

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
any seven subjects during this volume. See "Prospectus."

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.
SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv: 6. 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: 20-22-28; 2 Cor. vii: 18-19; Rev. ii: 23; Phillip. xxvii: 27; 1 Cor. x: 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. Christiana 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, 3; Acts vii: 2 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 tradition, 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 *essentials* and *non-essentials*, 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 men, society or church the authority to traffic with 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*.

6. Principles can neither be conceded nor compromised.

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 aristocratical governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance. A republican freeman ought to support, consequently, all the acts and ordinances of such irregular bodies as the *Ugari*, and ought not to be received by us, nor should such societies be, in any way, recognized 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 *gospel church*, or *Church of Christ*, or a branch of the 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 Trilemma, p. 30

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.

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No. 24.

Exegetical.

WHAT IS GOSPEL OBEDIENCE?

BY A. P. WILLIAMS.

Peter, you know, asks the question, "What shall the end be of them who obey not the gospel of God?" (1 Pet. iv. 17.) And Paul tells us that Jesus Christ will "recompense tribulation on them that trouble his people when he shall be revealed from heaven. . . . taking vengeance on them that obey not the gospel of our Lord Jesus Christ." (2 Thes. i. 6-8.) And he asserts that Jesus being made perfect, "became the author of salvation unto all them that obey him."—Heb. v. 9.

It is plain from all these passages—and many more that could be cited—that while the gospel reveals a salvation which is by grace and not of works (Ephesians ii. 8-10), it at the same time enjoins duties to be performed, and it becomes us to inquire what those duties are—"Lord what wilt thou have me to do?"—is no idle, or unmeaning, or erroneous question. But it is one that should be very carefully studied, and very cautiously answered.

Some have imagined that the gospel requires less than the law. That the law was given to man while yet in a state of innocency. Hence its requirements exceed the ability of sinful creatures, while the gospel comes to man as a sinner, and consequently enjoins no duties upon him which he as such cannot perform. Now this is certainly a mistake. The duties required by the gospel fall not below those required by the law. While there are some duties enjoined in it peculiar to the gospel, it leaves out none required by the law. These remarks I base upon the following texts of Scripture:

Matt. v. 17-19.—Here the Savior emphatically asserts that he came not to destroy the law and the prophets, but to fulfill. And shows the estimate which he will respectively place upon those who by their example and teaching, either break or keep them. And then in verse 20, he tells us that unless our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the kingdom of heaven. But how can it exceed theirs except it take in what theirs leaves out, viz: Judgment, mercy, faith, and the law of God. (See Matt. xxiii. 23, and Luke xi. 42.) But if it takes in these, it will take in duties enjoined by the law.

I base them also upon the fact that our Savior always directed the attention of inquirers to the law.

See Matt. xix. 16-19.—Here this young man (Luke xviii. 18) was told that if he would enter into life, he must keep the commandments—the commandments of the law.

See also, Luke x. 25-28.—Here we are told that a certain lawyer asked Jesus what he should do to inherit eternal life. The Savior directed his attention to the law. The commandments quoted are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said, "this do, and thou shalt live."

But see, especially, Matt. xii. 28-34. Here the view which this Scribe entertained concerning the law of God is plainly correct, one therefore which we should all entertain. But I base the above remarks also upon apostolic allusion to this same fact.

See Rom. xiii. 8-10; Gal. v. 13, 14, and James ii. 8-10.—Plainly it is contemplated here by these apostles, that Christians will obey these precepts of the law. But there are duties, as I have already intimated, which may be regarded as peculiar to the gospel.

Repentance.—Says the great Master, "Except ye repent ye shall likewise perish." (Luke xiii. 3-5.) But for the interposition of Jesus Christ, repentance would have been hidden from our eyes. But he has been exalted a Prince and a Savior to give repentance and remission of sin to Israel.—Acts v. 31.

Faith.—The answer of Paul to the jailor was in it the force of a command. (Acts xvi. 31.) Hence the severe language of Jesus—"He that believeth not shall be damned." And Paul styles believing, "obeying." (Rom. x. 16.) And the comforter reproves the world of sin because they believe not. (John xvi. 9.) But sin is the transgression of law.—1 John iii. 4.

