

TERMS—\$4 PER ANNUM, IN ADVANCE.

Editorial Contributors.  
Ed. J. T. FARRAR, Miss. Ed. E. L. CONNER, Ark.

The Editor will be assisted by a number of our ablest writers in the South; the number will be increased as the circulation of the paper is extended.  
Prizes will be offered upon the best Essay written upon ten given subjects during this volume. See "Prospectus."

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv: 5. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of adults.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and seekers on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42; Matt. xviii: 20-28-29; 2 Cor. vii: 6-19; Rev. ii: 23; Phillip. xxvii: 27; 1 Cor. v: 12, 13.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such, (that is, in church capacity), not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii: 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 9; Acts viii: to the close; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

Burying in water of one dead to sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of "death."

SIX IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or traditions, is and ever has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.

3. To divide the positive requirements of Christ into essential and non-essential, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.

5. Christ gave no man, society or church the authority to regulate by the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, treason.

SIX IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—[Liddell and Scott, Carson, Anthon, &c.]

2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Stuart, Robinson and Wall.]

3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies have legislative powers, and clerical or aristocratic governments, (that is, in the hands of the clergy or a few as a session,) are anti-Christian and anti-republican tyrannies which no Christian can lawfully countenance, or republican freeman ought to support; consequently, all the acts and ordinances of such irregular bodies are illegal, and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.

5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry, can justly be called a church of Christ, for "things equal to the same thing are equal to each other."

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Tullahoma, p. 36]

# THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah.

Vol. II. MEMPHIS, TENN., SATURDAY, AUGUST 22, 1863. No. 7.

## The Pulpit.

### INTRODUCTORY SERMON.

The response of Rev. D. E. Burns to the Sermon of Welcome by the Rev. Dr. Ford, and to the charge of Rev. Dr. Graves on the occasion of his public recognition as pastor of the First Baptist Church of this city, on Sabbath, the 19th ultimo.

(Concluded from last week.)

Now let us bring common sense to bear upon the subject, and it is the only kind of sense that is worth anything. Suppose a man were authorized to appoint officers over an army, and should say, I have appointed captains over each company, who are men of good character, and acquainted with military tactics, for a Brigadier General must be a man of good standing, and acquainted with the rules of war. How absurd! That would be bad logic, for it would be getting more out of the conclusion than is contained in the premises.

Peter addressed his first epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, all of which were provinces of Asia Minor. He says in the fifth chapter: "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock. And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." Here Peter exhorts the bishops or elders to a faithful discharge of duty, telling them that he himself is also an elder, not their superior, but their equal. This epistle was evidently written before Peter got to be pope. Peter does not speak of three orders here, bishops, priests and deacons. He claims no pre-eminence in rank or office. He does not tell them that he is the head of the church, and that they must obey, but addresses them as his equals, calling himself an elder.

Paul in his epistle to Timothy has devoted the third chapter to the proper officers of a gospel church, and their qualifications: "This is a true saying, if a man desire the office of a bishop he desireth a good work." The word bishop was never used by the apostles to mean anything more than pastor, elder, or overseer. So the advocates of prelacy can find no authority in the New Testament for different orders in the ministry. Having disposed of the bishop's office, the apostle takes up that of the deacon, and these are the only two officers mentioned in the chapter, and it is certain they are the only two known to the primitive churches. These were the only officers known to the church at Philippi, as is evident from the teachings of Paul: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi with the bishops and deacons." Now, did Paul omit to mention any officer of that church? If not, the primitive churches had but two officers—the bishops and deacons.

The word bishop was never used in the New Testament to designate the apostolic office, or so as to have any special application to the apostles. It was never used in any of its forms as applying to any of the apostles except in the single case of Judas the traitor, and he will hardly be claimed as this diocesan bishop!

On this subject I will say finally they were called bishops, which signifies overseers, because they overlooked the spiritual interests of the flock. They were called pastors or shepherds, because they fed the flock of God with truth—rulers, because they directed and guided the church—elders, because of their age, or because they possessed qualities which age supplies.

The office of the deacon originated in the necessities of the case, and the duties of deacon in the primitive church were to superintend the temporalities of the church. The account is given in Acts vi: "And in those days when the number of the disciples was multiplied there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations." Then the twelve called the multitude of the disciples unto them, and said: "It is not reason that we should leave the Word of God to serve tables. Wherefore look ye out among you seven men of honest report, and full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves

continually to prayer and to the ministry of the Word. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands upon them, and the Word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient unto the faith." Now any other officers in a gospel church than these, bishops and deacons, are the inventions of men, and not the appointment of God. How are these officers to be chosen? Evidently by the suffrage of the people. And for the proof of this position, we appeal again to the Scriptures—the authority of the Holy Word being with us final and conclusive in all matters of faith and practice. The Acts of the Apostles seems to have been written especially to regulate the practice of the churches, and is the only reliable ecclesiastical history in the world. Nothing was done in the primitive churches without the co-operation and consent of the members, not even when the apostles themselves were present.

The first act of the model church at Jerusalem after the ascension of Christ, was to elect a new apostle to the place from which Judas fell. This was suggested by Peter, "and the eleven in connection with the other disciples, being in all about one hundred and twenty, went into the election. And the lot fell on Matthias." Acts i: 21-26.

I have already shown that the deacons were chosen by the members of the church. Now, if Peter was the vicar of Christ, why did he not appoint a successor to Judas? Being divinely inspired, and the first pope, his acts would have been infallible. The decisions of the first council of the church held in Jerusalem were made by the church, and went forth with its sanction and authority. That must have been a most interesting association. There were great dissensions in the church at Antioch on the subject of circumcision, and they sent Paul and Barnabas and certain other of the brethren to Jerusalem to consult with the apostles and elders there on the subject. They were received by the church, the apostles and elders at Jerusalem, most gladly. Peter addressed the meeting first, then Barnabas and Paul; and when they were done speaking, James, who was President of the meeting, addressed the brethren, and proposed sending letters by the messengers to the churches at Antioch, Syria and Cilicia. If Peter was the first pope, why did he not preside at the meeting? "Then pleased it the apostles and elders, with the whole church, to send chosen men of their company to Antioch with Paul and Barnabas, viz: Judas, surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia." Now, in all these transactions there was perfect harmony and equality among the brethren, and they acted in concert with the apostles and elders. And this strikes a fatal blow at the assumption that baptism has taken the place of circumcision—for in that event the apostles and brethren at Jerusalem would have told the messengers from Antioch that baptism had taken the place of circumcision.

There is no special mention made of any church having elected a pastor, yet it so evidently accords with the practice of the churches in other things, that an exception in this particular would have been a singular anomaly which nothing could justify but the plainest and most express provision. The action of the church in Jerusalem in selecting one to fill the place from which Judas, by transgression, fell, is to the point. If pastors were not chosen by the people, where was the appointing power? That they were chosen by the people, is in accordance with both reason and revelation. If we have an undoubted right to call in what physician we please to see the sick, or to call upon what lawyer we please to attend to our legal business, we certainly have the right to elect the man to whom we commit the interests of our souls. Now, a Christian church, such as I have described, taking all my authority from the New Testament, with her officers, is complete within herself, and is subject to no authority on earth. Guided by God's Word, her decisions in religious matters are final. This is the independent or

congregational form of church government. There was no kingcraft or priestcraft, or one-manism in the primitive churches. They acknowledged no foreign control. The apostles, though the immediate representatives of Christ, did not attempt to control the churches by their own authority. The first churches felt bound only by the law of Christ. They observed all of his institutes, and obeyed all of his commandments. They met on the first day of the week in a public manner for prayer and praise and hearing the Scriptures read and expounded, and also to celebrate the Lord's supper, which was one of the last requirements the Savior made of his people before leaving the world.

The apostolic churches received only such as gave evidence of repentance and faith, after which they were baptized. They excluded all from their communion whose lives were unholly.

Now, taking the Bible as the only rule of faith and practice in religion, we are warranted in saying that this is the true model of a gospel church. We Baptists deny all right of legislatures and ecclesiastical councils to impose rights, ceremonies and interpretations of the Word of God upon our belief and practice. Every man has an unlimited and inalienable right to interpret the Word of God for himself, and worship in that way and manner which he may deem most in accordance with the Divine will. And any man presuming to interfere with these rights is a tyrant, and in this regard, resistance to tyrants is obedience to God.

