Benton package. Will see to it. \$7 00 received.

NEW PATRONS. J. W. Bryant, Ala.; W. T. Davis, Ala.; C. V. Vorhies, Tenn.; Mrs. L. W. Adams, N. C.; Eld. B. W. L. Butt, Miss.; Eld. J. M. Peay, Ky.; Mrs. V. I. Bennett, Tenn.; Eld. Wm. T. Williams, N. C.; M. L. Lambright, Ark.; Eld. T. J. Cramling, Ga.; S. L. Sanford, Tenn.; J. A. Terry, Miss.; A. Payne, Miss.; Eld. E. L. Compere, Ark.; Eld. E. Dodson, N. C.; Eld. S. C. Hearn, Ala.; Eld. W. M. Davis, Ala.; J. B. Yarbrough, Miss.; John Bowers, Ala.; Eld. C. M. Gordon, Tenn.; W. H. Bailey, Miss.; J. M. McDonald, Miss.; N. M. Berry, Miss.; A. Lacker, Ill.; Eld. Robt. Martin, La.; Eld. C. N. Otley, Ky.; Eld. Thos. J. Perry, Ga.; Eld. Thomas H. Murphy, Ga.; F. Davis, Ill.; J. C. Drake, Miss.; Dr. J. O. January, Tenn.; Eld. J. T. Marshall, Ark.; E. H. Osborne, Tenn.; Eld. W. B. Gallman, Miss.; D. A. Flournoy, Ga.; H. C. Carmichael, Ga.; G. G. McLendon, Ala.; M. E. Senter, Tenn.; Eld. J. Turner, Tenn.; S. E. Hearn, Texas; Eld. W. Russell, Ga.; Eld. J. W. York, Tenn.; W. S. Goodman, Mo.; Eld. R. A. Massey, Ky.; Eld. W. M. Farrar, Miss.; Eld. E. P. Lucado, Tenn. 4.

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careful regarding the kind of burning material they use, as accidents of the above description have been very common of late in this and other cities. Petroleum will explode. This is the second or third instance in this city. Why use it? It breaks the chimney; it smokes the chimney; it soots the room; it evaporates rapidly; it is a very dear oil. Why use it, when the Aurora oil is free from every objection above named, and we have never heard of an explosion of it. We fear to use any other oil. If the Aurora oil is not sold in your county, address M. W. Phillips, purchasing and sole agency, No. 37 South Court street, Memphis, and buy the exclusive right to manufacture and sell it in your county for years to come. Price \$1 00 per thousand inhabitants. Land on the railroad or river, above overflow, will be taken in payment.

Much Wear and Many Washings.—I am acquainted with a variety of sewing machines, and while ready to do justice to all, I greatly prefer yours, which I have used for more than three years. Very slight instructions and ingenuity are required to work it. The needle is short and straight, consequently not liable to bend or break. It never misses a stitch, and makes a firm, even seam. I have used it on every kind of cloth, from delicate lace to heavy woolen, and find its work perfectly satisfactory in all cases. After much wear and many washings, the stitch retains its beauty and firmness, even after the fabric has worn out.—Mrs. J. H. Yerkes, Rochester, N. Y., to Willcox & Gibbs S. M. Co. Southern Baptist Theological Seminary.—Brethren who have given bonds are requested to carry or send the amounts now due to the Convention at Baltimore. If they have no acquaintances going to Baltimore, the money can be sent to me, at Greenville, S. C., by draft on New York, Postoffice order, or express. The Seminary is in great and pressing need. Will not brethren make an earnest effort to pay it up? JAMES P. BOYCE, Treasurer.

A Premium.—Many desire a good child's paper for the children of their families; so, to gratify such, and to aid somewhat in the increase of our circulation, we offer as a premium, to each new yearly subscriber, or to each one who renews for a year, a copy, gratis, of that excellent paper for boys and girls, The Child's Delight, published at Macon, Ga., by S. Boykin, formerly editor and proprietor of the Christian Index newspaper. The Child's Delight is a large monthly pictorial paper, and is admirably adapted to entertain and benefit the young. It is a Baptist paper, and costs fifty cents per year, but we will have it sent free for one year to each new subscriber who desires it. Remit \$4 00 and your address. We are authorized to announce, also, that orders and money for the Delight may also be sent to us. We will forward the address at once, and have the papers sent by the publishers. Sunday schools may thus obviate the risk of remitting money to a distance. J. R. GRAVES, Memphis.