Baptism.—The commission of Christ as recorded by Matthew and Mark, is not only an injunction upon ministers

to baptize such as believe, but is also an injunction upon the believer to submit to the rite, for plainly there is to be no coercion. We may do as Peter did Cornelius and his friends, (Acts x. 48,) command all who have received the blessings of salvation, as well as we, to be baptized in the name of the Lord.

If time would not, space would fail me to speak of the Lord's supper—a holy life, etc., as commands, duties, of the gospel. I hasten to add in conclusion—what I hope every reader of this article will strictly note, that all the duties enumerated, are internal, involving the exercise of the mind and heart, excepting the ordinances—baptism and the Lord's Supper. These only are mere bodily exercises. How empty then these without those. How great and fearful a mistake then do those make who trust in ordinances! Let them remember also that while the body cannot live without the soul, the soul can live without the body; so baptism and the Lord's supper cannot live if we separate the moral, the internal duties from them. Not so these moral duties. They can live without baptism and the Lord's supper.

Suppose the question be asked, "Can any one be saved who does not love God with all his heart, and his neighbor as himself? Must not the answer be no?" See 1 Cor. xvi. 22.

Suppose we ask, Can any one be saved who does not repent? Must not the answer again be no? See Luke xiii. 3-5.

Suppose we ask, Can any one be saved who does not believe? Must not the answer again be no? See Mark xvi. 16; John viii. 24.

Suppose we ask, Can any one be saved who does not love the brethren? Must not the answer again be no? See 1 John iii. 15.

But suppose the question be asked if one who performs all the duties, but fails either to be baptized or to approach the Lord's table, will he be saved? What ought the answer to be? Say you who believe in the efficacy of ordinances. Where is the text that would justify a negative answer? We call for it. It cannot be found.

While it is true that he who would contemn the ordinances and refuse to observe them, would in that case give fearful evidence that he did not love the Savior (see John xiv. 21-24; 1 John ii. 4), it is not true that he that is not baptized shall be damned.

But one may be ready to say that if one cannot obey the gospel without loving God with all the heart, etc., then the gospel as well as the law, leaves us without hope. No sir. Read Rom. viii. 1-4. This I confess, it leaves all without hope who deny the necessity of Divine aid and a change of heart. We must be renewed in the spirit of the mind (Eph. iv. 23), and we must have the love of God shed abroad in the heart by the Holy Ghost.—Rom. v. 5.—*Gen. Baptist.*

THE LORD'S PRAYER.

Booth, the celebrated tragedian, was a man who threw into his impersonations an amount of heart and soul which his originals could scarcely have equaled. He did Richard III. to the life and more. He had made human passions, emotions, and experiences his life's study. He could not only act but feel rage, love, despair, hate, ambition, fury, hope and revenge, with the depth and force that half amazed his auditors. He could transmute himself into the hero of his impersonation, and he could breathe a power into other men's written words which perhaps never was surpassed. And what is rather remarkable, when he was inclined to give illustrations of this faculty to private circles of friends, he nearly always selected some passage from Job, David, Isaiah, or other holy men of old. When an aspiring young professor of Howard University went to him by night to ask a little advice or instruction in qualifying himself for an orator, the veteran tragedian opened the Bible and read a few verses from Isaiah in a way that made the Cambridge scholar tremble with awe, as if the prophet had arisen from the dead and were uttering his sublime visions in his ears. He was then residing in Baltimore, and a pious, urbane old gentleman of the city, hearing of his wonderful power of elocution, one day invited him to dinner, although strongly deprecating the stage and all theatrical performances. A large company sat down to the table, and on returning to the drawing-room one of them requested Booth, as a special favor to them all, to repeat the Lord's Prayer. He signified his willingness to gratify them, and all