The making of creeds, and the effort to warp the dictation of the Spirit of God to these creeds, and then force them on the consciences of men, have been the cause of the many bloody persecutions which have disgraced the so-called religious world. Men, because they wanted to think and act for themselves in religion, have been persecuted to death by the demon superstition; have been hunted down as the wild beasts of the forest.

In conclusion, I will say, to God we stand or fall. To him alone we owe obedience in matters of religion, for he will judge us. And in response to the admirable sentiments of the discourse and charge this morning, I can only say, that by these principles I am willing to stand, and yield to no one in "allegiance to Christ" and devotion to his cause. Amen!

### SPEAK NO ILL.

Nay, speak no ill—a kindly word  
Can never leave a sting behind,  
And o, to breathe each tale we've heard  
Is far below a noble mind.  
Full oft a better seed is sown  
By choosing thus the better plan:  
For if but little good is known,  
Still let us speak the best we can.

Give me the heart that fain would hide,  
Would fain another's faults efface;  
How can it pleasure human pride,  
To prove humanity but base?  
No, let us reach a higher mood,  
A nobler estimate of man;  
Be earnest in the search for good,  
And speak of all the best we can.

Then speak no ill—but lenient be  
To others' failings, as your own;  
If you're the first a fault to see,  
Be not the first to make it known.  
For life is but a passing day,  
No lip can tell how brief its span;  
Then O, the little time we stay,  
Let's speak of all the best we can.

To the Baptists of East Tennessee.

DEAR BRETHREN:—A sincere wish to promote the religious prosperity of this portion of our State is the only reason the writer has for addressing you in this way, and must constitute his apology for doing so, if an apology be judged necessary.

It can not have failed to attract your attention that, as Baptists, we are not making the progress we desire, and which we ought reasonably to make; and it is certainly our duty to ascertain, if possible, what is the hindering cause, and to labor with all our might to remove the impediment. For some time past the mind of the writer has been directed to this subject, and, after months of anxious thought and earnest prayer, he believes he has discovered the difficulty and the means by which it may be overcome. One source of trouble is found in the alienation produced by the differences of opinion connected with the recent war, and the prejudices by which this estrangement is maintained. The feelings of opposition engendered by political strife have triumphed over the "brotherly kindness" which is a distinguishing characteristic of God's people. In our

zeal for our particular opinions, we have forgotten our duty to God, and have sacrificed the peace of our churches and the prosperity of our cause to our views in reference to State matters. Can we, as Christians, regard these results with indifference? Surely not! We must be convinced that "these things ought not so to be." But the question arises, how can we remedy this evil? I answer, by letting it alone. No advantage can arise from the agitation of questions which have been settled by the war; and it is the part of good sense, as well as religion, to let this wrangling cease. It is not proposed that any one shall abandon his views in deference to the opinions of others, but it is proposed that we abandon this "strife of tongues," and apply ourselves to the work of building up the waste places of Zion. As Baptists, we have a great work to do in East Tennessee. Shall we neglect this work because, forsooth, some who are to help in it do not happen to think just as we do in other matters? No, my brethren—in God's name, no! Let us "agree to disagree," and disagreeing, still agree! We can not afford to do without each other. "Union is strength," and we need all our strength, as Baptists, to do what Christ has made our duty. Forgiving and forgetting the past, let us address ourselves to the work with unflinching determination as "a band of brothers, among whom no condition should ever exist but that of noble contention—or emulation rather—of who can best work and best agree."

Another impediment to our progress, and one that grows out of the condition of things just noticed, is the want of a religious paper. I do not mean that we have no such paper among us, but the circulation is too limited. From information derived from several sources, it appears that not more than one in thirty of all the Baptists in East Tennessee ever see a religious paper. Any one who is at all acquainted with the advantages arising from the regular perusal of religious papers will see that, as a denomination, we lack, in this respect, an important element of power. Nor is it an easy matter to remedy this deficiency; for the prevailing differences of opinion with regard to politics render it impossible to find a paper that would be acceptable to all. Even those papers that are perfectly silent on the subject—as all religious papers should be—are regarded with suspicion, and many will not take the trouble to examine for themselves. Brethren, this is all wrong. We are doing ourselves injustice by this course. But I do not propose that we should send North or South for a paper. What we particularly want is a local paper—one that represents our own State; a paper in which we can see the names of our ministers, and an account of the meetings held in our own territory. Why not take THE BAPTIST? I have been reading this paper for some time, and have not detected anything of a political character in it. It is a faithful conservator of Baptist principles, and a determined opposer of error in every shape. We may not, all of us, be willing to adopt its "extreme views;" but, on the whole, I believe the paper to be eminently suited to the wants of Tennessee Baptists. Let us give it a fair trial, and if it proves objectionable by the introduction of matters foreign to religion, we can stop. Try it, brethren, and I feel sure you will be satisfied. The advantages you will derive from the paper will more than make amends for any sacrifice of feeling you may have to make in giving it your support. Let Tennessee not be behind her sister States, but come up like men to the support of her own paper.

Another source of difficulty is found in the fact that we have no well regulated system of good, old-fashioned Baptist "union-meetings" in operation among us. I say union meetings, because I believe that the proper designation. "Ministers and deacons meeting" conveys the idea of a sacred convocation to which none may be admitted but the dignitaries of the church; or, at least, that the duties of such a meeting belong exclusively to them. I am perfectly aware that such is not the meaning of the name, and object to it only on account of its inappropriateness. These meetings are really formed by the union of churches, and are intended to benefit the churches as such. We want two, three, or a half dozen of these organizations in each Association according to the number of churches, meeting promptly on Friday before every fifth Sabbath, with the usual essays, subjects for discussion, etc., and, above all, a plenty of good, gospel preaching. Brethren brought together in this way will be

more closely identified with each other; and the exercises of the meetings will serve to develop an amount of talent which will be of great use to our cause. Let us have the meetings, brethren; they will do us all good.

One thing more needs correction. I refer to the existing arrangement, or rather want of arrangement, in reference to a change of membership. This matter presents two forms, both of which are alike injurious to the interests of the churches. The first is allowing members to remove to a distance without a letter of dismission. The evils resulting from such a course must be apparent to all who will bestow a very small amount of reflection upon the matter. These persons settle in the neighborhood of other churches, and in a great many cases remain there a long time without doing anything for the advancement of the Redeemer's kingdom. They are too far from their own churches to attend its meetings, and feel that they are free from any obligations to the church where they live. We all know the liability of persons removed from the proper restraints of church government to backslide. No church ought to allow its members to be exposed to temptation in this manner. Let each church adopt a rule on the subject, and put an end to the abuses resulting from the laxness we have heretofore permitted. And believe me, brethren, this is by no means a small matter. A short time ago the writer was informed that there were in the city of Knoxville alone more than one hundred Baptists, most of whom were permanently settled, whose membership was held in distant churches, and the larger number of whom could not be induced to make a change. The churches have a right to regulate this matter, and they ought to do it. The other form of this evil, while not so extensive, is equally wrong, and, in some instances, attended with consequences quite as pernicious as the one we have just considered. I mean the granting letters of dismission without limit or designation. A church letter should be so written as to be valid for a time only, and should be made to a particular church in every case, when it is possible to do so. When this cannot be done, a certificate should be required within a specified time to show that the dismissed member has been received into a regular Baptist Church. The writer knows quite a number of cases in which letters have been retained for years, and some cases in which letters given by Baptist Churches have actually been presented to a Pedobaptist society! Shall we permit these wrongs to exist? God forbid! Let us bring the matter before our churches at once, and get them to take such action in the premises as will prevent such delinquency in the future. We cannot remove the evil entirely, for, I am sorry to say, East Tennessee is not the only place where it exists; but we can correct the matter in our own churches, and set a good example for our brethren elsewhere.