The Southern Baptist Convention will meet in Baltimore on Thursday before the second Lord's day in May next, with the Seventh Baptist Church, (Dr. Fuller's). Rev. J. L. M. Curry to preach the opening sermon. Rev. T. E. Skinner, alternate. The New Southern Baptist Register, for 1868.—We wish to revive this valuable publication, and to issue it on the 1st of November, proximo. To every clerk who will send us a Minute of his Association for 1867 and 1868, when out we will send a copy gratis. And we most urgently request them to do so, for the benefit of the denomination at large. Please do so, brethren, and take time to add up, in pencil, if you have failed, the columns. It will save us weeks of toil. J. R. GRAVES, Memphis, Tenn.

Will Baptist papers please copy and call attention to this request, once, if not more, and receive Registers in payment? New Water Melons.—The Persian and Russian Varieties.—When Daynard Taylor, the world-renowned traveler, returned from the East, he brought home these two new and rare varieties of melons, as the best he had ever tasted in any climate. They will be an acquisition to every gardener, and one variety, the Persian, will keep fresh for a long time after it is pulled from the vines. It is unsurpassed as a market variety. Price fifty cents per paper.—We have engaged five hundred papers of the seed, which we offer to give away this spring to each one who will send us a new subscription to the Southern Farmer, at the subscription price, \$2 00. Address, at once. M. W. PHILLIPS & Co., No. 37 South Court street, Memphis, Tenn.

Prize Essay for the First Number of Volume II. of The Baptist. Twenty dollars will be awarded for the best essay that may be presented upon the following subject, to be published in THE BAPTIST, volume two, number one: BAPTIZO, WHEN FOLLOWED BY THE DATA WITHOUT A PREPOSITION. The essay must reach the committee on or before the 15th day of May, proximo. Address, J. R. GRAVES, Editor of THE BAPTIST, Memphis, Tenn. Standard, New York; Examiner, Watchman and Lecturer, Religious Herald, Western Recorder, Georgia Index and Texas Herald publish one time, and send bill to this office. The Mississippi Baptist State Convention meets in Meridian, Miss., on Thursday before the first Sabbath in June next. A full attendance is solicited, as important business will be transacted. mh28 1/2

A Valuable Medical Work.—A new edition of Dr. R. Thompson's celebrated work on fevers, and typhoid fever in particular, has just been issued from the press of the Southwestern Publishing House. Price \$2 00, bound in sheep. Every physician and every family should possess a copy. The treatment is so plainly given, and symptoms described, that almost any parent can arrest the disease, if not abort it altogether. The medical profession commend it highly. The testimony of scores of physicians who have treated Dr. T.'s theory and treatment is given. Inclose \$2 00 to GRAVES, JONES & Co., Memphis, Tenn.

\$1000 FOR PRIZESAYS TO BE PUBLISHED IN 'The Baptist' in 1868.

STILL wishing to secure one valuable exegetical article for each number of my paper for 1868, I propose the subjoined passages and subjects for Prize Essays to all writers of all sections, the editor of this paper not excepted, who may be willing to write for the amount offered, upon the following terms: 1. I will pay twenty dollars for the best subject of each passage or essay upon the subject. 2. The name of the writer must accompany his article in a sealed envelope, which will be unopened until the decision is made. 3. The article approved as best to be the property of the editor, all others will be returned if desired. 4. The four articles designed for each month must be received at least one month before the month of publication. 5. The articles not to exceed three columns of space in the paper. 6. The following brethren have been selected as arbiters: Elder S. H. Ford, L.L.D., Elder A. C. Carey, Dr. P. S. Jones. Address all communications to J. R. GRAVES, editor and proprietor of The Baptist, MEMPHIS, TENN.

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The House and Farm.

The following we copy from Southern Farmer for April.

Angora Goats. We have received from our friend "Hobbs" a pair of wool from one of his flock of Angora Goats, now raising in Mississippi...

But for the recent war, it is probable this valuable stock would have largely increased, and the production of Angora or Cashmere wool, and its manufacture into fine shawls, and other goods, been permanently established.

The Angora goat, so-called from a province of Natolia, or Anatolia, the ancient Cappadocia, in Asia Minor, and the principal place where the wool is bought, sold and manufactured...

Bread Pudding.—Take light white bread and cut in thin slices. Put into a pudding-pan a layer of any kind of preserve, then a little slice of bread, and repeat until the mold is almost full.