eyes were fixed upon him. He slowly and reverentially rose from his chair, trembling with the burden of two great conceptions. He had to realize the character, attributes, and presence of the Almighty Being he was to address. He was to transform himself into a poor, sinning, stumbling, benighted, needy suppliant, offering homage, asking bread, pardon, light, and guidance. Says one of the company present, "It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. As yet he had not spoken. The silence could be felt, it having become absolutely painful, until at last the spell was broken as if by an electric shock, and his rich-toned voice, from white lips, syllabled forth 'Our Father, which art in heaven,' etc., with a pathos and fervid solemnity that thrilled all hearts. He finished; the silence continued; not a voice was heard nor a muscle moved in his rapt audience, until, from a remote corner of the room, a subdued sob was heard, and the old gentleman (the host) stepped forward, with streaming eyes and tottering frame, and seized Booth by the hand. 'Sir,' said he, in broken accents, 'you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day from boyhood to the present time I thought I had repeated the Lord's Prayer; but I never heard it before—never! 'You are right,' replied Booth; 'to read that prayer as it should be read caused me the severest study and labor for thirty years, and I am far from being satisfied with my rendering of that wonderful production.'"
Elihu Burritt.

THERE COMES A TIME.

There comes a time when we grow old,
And, like a sunset down the sea
Slope gradual; and the night wind cold
Comes whispering sad and chillingly;
And lips are gray
At winter's day,
And eyes of saddest blue behold
The leaves all dreary drift away,
And lips of faded coral say,
There comes a time when we grow old.

There comes a time when joyous hearts,
That leap as leaps the laughing main,
Are dead to all save memory,
As prisoner in his prison chain,
And down of day,
Hath passed away,
The moon hath into darkness rolled,
And by the embers wain and gray,
I hear a voice in whisper say,
There comes a time when we grow old.

There comes a time when manhood's prime
Is shrouded in the mist of years,
And beauty, fading like a dream,
Hath passed away in silent tears.
And then how dark!
But oh, the spark
That kindles youth to lives of gold
Still burns with clear and steady ray,
And fond affection's lingering day,
There comes a time when we grow old.

There comes a time when laughing spring
And golden summer cease to be,
And we put on the autumn robe
To tread the last declivity.
But now the slope,
With rosy hope,
Beyond the sunset we behold—
Another dawn with fairer light,
While watchers whisper through the night,
A time comes when we grow old.

WHY A BAPTIST CHURCH?

The essential significance of a Baptist Church is that it is a protest against every deviation, more or less, from the type of Christian churches found in the New Testament. The records of apostolical Christianity reveal to us this—that the preachers of the Christian faith addressed to rational and responsible men and women, to human beings of every age and condition capable of understanding them, the good news of a Savior, and required faith in him—and that persons so believing professed their faith in baptism, and were gathered into assemblies called churches, which churches maintained worship, teaching and discipline, and celebrated the Lord's supper. There were pastors under various titles, and with various duties, and there were deacons. In those apostolical churches there were no infants incapable of faith, nor any hierarchy, Papal or Oriental, Anglican or Pan-Anglican. The reader of the New Testament finds this simple type of churches there, and if he finds there infants or hierarchies, he first gathers them up in later times, and throws them back into that primeval period. They did not originate there, they do not belong there. The Baptist believes this, every word of it, and it is because he believes that he speaks, that

he holds up this simple type, and declares that let others do as they may, he stands by the law and the testimony.

In the first place, nobody ever had any right to deviate from this original pattern. The New Testament is not indeed a body of rules, complete and adapted to every possible practical exigency, but it is a body of principles, and nothing can belong to the structure of Christian churches which is in violation of those principles. Whatever is without warrant in those principles is not only a human device but a usurpation. Nor, in the second place, in a human device a usurpation only—it is a prolific source of evil. Infant baptism is not the innocent entertainment of a few drops of water on an infant's forehead. It denies the original, primordial element of individual personal faith, as the ground and condition of union with Christ and his church; and from its original heresy of the infant's regeneration in baptism, of which there is not so much as a figment in the New Testament, there has been from that day to this scarcely a heresy in opinion, or an abuse of spiritual power, which has not been in some way connected with it. Without it there never could have been a hierarchy, nor could there have been national churches, and persecution for conscience. Take it away, and the pomp of Ritual, and the assumption of Priest, whether Papist or Apist, vanish like the memory of a dream.