And now, dear brethren, let us look to these things. I have written only in the spirit of kindness, and, as stated in the outset, with no other object in view but the welfare of our churches. Let us exert ourselves to build up our cause in this section of our beloved State. It is not enough to hold our ground; we must advance! Let every one feel that he is personally interested in the success of our cause, and from every heart let the prayer go up to God—"Save now, O Lord, I beseech thee, send now prosperity." So mote it be!

### Rates of Advertising.

The Baptist, without question, the best advertising medium in the South.—Its circulation is larger than any other paper published in this city.

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Professional and Business Cards of three lines or less, will be classified and published at 50 cents per annum. Our Special Notices will be inserted at 25 cents per line, each insertion; in reading columns, 30 cents. Yearly and half-yearly advertisers, quarterly in advance.

REV. C. H. SPURGEON has but two children—twin boys eleven years of age. They are at the present time studying in the Metropolitan Tabernacle College. When Mr. and Mrs. Spurgeon had departed last year on their summer tour, the two boys entered into conversation with each other as to how they should act with respect to the evening's devotions. After some consultation on the subject, it was finally arranged that one should read the chapter and the other should pray. When the evening had come and the hour of prayer had arrived, they called together all connected with the house, and having read and prayed as they had planned during the day, they dismissed the servants and retired to repose. When the parents returned home and learned what had been done, with tears they embraced their little ones, and rendered praises and thanksgiving to God.

THE JUST MAN WALKETH IN HIS INTEGRITY; HIS CHILDREN ARE BLESSED AFTER HIM.

BAPTIST DOCTRINES.

1. There is no church out of 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—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.

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. This we claim, is one of the old landmarks of the Baptist Church.

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; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.

6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.

7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.

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; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.

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. This is no interference with her internal regulation.

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, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1517, 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 unimmersed 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 an unbaptized and unordained, although immersed ministry, 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 minority 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.

Correspondence.

WHO WAS JOB?

In THE BAPTIST of April 18th a writer, under the above heading, states in regard to the "Septuagint," "This invaluable book, from which never a copy was made, \* \* \* was by the ruthless Caliph Omar burnt up in the Alexandrian library."

We believe it would interest the readers of THE BAPTIST if the above writer, or anybody else, would furnish clear proof of the following propositions:

1. That the "Septuagint," translated by the patronage of Ptolemy Philadelphus, was burnt by the Caliph Omar.

2. That a copy of this book was never made.

And if the above propositions are clearly sustained, the reader will naturally want to know the history of the book now known and used as the "Septuagint." Who translated it? And when? And how does it come to be called "Septuagint?"

In the same communication the writer speaks of "the drunkenness of Noah, the cruelty of Abraham to Hagar and Ishmael his son, the incest of Lot, his wife becoming a pillar of salt, and other equally absurd fictions."

Are these things that are recorded in our Bible as facts really no more than "absurd fictions?" If Noah was not drunk, why has the account been found in the English Bible so long? And why do we find the same in our "Septuagint?" Will the author give the proof that the above mentioned scriptural narratives are absurd fictions?

ELIHC.

St. Louis, Mo., July 23, 1868.

DEAR BRO. GRAVES: Your ample mammoth number, and the vigor with which THE BAPTIST resumes its work, must dispel the doubts and fears which some may have felt as to its health and safety. Newspapers, like ministers, sometimes need a little rest and recuperation, that they may serve their readers the more effectively and satisfactorily. It is on this principle that some of our churches in this city, and elsewhere, have consented to the temporary absence of their pastors, for a few weeks' repose and relaxation, during this very hot weather. But it is only our stronger churches that can do this without injury to themselves. Mine is a new interest, and like a child of tender years, needs more constant attention than one of more developed strength and maturity. Though but little advancement is to be expected during this relaxing season, we are not without encouragement in the active spirit of my people, their attendance at the four weekly services and the Sunday-school, and the prospect of other accessions shortly, both by letter and baptism.

But there are measures in progress amongst us of more than local interest, and of the greatest importance to the union and prosperity of our denomination in this State. A brighter day is about to dawn upon the Baptists of Missouri than has ever been known to them in the past. In no State, during the war, was the rancor of the people against each other more bitter, and the bloody strife more determined and unrelenting. Bad as were the reports that reached us in South Carolina, since coming here I find the half had not been told. And yet God has so ordered that here in Missouri the work of conciliation and consolidation should make the earliest and the most rapid progress, and that in our own denomination. One of the fruits of the unhappy strife was the division caused by the formation of the Baptist Convention, and the establishment of its organ—the Baptist Record—in this city. Though the result of these measures was the promotion of State evangelization, with the aid, thus secured, of the Home Mission Society, yet they did this at the expense of denominational unity, as of necessity they arrayed the new body against its mother, the General Association, and the Record against the Journal. For some time, as a better spirit arose, brethren on both sides deplored, but in vain sought to heal the breach. But God in his own time has now brought about this desired consummation. On Friday, the 10th instant, at a special meeting of the Convention, called for the purpose, in this city, that body was dissolved by a unanimous vote, and the churches composing it were recommended to unite with the General Association. On last Sunday the Second Church of this city, (the leading Baptist Church in the State) set the example by the appointment of delegates. All the other churches will no doubt do the same. And thus at the approaching meeting of the General Association at Paris, on the 8th of August, after years of brotherly alienation, our sacred hosts will again stand forth one united unbroken column, ready to battle anew and side by side for the overthrow of the dark empire of sin and error, and the conversion of the world to its rightful Lord and King. Upon such a scene will not holy angels and the spirits of just men made perfect gaze with more than

ordinary delight? A striking illustration of the blessed tendency of true religion and of a scriptural church polity. Nor is this all. The Journal and the Record are to be consolidated. The former has been bought by the St. Louis Printing Company (a Baptist publishing house, to whom the Record belongs), from its proprietor and editor, Brother Luther, who, with Bro. A. A. Kendrick, editor of the Record, and two associate editors, is to have charge of the new paper—The Central Baptist, as it is to be called. It will be published in this city, and will make its first appearance early in August. Such, it is believed, will be its editorial management, such its strong publishing basis, and such the wealth and number of its patrons and the ability of its strong contributors, that it will undoubtedly take rank with the first class papers of this country. It will be a Baptist paper, not asking permission of the Pedobaptist world to live, but boldly nailing its standard to its mast, and shaping its course alike amidst favoring gales and boisterous seas, by the one infallible chart of Bible truth.

And now, are not these significant signs of the times, betokening the dawn of a better era to the true kingdom of our blessed Lord? May the good work of denominational and Christian union continue, till the prayer of our blessed Master shall be answered, and his disciples "all be one as he and the Father are one?" Yours affectionately,

J. M. C. BREAKER.

LET THERE BE LIGHT.

Light of the World in its winter snow; Call up the brightness to shine on the morrow; Buried in darkness and silence drear, Give us, O Master, a happier year.

Let there be light in the realm of sadness, Waken thy world to a shout of gladness; Spare for our keeping a glimpse of light, Chasten us not with an early night.

Let there be light where in darkness dwelling, Timid lips are their sorrows telling, Send them for once a sunny day, Lighten the homes where the suffering pray.

Light of the World! Oh, the myriads crying, Ever for light, and for thy replying, Strain their weakened and aching eyes Up to the dawn in thine East'ern skies!

Let there be light in our hearts, O Father, For there the glooms in the darkness gather; And where we tremble in thickest night, Blessing, Oh bless us, and give us light!

Light of the World, when in vain reposing, And idle slumber our eyes are closing, Flash thy lightning and make us see, Even in terror, the love of thee!

Marianne Farningham.

EUROPEAN CORRESPONDENCE.