Chicken Pie.—Cut up the chickens into joints, and season them with salt, pepper and parsley. If they are old, parboil them a few minutes, and save the water to put in the pie.

To make Cows give down their Milk.—When a cow holds up her milk, reach up the hand and press it upon the cow's back just forward of the hip bone.

Doughnuts.—One cup of sugar, two eggs, three teaspoonfuls of melted lard, one cup of sweet milk, two teaspoonfuls of cream tartar, one teaspoonful of soda, one teaspoonful of salt, add a little nutmeg.

Cream Sponge Cake.—One cup of sugar, one cup of flour, one cup of sour cream, one teaspoonful of soda, and two eggs.

Rats.—It is said that sponge fried in lard or butter, is the best thing to feed rats to destroy them. They eat it greedily, immediately start for water, and soon after drinking die.

Bed Bugs.—The following is said to be an effective remedy for this pestiferous vermin: Add a quarter pound of cayenne pepper to a pailful of boiling water.

never gives away. It is of service to one who rides much on horseback, or is troubled with a heavy abdomen, that drags down.

For spinal weakness, stooped shoulders, narrow chests, tendency to consumption, it is a simple and invaluable remedy, if used with the prescribed exercise of the lungs and throat.

We cannot write to all, but willing to confer the greatest benefit within our power upon the ministry of this age, we most unqualifiedly and urgently recommend the brace to every minister and public speaker, whether young or old, whether strong or weak.

To Keep Meat Fresh, simply immerse it in butter-milk. This will keep it for several days, when the milk should be changed, and fresh milk substituted.

Chicken Pie.—Cut up the chickens into joints, and season them with salt, pepper and parsley. If they are old, parboil them a few minutes, and save the water to put in the pie.

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THE VOICE. We answer several inquiries in a few words. "What are some of the principal benefits of the brace we use?"

- 1. It braces the throat. 2. It braces the lungs. 3. It braces the stomach. 4. It braces the diaphragm. 5. It braces the abdominal and intercostal muscles—the muscles you speak with.

In proof that it does all this varied service: We never get hoarse from speaking with the brace on—we do with it off. Our throat and lungs never get sore—nor do we feel a faintness in the pit of the stomach, nor a letting down as though its floor had swagged or given way.

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While we are advising, we once more recommend, more confidently than ever, the EYE SHARPENERS, (Foot's, not Stead's).

State and County Rights for Sale. Single Churn sent to any point on receipt of Seven Dollars. Address: M. W. PHILIPS CO., 37 South Court Street, Memphis, Tenn.

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WE APPEND A FEW EXTRACTS FROM THE OPINIONS OF THE ENGLISH PRESS. The Commentary is novel of its kind, and well sustains its title of suggestive.—Sword and Trowel.

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CHALLENGE TO ANY MEDICAL SCHOOL! Let any medical school in the United States send me a patient afflicted with what the faculty of said school profess to cure by a genuine Cancer, and I will promise to cure that very Cancer, provided the faculty of said school will agree to give me a certificate admitting the cure, if cured, only signed by them and sealed with the great seal of their college, and they shall not be required to give me a certificate for twelve or eighteen months after the cure has been effected.