But have not Baptist churches accomplished their mission? Has not the period arrived when they may safely furl their banners, and rest in their victories? They share with all evangelical Christians the historical theology which exalts God, which abases man, which glorifies Christ. They have been the champions of liberty of conscience, and have gained triumphs in which their defeated foes are rejoicing with themselves. They are unmolested and free. Why not rest? For the good reason that if a false principle leads logically and actually to mischief, it is not enough to crush out, and destroy the resulting mischief, so long as the principle remains to renew it, when left again free and unopposed. When the Parliament claimed the right to tax America and levied the tax, our fathers did not deem it a sufficient redress that the tax was repealed, while the principle was still maintained, to become the mother of new oppression. They fought the revolution, not against taxation, but against the principle of taxation. Our brethren are fighting in Europe the same battles which we fought for near two centuries. We cannot abandon them. Rome holds and proclaims her mediæval doctrines of priestly domination, and even this very year the Rector of Trinity, in an address to an association of Episcopal students in Brown University, which a Baptist President was invited to hear, let off his small satire against the "pietism" which summons the individual sinner to personal faith in his Savior, and proclaimed in its stead a mediæval realism which saves men in churches, by force of external rites. The victory is incomplete. The seeds of old mischiefs retain still their ancient power of germination. The Bible is not the sole authority, even to branches of the Christian church which are most nearly evangelical. The Anglican co-ordinates it with Tradition, and the Romanist exalts the authority of the Church of Tradition above it. Ritualism is the new guise of old heresies, of which baptismal regeneration and priestly authority are the essential elements. Rome summons a General Council to reiterate and enlarge her dogmas. Now is the very time to reaffirm and illustrate a New Testament church. And no better wish could be uttered for the Baptist denomination than that they may prove themselves, in the simplicity, the reality and the earnestness of their faith, worthy of such an hour.—*Examiner and Chronicle.*

Scripture Questions for Children.

1. Which of the prophets was a herdsman?
2. What prophet was led into disobedience and slain by a wild beast?
3. What prophet once got discouraged and wanted to die?
4. What prophet was carried captive to Babylon?
5. What prophet was called from the plow?
6. Of what prophet did a wicked king say, "I hate him; for he doth not prophesy good concerning me, but evil?"
7. What prophet bound his hands and feet with a girdle?

Rates of Advertising.

The Baptist is, without question, the best advertising medium in the South or Southwest. The weekly circulation of The Baptist is larger than any other paper issued from this city.

No. Columns	1 Month	3 Months	6 Months	12 Months
1	\$2	\$5	\$8	\$12
2	3	7	11	16
3	4	10	15	22
4	5	13	20	28
5	6	16	24	35
6	7	19	28	42
7	8	22	33	50
8	9	25	38	58
9	10	28	43	67
10	11	31	48	77

Professional and Business Cards of three lines or less, will be classified and published at \$10 per annum. Special Notices will be inserted at 25 cents per line, each insertion; in reading column, 30 cents. Yearly and half-yearly advertisers, quarterly in advance.

8. What prophet had the vision of the valley of dry bones?
9. Which of the prophets gathered sycamore fruit?
10. What prophet was confined in a dungeon?
11. What prophet said to a doubter, "Thou shalt see it with thine eyes but shalt not eat thereof?"
12. What prophet wept in foretelling the accession of a king?
13. What two prophets were buried in the same grave?
14. What two prophets reproved David?
15. What prophet slew four hundred and fifty men?
16. What prophet prophesied most of Christ?
17. What prophet did a king seek to inquire of after his death?
18. What prophet was translated?
19. What prophet was it in whose tomb a dead man was laid and so restored to life?
20. To what prophet was John the Baptist compared?

Bible Readings.

20. xi. 18.—They glorified God, saying *Then hath God also to the Gentiles granted repentance unto life.* God granted them repentance. But if repentance were duty, it was duty before Peter preached to them. And if duty, then not a grant. A grant is a gift. So is repentance. And these duty-repentance preachers are filling the country with mortal error. Furthermore, if the kingdom of heaven was not at hand till John's preaching, then repentance was the first thing which admitted one into it. This is true. Christ had no kingdom of heaven on earth, till that which was composed of baptized penitent believers. And none else whatsoever, sprinkled, poured or immersed, young or old, are fit subjects of his grace, nor at all, until immersed. Grace, conversion, marks his saints, immersion marks his kingdom. The phrase, invisible kingdom, is consummate nonsense. The visibility is the kingdom. An invisible house, or invisible horse, is as much a truth of good sense as an invisible kingdom. This phrase is altogether the work of Antichrist, the invention of such as profess to know more than is revealed. Invisibility is not written, but concealed; and none but a religious necromancer can read invisible things. Christ's church has no invisibility about it. Invisible members are unseen, and very dark. Advocates of invisible churches or members are just as dark. Repentance is not invisible, faith is not concealed; members of the church are visible. Yet men's ears and heads and hearts are wrung out of shape by this bewildering sound. Would God this mischievous smoke were gone.