You will remember in my last, we parted at Melrose and Abbot's Ford, Scotland, and took the train for this city; but as we wished to see something of England and Wales before coming to the great metropolis of the world, we spent some time on our way here at the Windermere lakes and mountains of England. And although these mountains (so called) are certainly very insignificant and tame, when compared with the Alps and Appenines, or even the Ozark Mountains of our own country, or the White Mountains of New Hampshire, nor will the lakes begin to compare with ours, yet altogether are certainly very beautiful—afford much lovely scenery, and well worth a visit to see them. We also visited a number of manufacturing towns and cities on our way here, among which was the old city of Carlisle, renowned for its great antiquity and historical events, and for its manufacture of gingham. We also visited the town of Lancaster, famous for its manufacture of cloths, etc. And from thence to Manchester, on our way to Worcester, where we attended the great National Agricultural Fair, which afforded no little interest. This fair held on exhibition the largest and had the greatest variety of the finest bloods of all kinds of domestic animals, that the whole united kingdom of Great Britain can produce. I here saw an exhibition of the greatest variety of the horse from almost every country and climate I have ever seen, some of which were enormously large, and gradually declining in size to the smallest Shetland pony, and cattle in great variety of the purest bloods. The specimens of sheep and swine by far eclipsed anything I have ever seen, both for quality and size; so large were many of them, that two or more persons could apparently have lain down and rested comfortably upon their backs. The weight of some of these animals, including the cattle and horses, was incredible; the necks of some of the horses requiring a collar that would easily span the waist or body of one of our ordinary sized horses in America. This is no imagination or exaggerated statement, but strictly true, and the enormous loads one of these large animals will draw, is alike incredible, but we will say at least twice or three times as much as one of our horses. All kinds of machinery and farming implements were also well worthy of notice, and a thousand other things too tedious here to mention, all of the greatest interest; all kinds of vegetables were to be

seen as specimens of industry. And last, though not the least interesting of all, was the famous National Dog Show, in which were to be seen almost every species of this animal ("man's best friend"), which was a sight well worth looking at, and such as is rarely ever witnessed. A number of the nobility of the country, were, in attendance, and seemed to be well pleased with what they saw; but I must not take time to describe further than to say, the premiums awarded at these shows, some times are enormous, amounting to as much as £100, or \$500, just on a calf, and on other fine animals in proportion.

From this point we next visited the old manufacturing town of Birmingham, famous for steel pen, needle, pin and button manufactory. Thousands of young people find employment here. Worcester was the next point of interest we visited, a town some ten miles in length, through which a large number of roads and canals pass. This place is famous for its coal mining and inexhaustible iron ore, which is manufactured here. It is quite a sublime spectacle to see the immense flames shooting out almost equal to volcanic eruptions from the summits of these enormous furnaces, then to see the shining molten metal pouring in streams like a brook, is wonderful indeed. From here, we came directly on to this great city, London—"the mighty Babylon of the world." And in order that we may not weary you, we will attempt a very brief description of what may be seen in this great city with 1200 streets and lanes, and little army of 7000 patrolmen to preserve order and system in every movement upon these numerous streets. These are all select men, of elegant appearance, refined manners, and well worthy the trust committed to them.

We are stopping at the Queen's Hotel, in the very heart of this little world, and our first indulgence here, before starting out to "sight seeing," is to take our famous Turkish bath, then breakfast, and next go to the great general postoffice, where we find letters from those we love far away across the blue waters. This is a rare treat, and the first of the kind since leaving our native land. From here we drove to St. Paul's Cathedral, which we soon gave a careful examination throughout, and will here attempt a brief description, by first giving the dimensions of this grand and imposing old edifice, which covers an area of more than two acres of ground, beneath which lie sleeping the dust of many of the great and noble sires of earth. After viewing all of interest in these vast domains, we ascend the geometrical stairs to what is known as the whispering gallery, (which consisted of an immense rotunda), the great library, the big bell, (whose immense steple can be heard sounding all over this immense city, and even for miles beyond and around), the great clock, and the beautiful and immensely large golden ball. The library contains books some four hundred years old. The clock (which is a true time keeper) has been running more than one hundred and fifty years. The ground plan of this old cathedral represents a Roman cross, the circumference of which is 2,293 feet, and the height to the top of the cross is 360 feet; the western towers are 222 feet high; the circumference of the dome is 567 feet; and the total cost of this edifice was £747,454.

This church was founded as early as 610, A. D., but has suffered from fire, having been burned three different times, and is now in bad repair. Here are to be seen some magnificent paintings, which we will not attempt in this short letter to describe. We next visit the Tower of London. This spot occupies a sort of independent district of the city of London. The government of the fortress is vested in a constable, whose office is coeval with the building, there being an authentic series of some six scores of these functionaries, commencing with Geoffrey De Mandeville, who was the first in A. D. 1066. A numerous garrison is constantly kept within the tower. The area within the external walls, is some twelve acres. The promenade is more than 100 feet wide, and 1000 feet in circuit. The general figure of the outer defenses, or ditch, is an irregular pentagon of which the southern side next the river Thames, the eastern and the western are the longest and nearly at right angles, the north and northwestern forming a very obtuse angle towards Tower Hill. To attempt a full description of these towers, together with the thousands who have been incarcerated within their thick impenetrable walls and dungeons, during the past seven or eight centuries, would require a volume. We will, therefore, only describe briefly a few of the leading points of interest, beginning with the middle tower, formerly called the Martin Tower, a strong portal flanked with bastions, and defended by gates. This tower protects the entrance to the principal bridge. Each bastion contains a guard room. Crossing the ward at the farther end over the bridge, we come to another tower called the Byward Tower,

which gives entrance to the outer ward, or the space between the exterior and interior works. Within the outer walls of this tower, there is a wall and palisade, with strong gates, strengthened by thirteen towers at intervals, which defend the inner ward. The first of these towers to the right, and situated at the southwest angle, is called the Bell Tower. Next the Beauchamp Tower. At the northwest corner the Devereux Tower. To the northeast the Flint Tower; and on the north side the Baywer Tower, in which it is said, on the ground floor, that George, Duke of Clarence, the brother of Edward IV., was secretly put to death in 1474; also in this tower the fire broke out in October 1841, in an upper chamber, which destroyed much artillery and nearly all the small arms. A short distance to the eastward is the Brick Tower, built during the reign of Edward IV. This is said to have been the prison in which Lady Jane Gray was confined just before her execution. On the west is the Martin Tower, which was used as a prison during the reign of Queen Elizabeth. Here were also deposited the crown jewels at the time of the great fire, but have since been removed to an embattled building erected for the purpose. We might also notice other numerous towers of like importance, but for want of time; and will pass on to the Bloody Tower, the traditional scene of the murder of Edward V. and his youthful brother, Richard, Duke of York, by order of their uncle, the Duke of Gloucester, afterward Richard III, A. D. 1483.

We next notice the "Traitor's Gate." How many of England's proudest, noblest sons and fairest daughters, its wisest, bravest men, have passed through and beneath this low, dark, dismal tunnel, never again to leave the fortress till they left it for the scaffold. Beneath the Bloody Tower, is the "inner Baleium Gate," the principal entrance to the inner ward. We next come to the White Tower, the most ancient of all the existing buildings, which dates back to 1078, A. D. This is a beautiful old specimen of architecture of the ancient times; and we might here call your attention to a thousand other interesting objects, among which are innumerable and bronzed statues of chivalrous kings, princes, and gallant knights, mounted upon their fiery steeds, and all clad in heavy coats of mail and armor, many of whom were renowned warriors long centuries ago. But we will describe a few other things of marked interest, and then close our letter, and pass on to Queen Elizabeth's Armory, which is a curious collection of warlike instruments; most of the weapons are such as were used during the reign of this bloody queen. Among these relics are to be seen the instruments of torture, such as "the thumbkin," the "collar of torment," "the bilboes," the "heading block," and the "heading ax." These instruments of torture of our refined ancestry might be described if we had time. The use of the ax and block, however, is familiar to all; and we are pointed to the same block upon which the beautiful, delicate neck of the sad and lamented Mary, "Queen of Scots," was laid, and the same cruel bloody ax lying near by, which severed the royal head from the body.

Next in order we will notice the new Jewel House, in the regalia room of which are deposited the crown jewels, among which are the queen's diadem and coronation bracelets, the Prince of Wales' crown, the queen's crown, the "spiritual scepter," and "temporal scepter," also the "imperial orb," "ampulla," golden salt cellars of State, anointing spoon, etc. But as we have already written a long letter, we will close, and in our next, before leaving this great metropolis of the world, will write you again, in which letter we will endeavor to describe other things of equal or greater interest, to be seen in this city; till then adieu.