There are cases which I repeat in the above challenge: 1. Cancer in the mouth or throat. 2. Cancer in the breast. 3. Cancer in the rectum. 4. Cancer in the bladder. 5. Cancer in the stomach. 6. Cancer in the lungs. 7. Cancer in the liver. 8. Cancer in the spleen. 9. Cancer in the pancreas. 10. Cancer in the testicles. 11. Cancer in the ovaries. 12. Cancer in the uterus. 13. Cancer in the vagina. 14. Cancer in the cervix. 15. Cancer in the rectum. 16. Cancer in the sigmoid flexure. 17. Cancer in the descending colon. 18. Cancer in the ascending colon. 19. Cancer in the cecum. 20. Cancer in the appendix. 21. Cancer in the peritoneum. 22. Cancer in the diaphragm. 23. Cancer in the pleura. 24. Cancer in the pericardium. 25. Cancer in the lungs. 26. Cancer in the liver. 27. Cancer in the spleen. 28. Cancer in the pancreas. 29. Cancer in the testicles. 30. Cancer in the ovaries. 31. Cancer in the uterus. 32. Cancer in the vagina. 33. Cancer in the cervix. 34. Cancer in the rectum. 35. Cancer in the sigmoid flexure. 36. Cancer in the descending colon. 37. Cancer in the ascending colon. 38. Cancer in the cecum. 39. Cancer in the appendix. 40. Cancer in the peritoneum. 41. Cancer in the diaphragm. 42. Cancer in the pleura. 43. Cancer in the pericardium. 44. Cancer in the lungs. 45. Cancer in the liver. 46. Cancer in the spleen. 47. Cancer in the pancreas. 48. Cancer in the testicles. 49. Cancer in the ovaries. 50. Cancer in the uterus. 51. Cancer in the vagina. 52. Cancer in the cervix. 53. Cancer in the rectum. 54. Cancer in the sigmoid flexure. 55. Cancer in the descending colon. 56. Cancer in the ascending colon. 57. Cancer in the cecum. 58. Cancer in the appendix. 59. Cancer in the peritoneum. 60. Cancer in the diaphragm. 61. Cancer in the pleura. 62. Cancer in the pericardium. 63. Cancer in the lungs. 64. Cancer in the liver. 65. Cancer in the spleen. 66. Cancer in the pancreas. 67. Cancer in the testicles. 68. Cancer in the ovaries. 69. Cancer in the uterus. 70. Cancer in the vagina. 71. Cancer in the cervix. 72. Cancer in the rectum. 73. Cancer in the sigmoid flexure. 74. Cancer in the descending colon. 75. Cancer in the ascending colon. 76. Cancer in the cecum. 77. Cancer in the appendix. 78. Cancer in the peritoneum. 79. Cancer in the diaphragm. 80. Cancer in the pleura. 81. Cancer in the pericardium. 82. Cancer in the lungs. 83. Cancer in the liver. 84. Cancer in the spleen. 85. Cancer in the pancreas. 86. Cancer in the testicles. 87. Cancer in the ovaries. 88. Cancer in the uterus. 89. Cancer in the vagina. 90. Cancer in the cervix. 91. Cancer in the rectum. 92. Cancer in the sigmoid flexure. 93. Cancer in the descending colon. 94. Cancer in the ascending colon. 95. Cancer in the cecum. 96. Cancer in the appendix. 97. Cancer in the peritoneum. 98. Cancer in the diaphragm. 99. Cancer in the pleura. 100. Cancer in the pericardium.

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MEMPHIS PRICES CURRENT.

Money market to-day was very quiet. A "long day" stiffness pervaded Madison street, leaving bankers and currency traders alike to indulge in dreamy prognostications of the still duller times in prospect with the approach of summer.

Gold opened in New York at 139 1/2, advanced to 139 1/4, and closed at 139 1/2. In this market there was scarcely any movement, and with a supply equal to the demand, dealers were indifferent buyers at 139 1/2, although holding at 139 1/4.

Cotton.—The Liverpool cotton market at the opening to-day was steady; uplands 12 1/2 @ 12 3/4, Orleans 12 1/2 @ 12 3/4. At noon the market was nominally unchanged, but at the close was firmer; uplands 12 1/2 @ 12 3/4, Orleans 12 1/2 @ 12 3/4.

The New York market at the opening was firm and more active, and prices a shade better, though not notably higher. At noon the middlings were moderate and prices firm; middlings 31 @ 31 1/2, good middlings and Orleans 32 1/2 @ 33 1/2.

Table with columns for various commodities like Choice No. 1, No. 2, No. 3, No. 4, No. 5, No. 6, No. 7, No. 8, No. 9, No. 10, No. 11, No. 12, No. 13, No. 14, No. 15, No. 16, No. 17, No. 18, No. 19, No. 20, No. 21, No. 22, No. 23, No. 24, No. 25, No. 26, No. 27, No. 28, No. 29, No. 30, No. 31, No. 32, No. 33, No. 34, No. 35, No. 36, No. 37, No. 38, No. 39, No. 40, No. 41, No. 42, No. 43, No. 44, No. 45, No. 46, No. 47, No. 48, No. 49, No. 50, No. 51, No. 52, No. 53, No. 54, No. 55, No. 56, No. 57, No. 58, No. 59, No. 60, No. 61, No. 62, No. 63, No. 64, No. 65, No. 66, No. 67, No. 68, No. 69, No. 70, No. 71, No. 72, No. 73, No. 74, No. 75, No. 76, No. 77, No. 78, No. 79, No. 80, No. 81, No. 82, No. 83, No. 84, No. 85, No. 86, No. 87, No. 88, No. 89, No. 90, No. 91, No. 92, No. 93, No. 94, No. 95, No. 96, No. 97, No. 98, No. 99, No. 100.

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