21. xi. 3.—*It pleased the Jews.* Secular arms and carnal weapons, offensive and defensive, are Satanic weapons. The sarcasm of the gentleman preacher is as base as Herod's sword.

23. xiii. 46.—*It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* These words were addressed to the Jewish church at Pisidia. Such was the condition, such the view of the gospel, and such the lot of this same church, who had received circumcision, a "seal of grace," the "seed of the holy Jewish church." How long will it be before all of us shall see that every soul of that so-called "holy people," the Jewish church, was addressed by John the Baptist, Christ, and all the apostles, as unsaved people, needing repentance and remission of sins? And yet, with a few exceptions, they were the vilest opposers of Jesus' salvation. When will the Pedobaptists cease their God-dishonoring, grace-abasing contention for a holy church, composed of Abraham's family?

24. xiv. 11.—*The gods are come down to us in the likeness of men.* How apt are we to ascribe any extraordinary gift or appearance to the gods, instead of God Almighty! Good for men if this error could be kept out of the gospel ministry and out of the church. Adulation bordering on worship is everywhere sought by preachers, and paid by flatterers.

BAPTIST COBOLLARIES.

1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.
2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.
3. Since nothing is more evident than the fact that we teach more effectually by example than by precept—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 repeats 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 imposter, 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.
2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.
3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.
4. To occupy every village and city in the world with a suitably qualified faithful, energetic and devoted minister.
5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.
6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board outside of her. The churches should select, send for and sustain missionaries of the Cross.
7. To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

Correspondence.

PASTORAL LABORS IN ARKANSAS.

BY ELDER E. J. COLEMAN.

BRO. GRAVES:—With your permission I will give a brief account of my labors since the war, as many of my brethren of former associations may wish to know what I have been doing since I changed my field of labor.

The ravages of time, together with the war, had so torn up the country and impoverished the soil, that I found it necessary to look out for a better country. Hence I came to Austin, Prairie county, Ark., twenty-eight miles northeast of Little Rock, and twenty-eight miles west of Des Arc, on White river, where I found fine land, and prospects for good society when the disasters of the war should be overcome. So I determined to settle here.

I found but one efficient Baptist minister in Prairie county—Moses Green—who was doing a good work, and who, by the way, is one of our best preachers; and but two or three in White county—T. B. Boon the only one I could hear of who was doing much for the upbuilding of the waste in Zion. He was near Searcy, White county. He is also an able preacher and a good brother, and has done a great deal for the cause of Christ in that section of country.

First Church, of which I took charge, was the little band at Austin; I think fourteen names, all told, was the number. The first year, 1866, we had no house of worship, though the Methodists had a good house, in which we met and held services. Our meeting and that of the circuit rider occasionally came in conflict, when we of course gave way. That fall all of us saw the pressing need of a house of our own, and set about it, and we now have a house that we can use, though not finished. During 1867 and 1868, up to the time of going into our new house, the circuit rider, Elder Johnson, permitted us to use the house once each month unmolested, and he would always give way. I publicly thank him for his unparalleled (in the bounds of my knowledge) Christian courtesy from that source. May the Lord reward him for it.

Our meetings from first of January, 1866, up to this time, have been well attended, both by the members and the community. Congregations have steadily increased, and the little band of fourteen members have been added to by letter and baptism, until we now number eighty-seven. We enjoyed a precious time at our August meeting, assisted by Elder W. M. Lea, an old associate and collaborer of mine, and Bro. M. Green a part of the time. The meeting resulted in nine conversions and six baptisms. We look for more soon. Bro. Russell, missionary of the Caroline Association, and a young brother of considerable promise, was also with us a few days.