Your friend,  
W. P. S.—In our next we will describe things of interest to be seen in the great British Museum, the Crystal Palace, the Tunnel under the Thames, the London Bridge, etc., etc.; all of which we hope will prove a matter of some interest, at least to one who has never visited London.

London, July, 1868.

MAKE HOME CHEERFUL.—It is easy to do so. Be your home ever so plain let it be neat. Hang pictures on the walls, if they are but plain prints they tell sweet stories to childhood, and shed a cheerful influence over older lives. Have a grass plot with flowers and shrubbery in the yard. They cost but little effort, and less money, and are a source of perpetual delight. Make nests for the birds near the house, and invite them to come and dwell with you, and they will repay you with music, rich, melodious and pure. Bring books of travel, history, biography, science and literature, and papers and magazines, representing every phase of thought, into your home, and ignorance, boorishness, discontent, and vice will flee from it, and intelligence, culture and refinement, virtue and happiness become perpetual guests.

SCHOOLS.

MERIDIAN FEMALE COLLEGE.

Meridian, Miss. FACULTY. Edw. J. B. HARRIS, A. M., Principal and Professor of Mental Philosophy and Ancient Languages. Dr. E. H. WHEATFIELD, A. M., Professor of Philosophy and Chemistry. Messrs. W. HARRIS, Presiding Teacher, High English Branches and French. Mrs. J. L. ROBERTSON, Department of Music. Miss A. L. HARRIS, Primary Branches and English. Miss SALLIE NICHOLS, Preparatory Branches. Miss E. Y. HARRIS, Primary Branches.

CHARGES. Primary and Preparatory Courses, per month, 25 cents. Languages, each..... 50 " Music on Piano and Guitar..... 50 " Drawing, Water, Grease and Oil..... 50 " Painting—Water, Grease and Oil..... 50 " Drawing and Embroidery, each..... 50 " Sewing, per dozen, about..... 50 " Towels, Table-cloths, Feather Beds, etc., for the pupils. Vocal Music without charge. The fourth term, for the month will begin on Sept. 1, 1868.

CROZER

THEOLOGICAL SEMINARY

UPLAND, PENN.

The first session of this Theological Seminary will be a most favorable season, on THURSDAY, SEPTEMBER 10th. Faculty. HENRY G. WELSH, D. D., President, and Professor of Preaching and Pastoral Duties. GEORGE D. B. PERREN, D. D., Professor of Theology. REV. HOWARD OSWALD, A. M., Professor of Interpretation of the Bible. This Chair will be filled at the earliest opportunity, and while its duties will be fully discharged by the Professors.

The Crozer Theological Seminary is situated on a beautiful site, on the Philadelphia and Baltimore Railroad, fourteen miles from Philadelphia. There are daily trains running each way between Philadelphia and Upland. The building is large and substantial, and is lighted throughout by gas, and heated by steam. The Seminary is situated on a beautiful site, and affords a fine view of the city of Philadelphia, and the surrounding agricultural district on the other side of the Schuylkill river, which is bounded by a beautiful natural grove, which is bounded by a beautiful natural grove, which is bounded by a beautiful natural grove.

The Seminary is open to all Christian students, and offers a full Theological Course, including the Bible, Theology, and Pastoral Duties. The Seminary is situated on a beautiful site, and affords a fine view of the city of Philadelphia, and the surrounding agricultural district on the other side of the Schuylkill river, which is bounded by a beautiful natural grove, which is bounded by a beautiful natural grove.

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THE CONSTITUTION OF THE BAPTIST CHURCH.

AS DISTINGUISHED FROM THAT OF ALL OTHER CHURCHES.

The church of Christ in His kingdom... its constitution is divine... it is His own... it is His will...

The question, therefore, is of the greatest importance: What Church is Christ given to His church? It is in consequence of their views on this subject...

But in Pedobaptist churches, many persons are members who are not saved... they are not converted... they are not regenerated...

Baptist churches, on the contrary, receive as members only those who give credible evidence of their conversion... they do not acknowledge either infants or the unconverted...

But in doing so they differ from all other churches... they do not receive as members those who are not saved... they do not receive as members those who are not regenerated...

III. Baptist churches regard it as Christ's will that all church members should be voluntary members... they do not receive as members those who are not saved...

IV. Baptist churches maintain that Christ's church is a church of the living... they do not receive as members those who are not saved...

V. Baptist churches believe it to be Christ's will that all His churches should be separated from the world and errors... they do not receive as members those who are not saved...

VI. Baptist churches regard it as Christ's will that all His churches should be separated from the world and errors... they do not receive as members those who are not saved...

VII. Baptist churches regard it as Christ's will that all His churches should be separated from the world and errors... they do not receive as members those who are not saved...

Revival News.

WATER VALLEY, Miss., August, 1868.

DEAR BAPTIST: We have a glorious revival going on at this (Mount Gilead) church, seven miles southwest of Water Valley...

I want to say to the Cold Water Association, that she has one of the most promising young gifts in the person of Bro. J. H. Collins...

Bristol, Tennessee, July 18, 1868. BRO. GRAVES: At last the Baptists in this place have been favored with a glorious revival...

The revival began with the communion meeting of three weeks since, and continued day and night until last evening...

The meeting was conducted the first week by Rev. J. T. Kincaid, our pastor, and Bro. J. Noffinger, of the Jonesboro church...

His trophies are numbered by hundreds—his whole ministerial career having been of the most successful character in the conversion of souls...

Bro. Noffinger labored with great zeal and earnestness during the entire meeting; and like Bro. Routh, is a minister who feels the value of souls...

It is useless to mention the labors of our beloved pastor. He is a tower of strength, the terror of his ecclesiastical foes...

The cause of our church is gaining ground rapidly. Russell county, the field of Bro. Routh, is thoroughly Baptist, at least principally so...

Restored to its original pecuniary status, so as to enable them to purchase the requisite amount of denominational literature for public and gratuitous distribution...

the churches of West Tennessee with the Convention. Brethren, pray for this, and you shall be heard.

Your many friends deprecate your severe losses, and are disposed to extend such aid as is in their power; but from causes before indicated they can do but little now...

Elders D. B. Ray and R. A. Coleman have just closed a meeting with Bethel Church, Gibson county, Tenn. Seventeen have been baptized, and several others are approved for the ordinance...

Elder W. G. Lancaster, pastor of the Egypt Church, in Shelby county, Tenn., baptized on last Sabbath five into the fellowship of that church...

COME UNTO ME. Art thou weary? Art thou languid? Art thou sore distressed? Come to me, saith One, and coming be at rest!

DEAR BAPTIST: I have just returned home, worn out and sick from a tour of two months in the Sunday-school work...

I have had the pleasure recently of visiting West Kentucky, my first field of labor, also a few churches in Southern Illinois. In my travels I found, here and there, good schools, whose influence for good is felt upon neighboring churches...

We are looking forward with much pleasure to the time of the meeting of the Convention, and we have reason to hope to see as large, if not a larger and more liberal representation from the churches than has ever been before...

The Catholics, probably, do no more than others in these particulars, save in that of action, proving their faith by their works; and when I state this, I speak advisedly...

At Camp Douglas, in full view of the lofty spires of Protestant and Baptist Churches, and where Sunday after Sunday we heard the peals of their bells announcing the hour for the assembling of the people to hear religious harangues...

DEAR BAPTIST: I love you, can't help it, must do it, am obliged to do it, for you have done more for me, as a Baptist, than anything or anybody outside of my Bible...

Now, dear BAPTIST, instruct me more fully, positively, definitely, on one point. I first caught the idea, clear and distinct, that "salvation was by grace" only, from an argument in a book called "The Great Iron Wheel"...

Now, dear BAPTIST, my trouble is this: I do believe in salvation by grace; that grace reigned in election, in redemption, reigns in effectual calling, etc.; and I have been forced to believe this doctrine because I could not disprove it by my Bible...

I presume no subject is more important for the consideration of Baptists than that of Catholic schools. It seems to engage the attention of all considerate men. Those who write and speak upon this subject continually display the earnestness and zeal of that great superstition, in building up their cause, and especially their institutions of learning...

THE SCHOOLS OF CATHOLICS. I presume no subject is more important for the consideration of Baptists than that of Catholic schools. It seems to engage the attention of all considerate men...

At all public schools the distinctive features of the church to which it belongs are clothed in such language and manifested by such acts that the minds of those under their control gradually imbibe their principles...

The Catholics, probably, do no more than others in these particulars, save in that of action, proving their faith by their works; and when I state this, I speak advisedly...

At Camp Douglas, in full view of the lofty spires of Protestant and Baptist Churches, and where Sunday after Sunday we heard the peals of their bells announcing the hour for the assembling of the people to hear religious harangues...

I have taken the correct view of this matter, and if Baptists would prosper with their cause in religion, and schools, and all things, else, let them learn how to work from Catholic religionists and teachers.

MEMPHIS, July 26, 1868.

What will such acts convey to the mind of any man? "Oh," say many, "that's the way they work; that's their religion; they do that to make members," etc. Would that we could find others following their example. It is certainly humane, and it is undoubtedly the spirit of Christianity...

What will such acts convey to the mind of any man? "Oh," say many, "that's the way they work; that's their religion; they do that to make members," etc. Would that we could find others following their example...

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What will such acts convey to the mind of any man? "Oh," say many, "that's the way they work; that's their religion; they do that to make members," etc. Would that we could find others following their example...

BETHEL. If he limits himself to scientific studies, no irregularity of hours is required, but he advances systematically. This open or elective system is more prominent in institutions, more successful than any other. Bethel College has thus far 11,000 students are under healthful and constant and close supervision in private families, and tends to promote regularity.

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Family Department.

SECLUSALVAL;

OR THE ARTS OF ROMANISM.

BY THE AUTHOR OF "JEREMIAH'S DAUGHTER."

CHAPTER VI. CREDO.

There is no system of religion, perhaps there never has been, and never will be one which so forcibly appeals to the sensuous and esthetic in human nature as the Roman Catholic, which so takes hold of the imaginative faculties, and, however vigorous and tireless they may be in activity, still stimulates them to loftier and more persevering endeavor.

There is something grandly imposing in its vaunted claim to antiquity, striking, as it does, the roots of all that is spiritual and holy about it into the very heart of Jesus, but founding its visible superstructure on the rock, Peter, and colossal building it up in successive ages by more than two hundred and fifty infallible popes, cemented together by hosts of cardinals, archbishops and bishops, martyrs, saints and priests, monks, nuns and zealous devotees through all its linked centuries, and all dominated over by the spotless Queen of Heaven, the immaculate Virgin Mary, mother of our Lord in glory, and friend of sinners living and dead.

The very idea of antiquity in itself constitutes to most minds a strong argument in its favor; for how natural to think that that doctrine must be correct which has survived the test of controverting opinions for centuries upon centuries; which seems to have in itself the principles of enduring life and vigorous growth, and which, surviving the downfall of kingdoms and dynasties, has been the same in all ages and under all circumstances. How natural the thought, can so ancient and consolidated a system of religious belief be false, of which no death of princes, or potentates, no tottering of thrones and destruction of empires, no social or political convulsions, how effective soever against all things else, have ever availed to touch the life, or lop a limb; a system claiming to be God's only one, true and holy religion, coming from the high and mighty One as his gift and bestowment upon man, and being made sure to him by the infallibility of priest and prelate, must necessarily be the object of the Giver's ceaseless care and tireless protection.

How intimately must its founders have been acquainted with every need and principle of human nature, thus to have devised a system so enduring in time and so adapted in circumstance of internal belief and external accessories, to captivate and lead at will the youthful of every age and condition in life, and yet which is none the less fitted to all ages and every station, high and low, refined and vulgar, intelligent and illiterate.

Every one is aware how readily the crowd are ever allured by imposing ceremonies; but when those ceremonies are intertwined with a religion claimed to be of Divine origin, and instituted as part and portion of it by the Divine founder, how forcible an authority they naturally exert over such as are unable to look beyond the sign to the thing signified. And in the varying forms of Catholic worship do we not find the counterpart and anti-type of all the characteristic features of the old ceremonial law?

In each, a priesthood, claiming to be Divinely ordained; each consecrated with solemn ceremonies and organized into three perpetual orders, under one visible head, the Judge of all religious controversies; an order of visible sacrifices\* offered upon the altar; a gorgeous and splendid ceremonial; an external worship, with varied appliances of religious vestments, lights, incense, holy water, purifications, and other religious emblems.

In each, the visible presence of God, a temple decorated with religious images and representations; a mystic candlestick with seven emblematic lights; a regular round of public anniversary festivals, fasts and celebrations; and finally a union of belief and worship among all its members, wheresoever scattered, and all obeying one spiritual head, high priest, or pope.

Enter a Catholic church of a Sabbath morning when High Mass is to be intoned, and mark the changing phases of the solemn service. Go with an unprejudiced mind, if possible, as go the children of those parents who send them to Catholic schools, (for the very fact of their parents sending them to such schools is to the children a tacit indorsement of Catholic

belief and worship,) and say, if you can go without prejudice and an understanding mind, if the scenes there witnessed are not peculiarly impressive, even to you. And if impressive to you, will not the young be especially attracted by so many appeals to the senses? Is not man's two-fold nature, the sensual and the spiritual, most carefully provided for?

Mark the font of holy water as you pass under the architrave, and note the fervor with which the pious Catholic dips the finger in the blessed fluid and makes the sign of the cross; proceed farther and note the beautiful paintings on the walls, and yield yourself to the contemplation of those specimens of the fine arts, and to the exalted feelings and aspirations naturally inspired by those decorations of God's holy temple, and the affecting subjects of which they treat. Pause a moment, and listen to the plaintive wailing of the sorrowful *misere*, chanted as a voluntary, perhaps, before commencing the august service, by a voice that seems to reach the very throne of the Most High in its ascending tones of piteous entreaty; and feel a corresponding thrill throughout your entire being to the prolonged swell of the solemn organ, as it alternately rises and falls upon the rapt, attentive ear. But farther, farther, till you bow your head in reverent awe and devotion before the altar of sacrifice; appealing to you with a touching and divine eloquence to offer up to God, as the stole priest offers up the Mass, your own humble and contrite heart, a living sacrifice, holy and acceptable to him.

Notice understandingly all the accessories and surroundings of this offering of Holy Mass, and try to look on it, as those do who have been therein instructed, as the commemoration of our Savior's most bitter passion and death; emblemizing in its progress the whole economy of salvation. Let the *introit*, with which it begins, bring to your mind the yearning of all the patriarchs, prophets, and just of the olden times, for the advent of the Messiah; hear in the *Kyrie Eleison* their prayers and sighs for this appearance, and their longing to offer him up to God as an expiatory sacrifice; let the *gloria* recall to your mind the glorious event of a Savior's birth; and the collects, which follow, his presentation and oblation in the temple. Let the epistle, read on the left of the altar, signify to you the mission of the Baptist, who instructed and admonished men; and the gradual, immediately after, the preparations made by his exertions for the arrival and knowledge of Christ Jesus; while the gospel which is read on the right side of the altar, shall shadow forth Christ's apostolic office of teacher, by which he has led us over from the left hand to the right; i. e., from things temporal to things eternal; from the dominion of sin, to bow to the sweet scepter of grace. Look not upon the lighted tapers as so many waxen candles merely, but as objects significant of the gospel enlightening the world; nor upon the burning incense as the smoke of consuming aromatics, but as an emblem of the prayers of God's people, ascending up to heaven and filling the whole earth with his glory.