Second Church, Antioch, worship at Peach Orchard Gap, White county, fifteen miles northwest of Austin. I commenced preaching for them January, 1866. Found the church in a very bad situation, having been without preaching most of two years, and without a house. Bro. C. B. Walker, of Stony Point, had recently preached a little for them. The church determined to purge itself, and set about the work; when done it numbered sixty-four. We have had precious revivals there for three successive years. The annual feast closed last Friday, with twenty-six baptisms. Bro. Walker has assisted me each year at that place, and notwithstanding the great Pedo opposition, our cause has gained ground, and the church now numbers about one hundred and thirty, increase mostly by baptism. By the help of God I have so proclaimed the truth there as to break down much of the Pedo opposition, and at the last meeting we baptized two Methodists of many years' standing, also one Cumberland. The brethren there are now fearless of Pedo opposition, when at first they were somewhat disposed to compromise. But you know, Bro. Graves, I have never been a compromiser with Pedoism or Campbellism, but on all suitable occasions expose their errors. They also have nearly finished a good house of worship, after using a cabin and a bush arbor for years. It is now one of our best churches in this country.

Third Church, Mt. Vernon, is in the northeast corner of Conway county, twenty-five miles from Austin. It was a young body, organized at the instance of Elder T. B. Boon, October, 1865, with seven members, and called by some the rebel church. I commenced to preach for them April, 1866, in a small school house, and have been their pastor for three years. The Lord has abundantly blessed us; we have had precious revivals each year, and the little band of seven has gone up to about ninety, mostly by baptism. They have also built the Lord a good country church house, thirty by forty feet, in the beautiful little village of Mt. Vernon. The church is in a prosperous condition. Our

Association (Caroline) is to meet with her this year on Saturday before the second Sunday in October. I will give up the pastorate at the end of the year, on account of the distance and my poor health.

Fourth Church, Union, at Stony Point, White county, seven miles north of Austin, I commenced to preach for them January, 1866. The little body, fourteen members, I think, worshipped formerly about four miles off. In May they moved to the village, the Cumberland Presbyterians, Dr. D. Coffey (brother of our Bro. H. Coffey, of West Tennessee), at their head, tendering us the use of their house, which we used for two years unmolested on their part. I soon found it very necessary to indoctrinate our own folks, and then opposition commenced on the part of Pedoes, Methodists in the lead. You may imagine to what they resorted—misrepresentation, opposition meetings, and in short, anything that could be done in the way of opposition to break down the Baptist cause, the cause of Christ and truth. But in spite of all their opposition the cause flourished. The church in nineteen months increased to fifty members, about twenty by baptism. I quit preaching for them last winter, because the church would not exercise its independence and build a house, but suffer themselves and pastor (as such) to be kicked about by Pedoes. They have since had the labors of our good Bro. Walker, though the church has waned this year. Now they see the evil of their course, and are trying to build a house. I may have too little patience with a compromising Baptist, but I cannot love him like I do one that will stand up and contend for the truth against error and Pedo opposition at all hazards, knowing that truth is mighty, and will prevail. May the Lord bless the little band.

Fifth Church, Wattensaw, ten miles southeast of Austin. I assisted the brethren in a meeting there in September, 1867, after they had reorganized with seven members, which meeting was a most glorious one, resulting in the conversion and baptism of twenty-three persons, also ten or twelve by letter, carrying the little body up to forty members. We also had a fine time at our last July meeting, which resulted in ten baptisms and three added by letter. I commenced my pastoral labors with them November, 1867. The church is now in good condition, with fair prospects for the future. All they lack is a good house.

In summing up my labors here for nearly three years, I feel that the Lord has blessed them abundantly, far above my most sanguine expectations. I have baptized about one hundred and seventy persons. May the Lord continue to bless us thus, for the work is his—it is all grace divine. Whatever I have done, it has been the Lord through me; hence I give him all the glory, both now and forever. Amen.

Relative to our location, I think it is a fine one. It is a good upland country, quite healthy, a good farming and fruit country, a very good citizenship, fine society, with a good school, conducted by Prof. Garner and wife, of eighty pupils. Should any good brethren or citizens of other sections wish to change their location, I think they would do well to look this way. Austin is one of the prettiest little inland towns I ever saw, with four dry goods houses, and other business houses in full proportion. Austin, Sept. 25, 1868.

THE REBAPTISM AT EPHEBUS.