Let the credo signify to you the election and mission of Jesus Christ, his apostles and followers, and the offer-tory and secret immediately following, refer to the voluntary oblation and preparation made by Christ for his approaching sacrifice; while the preface succeeding, intoned in a loud voice, and concluding in an exulting strain of hosannas, shall image forth the triumphant entry of Christ into Jerusalem; and immediately after how can one fail of being affected by the canon, recited in a low voice, calling to mind the desolation attendant upon Christ's bitter sufferings. Then, with sorrowing heart, look on the sacred host raised high, to remind all beholders that the meek Lamb of God bore his torments in silent resignation, offering himself in blood and tears for us; for us, ungrateful and rebellious sinners. The Pater Noster shall represent Christ's dying prayer; the breaking of the holy host, his expiatory death on the cross; the Agnus Dei, the mourning of sympathetic believers and followers when his mangled body was taken down from the cross; the priest's communion, the Savior's sad interment; the post communion, the joy of our Lord's glorious resurrection; *the misere est*, Christ's farewell to earth and his ascent to glory. Thus far has been intoned the sufferings, death and joyful resurrection of our Lord, and now feel, in the priest's benediction, the descent of the paraclite; while in the gospel read at the conclusion of the scenic service, listen to the preaching of the apostles, when, filled with the spirit of truth, they went forth to announce to all nations, tribes and peoples, the glad tidings of salvation, thus to spread abroad Christ's kingdom upon earth. But in addition to all these changeable, affecting ceremonies, imaging forth the grandest tragedy earth has ever witnessed, to which all the surroundings and accessories bear testimony, even the robes and vestments of the

officiating priests, have a sorrowful significance.

How painfully harrowing the scene depicted in the altar-piece, so vividly representing to the fascinated vision the scene of the terrible crucifixion itself; the adorable Savior hanging on the cross in agony unutterable; the drooping head; the nerveless limbs; the expression of exhausted, suffering nature in the blue, pallid hue of the livid skin; the closing eyes; the drooping jaw, and the sunken features. You cannot look at it, and you turn to the crowd below; the fierce Roman soldiery, intent upon the final accomplishment of the bloody deed; the stern, sorrowing, yet half indignant faces of the apostles, among whom, if well acquainted with their various characters, you may have little difficulty in distinguishing the beloved John, the zealous James, the earnest, impetuous Peter, or the law-skilled Bartholomew. You cannot fail to appropriate that calm, resigned, yet deep suffering face, that seems, even in its agony, to be looking far beyond earth and things of earth, to the loving, tender mother of the expiring sufferer, even without the glorious halo that surrounds her head; nor can you fail to recognize in the woman who looks on her, the holy mother, with such loving interest, the sister of Mary, and mother of our Lord's brethren, James and John; nor in that face that seems so riveted to her dying Lord's, in such ecstatic love and rapt devotion, regardless of all but him, the repentant Mary Magdalene, she who loved much because much had been forgiven.

You have listened to this highly dramatic ritual, noted its shifting scenes and yielded yourself to the different feelings necessarily suggested thereby; you have looked on the scenery so appropriate to the performance and completion of this horrible drama, the actual sacrifice of Christ Jesus; for Catholics do believe that what they have seen offered up is not something merely commemorative of Christ's bloody death on the cross, but an actual, expiatory sacrifice offered up for the necessities of the living and the dead. Turn now to him, who is the principal actor in this terrible tragedy; who immolates the precious victim, as he stands before the altar of sacrifice, which images to you Mount Calvary, where Christ expiated the sins of the world. Every vestment of that stole priest has each its own painful significance, and all around him is sally commemorative. The altar-stone is the cross on which the terrible sacrifice was consummated, while the crucifix sets forth the suffering and death of our Lord. The mitre, or linen veil, the priest first puts on the face of Jesus was covered in the house of Caiaphas, the high priest, when the Jews blasphemed and taunted him: "Prophecy who is it that smote thee?" The alb represents the white garment Herod put on him, to signify he was a fool; the girlette, maniple and stole, the cords that bound him during his suffering; the priest's upper vestment, the seamless coat, the purple robe, with which they clothed him in derision, and all the cross before on his mangled shoulders, as he was dragged to Calvary. The altar cloth, with the corporal and pall, represent the linen in which the dead body of Christ was shrouded and buried.

Believing that Christ's great, living presence has been here, and that he has been immolated afresh for the sins of the whole world, living and dead, will not a most intense and lasting effect be produced on the feelings of all devout worshippers, if they have given their minds to the contemplation of the shifting scenes?—nay, even on those of speculators merely, if they understandingly contemplate the different portions of this awful tragedy in the consequences of which every soul from Adam down, even to the last unconscious infant born amidst the convulsive throes of expiring nature, has an intense and never-ending interest.

In the progress of this excitingly dramatic ritual, almost opening heaven and hell to the overawed and sympathetic worshippers, lightened by all the accessories of scenic display in the pictures of saints, martyrs, the Virgin and her sinless child, and even the dying Christ himself, together with the shifting costume of those who perform it, is there not something to be seen, felt, and realized?

Can the remembrance of that scene, which brought to light salvation for a lost and ruined world, be otherwise than

\*If any one say that there is not a true and real sacrifice, presented to God in the Holy Mass, let him be anathema. (II Canon Council of Trent; Weninger's Manual, p. 264, 22d sess.)

vividly set before the mind, enlisting both the emotional and imaginative nature to a fearful extent, and impressing to an almost unprecedented degree him or her who shall look and listen day after day, or even week after week? Can such a system of religion fail in the end to subject imperatively to its domination all who permit themselves to come habitually under its influence? Examine this Roman Catholic religion from its first foundation stone, the credo, to the last bull of his spiritual holiness, the Pope, and the infallibility of holy church leaves no round in its ladder of completeness wanting, and no link in its chain of concatenating circumstances omitted.

That youthful minds, susceptible of all that is beautiful, impressive, sympathetic, affecting and impassioned, (as are those of your children, parents, whom you instruct exclusively to Catholics for all the instruction they are to have for years, moral as well as intellectual,) should live so entirely subject to the control of those who most implicitly believe this to be the only true means of salvation for humanity, and leave them with feelings unchanged towards the simple, untrammeled faith of their fathers and the New Testament, is little short of a miracle.

Nothing avails more to strengthen a tendency to any belief than to see it every where carried into practice with fervor and zeal on the part of its devotees. It is in accordance with the law of sympathy, planted in our nature for the wisest and best of purposes. And at what period of life are the results of this law most frequent and perfect?

But pass further; from merely seeing this belief carried into daily and hourly practice by others, act in accordance with it yourself, if for no other or better reason than because circumstances surrounding you render it necessary, that you may not be singular, and from no higher principle than when in Rome to do as Romans do, and the effect will be at last a spontaneous conviction of habit to take the place of dormant reason, or as an Italian exile was accustomed to say, "We take habit to it."

In fact, with the habit of acting in accordance with any certain belief, comes naturally a belief in accordance with the act. Say fervently to the Virgin Mary an hundred or more prayers daily, ascribing to her, as does the Ave Maria, all power to protect and preserve now and in the hour of our death, and in time to come, no matter how indifferent at first, the feeling will become almost ineradicable that she really does possess the power therein ascribed.

Every one is persuaded of this, and acts upon it in all matters except in those pertaining to religion. These Protestants are too much accustomed to think their children must in no wise be interfered with, as regards any peculiar system of religious faith, but must be permitted to grow up without any distinctive religious principles, and choose their own system of religion for themselves when they have reached the full age of reason.

They must be trained, to be sure, to practices of virtue and morality, but must not be instructed in the peculiar distinctive tenets of any particular sect.

This is decidedly wrong. Baptists, Methodists, Presbyterians, fathers and mothers, of all sects whatsoever, if you do really believe in the distinctive doctrines of your own peculiar belief, it is your bounden duty to carefully instruct your children in every distinguishing feature of it; to set forth to your children a reason for the faith that is in you, and not by careless adherence to it lead your sons and daughters to think it is no matter to what sect they shall themselves belong. So do not those Catholics to whom you send your children to school. So do not one other sect—the Episcopalians. Both these peoples most assiduously instruct their children in the doctrines of their churches, and believing as they do, who dare say they are not right and answering a good conscience toward God in so doing? And if you, fathers and mothers of other sects, do not as carefully enlighten your offspring as to the distinctive features of your faith, and ground them firmly in your own peculiar doctrines, who shall blame them, if they seek to incorporate into their own folds, these neglected lambs of others.

And if you assist them by placing your offspring entirely under their influence, to be educated in their schools, (I mean now the Catholics, for their religion does not permit them, even to attend any religious service but their own,) must not your children be so impressed with all they see and hear while among them, as at least to feel and believe with them? If they have not been carefully and catechetically inducted into Catholic belief themselves, they have listened to the teaching of others; they have witnessed the earnest devotion to, and living faith in, the doctrines taught—displayed by both long session among those who have done

\*It is obligatory to hear mass every Sabbath, at least, and on holy days of obligation.—[Catholic catechism.] In European countries mass is performed every morning.

teachers and taught—and the effect must naturally be expected.

When they return to you from their all they could to bring their minds to what they consider a proper state of belief, will they not miss the peculiar religious interest that has been manifested for them daily and hourly? Will they not miss the magnificent temple in which they have worshiped while away from you, and all the many symbols and accessories of Catholic service: the image of the immaculate Virgin; the holy water; the ascending incense; the paintings of saints and holy men; the altar; the stole; the priests and their assistants, with the rapt strains of the pealing organ? Will not the simple worship of their earlier years seem tame and insipid? and will not the church of God, in which you are accustomed to attend your religious exercises, seem to them to have dwindled down to a mere lecture-room?

Will not, I say, the youthful who have been inmates of Catholic schools, and consequently attendants on Catholic worship, with all its appeals to the vivid imagination belonging to that period of life when that erratic faculty is far in the ascendency of sober reason; will they not, I say, be apt to contrast the magnificence and diversity of Catholic service, with what will seem to them the meager and barren forms of simpler worship?

Man's nature, two-fold, spiritual and organic, receives its impressions most readily through the senses. How hard to make a child believe that the picture on which his wondering eyes have gazed is not the representation of something which really did, or does exist, or has actually occurred? A picture will accomplish more to fix the firm belief of a child, or an ignorant man, than all the sober arguments addressed to his reason. He has seen the one, and his eyes have never told him a falsehood; but the lips of man, he has early learned, do not always speak the truth.

All natures are more or less affected by appeals to the senses; imaginative and esthetic ones peculiarly so; and as the imaginative so especially preponderates in youth, and the emotional is so greatly in the ascendency, how dangerous in affairs which we believe to concern our children's everlasting welfare, to expose them to close and intimate association with what we conscientiously believe to be error in its most attractive, alluring and convincing forms. Protestants complain of the multiplicity of rites and ceremonies made use of in Catholic worship, but not a single form or ceremony, nothing apparent to eye or ear, is without a significance intended for the edification and instruction of the faithful, or those desiring to become such.

And I cannot but believe but that these ceremonies and forms, thus addressed to the eye and ear of imaginative youth, have made far more Catholics than all arguments ever made use of to convince the reason.

Man is naturally a religious being; i. e., he finds in his very nature a necessity to worship something. He sees occurrences and events daily taking place around him which are far beyond his powers, or any of his race, to bring about, and in awe and reverence he bows his head to that higher power, that august Divinity, that wields such illimitable sway; and be he savage or civilized, Pagan or Christian, he spontaneously desires to secure to himself the approval of that mighty intelligence upon which he cannot choose but feel himself dependent. How shall he please him? becomes at once the interesting and absorbing query. How natural that the mind seeks some definite means of doing this; something tangible, as it were, which the faculties of human reason can grasp and hold, and fully understand, and mold into a belief upon which faith and feeling can lean and rest securely. To him who believes in Catholic doctrine, does not that system of religion furnish successfully and entirely all that is necessary? In infancy it washes him from original sin in the sacred laver of baptism. This is the new birth, by which he becomes the child of God. At the proper age he receives the Holy Ghost in confirmation, and becomes a soldier of Jesus Christ; his soul is fed with heavenly food in the sacrament of the Eucharist; when he has fallen into error, no matter how grievous, he finds a healing balm in the sacrament of penance; will he marry or become a minister of his religion, the church bestows upon him special grace for either state. Finally, when appointed unto death, he is anointed with oil, conjoined with the prayer of faith, and thereby receives a special grace to die well. Even after death he is not yet abandoned by that tender mother who took him to her bosom in infancy; but, if he needs, she still lends him the succor of fervent prayers and solemn masses in his behalf.

He is taught that his church alone has an altar, as Christians did in the time of Paul; he is taught that he must chastise his body (the Catholic version has *chastise* instead of *keep under*, as our version translates it), and bring it into subjection. He is also taught that by the washing of baptism, only original sin was washed away; that he is still in danger of being lost, and "must work out his salvation with fear and trembling;" that he must "make sure his vocation and election by good works;" being taught that "faith without works, is dead." Finally, he is taught docility and obedience to the church as to Christ himself, whose voice he hears in that of his confessor, who cannot direct him wrong; for however much he might err as a mere man, as a priest of God he cannot, for, in all religious matters, his teachings are, and must of necessity be, infallible. Therefore, if the Catholic Christian listens to and obeys the mandates of his church, the responsibility of his salvation is all shifted from his shoulders on to hers.

True, he is taught that God sincerely wills his salvation; that Jesus Christ died for it; that sufficient grace is bestowed on every one to enable him to attain eternal happiness; but that his own co-operation is necessary, and that, being possessed of free will, he may neglect or reject the proffered grace, and thereby accomplish his own everlasting ruin; but his salvation is secured by complying with the mandates of his church, from not one dogma of which he dares dissent, on pain of eternal damnation. Now, how much more easily understood are the facts that one must be baptized in infancy, confirmed in riper years, partake of the eucharist, confess his sins and do works of penance, say a certain number of prayers daily, and subject himself entirely to the teachings of the church, in the person of his priest and confessor, than "being born again," "change of heart," "forgiveness of sin upon profession of faith in Christ Jesus," "getting religion," or any other terms so constantly in vogue among all Protestant sects.

And that Catholics should most implicitly believe themselves correct must not be deemed strange. Their church permits them to attend no religious worship but their own. If they read religious books, they are those of their own church; entirely, and from infancy, even, has the Catholic child been catechized and instructed in all the details of his religion; the influence of the Trinity, the incarnation, atonement, transubstantiation, praying to the Virgin and saints; in fine, has had perseveringly set before him the length and breadth of this carefully constructed system of belief, summed up in these three words, confession, communion and satisfaction, which constitute the entire sacrament of penance, by which the forgiveness of sins is assured to a Catholic Christian, through the absolution pronounced by the priest, and not only to himself alone, but by carefully bringing mind and body into subjection, and performing more good works than are necessary for his own salvation, he may lay up a charitable fund which may materially assist in the salvation of others.

WINDING GIRLS.—Show me a girl who has the hardihood to whistle in these days when everything natural, even to the very hair of your head, is at a discount, and I'll show you a girl who can be depended upon, one who will not fail you in time of need, and will give you the true hearty grasp, the cordial hand-shake, the warm, genuine welcome—no tip of the kid glove and a cold "how do you do?" who can brave danger, look toil in the face without shrinking, "laugh with those that laugh, and weep with those that weep," as well as whistle with those that whistle; who can, in short, take the world as she finds it, rough and ragged, and net go through life as though she were walking on eggs and afraid of cracking a shell; who deals in substance, not shadow.

A GOOD DAUGHTER.—There are other ministers of love more conspicuous than she, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond. She is the steady light of her father's house. Her ideal is indissolubly connected with that of his bedside. She is his morning sunlight and evening star. The grace, vivacity and tenderness of her sex have their place in the mighty sway which she holds over his spirit. She is the pride and ornament of his hospitality, and the gentle nurse in his sickness.

MARRIAGE is like a silk purse, most agreeable to bear when there is plenty of money in it.

\*1 Cor. xi. 27.  
\*Philippians ii. 12.  
\*2 Peter i. 10.  
\*James ii. 14.  
\*Respecting the merits of Christ, they, of course, can never be exhausted, as they are infinite; as to the saints, it is known (how?) that many of them performed greater penance, and made more satisfaction than their own sins required. (Weninger's Manual, p. 304.)

\*Christ the Lord, as God and man, body and soul, whole and entire, truly and actually, and under the form of bread and wine, is really present in the sacrament of the altar. (Weninger's Cath. Man. p. 260.)  
\*Holy water in Jewish worship. (Num. v. 17.)  
\*We may find among Catholics two claims to the visible presence of God, one in the mass, and again we find it in the infallibility of the priesthood.  
\*The early fathers viewed the seven lights of the golden candlesticks as emblematic of the seven sacraments of the Catholic Church.



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