BY THOMAS B. RUBY.

IN THE BAPTIST OF November 28th, I see an article on this subject, from the pen of an old and valued associate and friend of Confederate times, Eld. Geo. E. Brewer. I know his good sense will excuse the liberty I take in suggesting the following difficulties and conclusions in the way of the reception of the view he enunciates:

1. I think if he will examine Carson, page 177, he will find substantially the same explanation.
2. If the twelve Ephesian disciples had been originally baptized by John himself, and Paul, who was laboring under the law of the commission, saw fit to repeat the baptism, then, it follows unavoidably, that all who had been baptized by John, after the giving of the commission, in which a new formula was instituted, were really unbaptized. If repeated by Paul to those at Ephesus, it should have been done to every one of John's disciples who lived to the day of Pentecost. And these things being so, what difficulties present themselves in the way of Bro. B.'s interpretation? Is it not reasonable to suppose that some of the apostles themselves had received the baptism of John only? Of Apollus, a very distinguished minister (see Acts xviii.), it is expressly affirmed that he knew only "the baptism of John;" and yet there is no account of his rebaptism. When one was selected from the disciples (see Acts i.) to fill the place from which

Judas had fallen, the lot fell on Matthias, who had been with them all the time, beginning from the baptism of John—who in all probability had received his baptism only—and yet there is nothing said about his rebaptism. Was it more important to correct an irregularity or error in those at Ephesus, who do not appear to have held any official position, than in the regular officers of the church?

3. It does not appear from the connection itself that Paul observed the formula of the commission in their rebaptism. "When they heard this they were baptized in the name of the Lord Jesus."

4. That John baptized "only in the faith of the Messiah to come," as Dr. Carson observes, is not denied; nor is it denied that baptism under the commission differed, at least, in one respect from this; but the question is, would this vitiate the baptism of John?

5. Bro. B. takes it for granted that these disciples were baptized by John himself, which is not proven by the account itself. They said they had been baptized "unto John's baptism"—possibly by some unauthorized administrator. For it is certainly very strange that those who attended upon John's ministry and baptism, had never heard "whether there be any Holy Ghost."

6. Finally, their baptism was repeated, not on the ground assumed by Bro. B., but on account of some irregularity in the administrator; and this I conceive to be the only scriptural ground on which Baptists can maintain themselves in their conflict with those who would degrade the office and ministry of the first Baptist preacher. Athens, Ala.

THE GOLDEN SIDE.

There is many a rest on the road of life, If we would only stop to take it; And many a tone from the better land, If the querulous heart would make it. To the sunny soul that is full of hope, And whose beautiful trust ne'er faltereth, The grass is green and the flowers are bright, Though the wintry storm prevaileth.

Better to hope, though the clouds hang low, And to keep the eyes still lifted; For the sweet blue sky will soon peep through When the ominous clouds are rifted! There was never a night without a day, Or an evening without a morning; And the darkest hour, as the proverb goes, Is the hour before the dawning.

There is many a gem in the path of life, Which we pass in our idle pleasure, That is richer far than the jeweled crown, Or the miser's hoarded treasure; It may be the love of a little child, Or a mother's prayers to heaven, Or only a beggar's grateful thanks For a cup of water given.

Better to weave in the web of life A bright and golden filling, And to do God's will with a ready heart, And hands that are swift and willing, Than to snap the delicate, minute threads Of our curious life asunder, And then blame heaven for the tangled ends And sit and grieve and wonder.

KENTUCKY CAMPAIGN.

BY D. B. RAY.

THE SALEM DEBATE. Second Proposition—"The Holy Scriptures make baptism just as essential to the pardon of sin as faith or repentance." S. A. Kelley affirms, N. G. Terry denies. It would be well for all those who imagine that Campbellism is improving, to preserve this proposition for future reference. As all who are accountable must perish eternally without repentance and faith, and as baptism is equally essential to pardon, therefore, according to Kentucky Campbellism, all the unbaptized must eternally perish.

Mr. Kelley took the position, first that John's baptism was essential to pardon, and that the Christian baptism could not be less so. He said that on the day of Pentecost Peter commanded the unpardoned sinners to be baptized—that baptism is in one sense a part of repentance.

Mr. Kelley said that into only means to or into. So baptism only brings a man to, or into remission. The city existed before the man entered into it. So remission may exist before one is baptized into it! Where the Savior said, "Except ye repent ye shall all likewise perish," Mr. Kelley said this referred to temporal punishment. Is he a Universalist?

Again, Mr. Kelley said that, under some circumstances, persons may get to heaven without baptism; but, under some circumstances, they may get there without faith or repentance. More, Mr. Kelley said that in the sense of the apostle, a man is not dead till he is buried with Christ. From this the Campbellites teach that they bury the man, alive to sin, in order to kill him to sin!

Mr. Kelley further said that baptism is not a work of righteousness which we have done. He denied that baptism is the sinner's work. The act of baptism is not his own act. Faith is the act of the sinner, but baptism is the act of another.

Bro. Terry, in his replies, showed that the founder of Campbellism rejected

John's baptism, and that while John's baptism was in vogue, Jesus pardoned sins without baptism, but not without repentance and faith; therefore, baptism was not then equally necessary to pardon.

Bro. Terry showed that Jesus made, and then baptized disciples. And, in answer to the argument based on the commission, Bro. T. showed that the true believer is pardoned, and of course the baptized believer is pardoned, or saved.

Bro. Terry showed that none, in the time of Christ, could be saved without repentance, but many were saved without baptism. He pointed out the absurdity of Mr. K. in making the remission of sins exist before pardon in baptism.

Also, that instead of Paul holding the Campbellite notion of baptizing the sinner to kill him to sin, he taught the burial in baptism only of those who are dead to, or freed from sin.

Bro. Terry showed that all the prophets taught remission through faith (Acts x. 43.), but none of them taught baptism. He showed that sins were only washed away emblematically in baptism, as we eat His flesh and drink His blood in the Supper.

I have only noticed a few points on each side. Mr. Kelley was completely overthrown on this proposition.

The Baptist Church of Christ at Jefferson, Texas, to Her Sister Churches.

DEAR BRETHREN:—This is a city of about eight thousand inhabitants—we have a small organization here—we have no house of worship—we are now trying to build one—the foundation is laid; but owing to the fact that many of our members have been reduced almost to poverty by losses occasioned by a terrible fire in our city on the 28th day of February last, we seriously fear that we will not be able to complete this great and good work. Our house is to be built of brick, forty-five by eighty feet; it will take fifteen dollars in currency to put one thousand brick in the wall.

We propose to each church sending us fifteen dollars in currency, accompanied with its name, locality, the date of its organization, pastor's name, names of deacons, and the names of all the members, together with a brief history of the church—to have the same published in book form, and send a copy of this book to each church, free of charge. We think that this book will be of great advantage to us as Baptists; it will be interesting, and the same time encouraging, and important as a book of reference; and last, but not least, will render mutual aid in building a house in which to worship the true and living God. We hope the churches will act promptly, and forward without delay, to

W. E. PENN, B. J. TERRY, Trustees Baptist Church, Jefferson, Texas.

P. S.—Bro. J. L. Whittle is authorized to receive any funds that may be contributed for the above purpose.

ORGANIZATION.

We have recently organized a Baptist Church at this place, consisting of three male and eight female members. We are all poor in purse, but have a strong desire to live for the Lord.

We have no church building, nor are we able to build one. The brethren in the country have promised to assist us some in the erection of a church building; but, like we, the majority of them, in consequence of the casualties of the late war, are unable to assist us to any considerable extent.

The Methodists, Presbyterians and Campbellites, all have fine churches, and are doing everything in their power to crush us out. We have no place of worship except an old school room, and consequently have but small congregations, notwithstanding we have a pastor second to none in the State as a pulpit orator. We are held in derision by other denominations, because we are so few and too poor to build us a church.

Now, my dear brother, this is a brief statement of facts, and is made to you because we know that you feel an interest in the success of the Baptist cause everywhere, and are in a position to bring influence to bear by which we may get some assistance in the erection of a house in which to worship God. We are determined to do what we can to build a church. Will you help us? Will you call on the brethren at large to do something for its "First Baptist Church in Dallas?" Small contributions from the many brethren who are patrons of THE BAPTIST would make a monument in Dallas to the credit of the kind donors, and stand as an abiding evidence of the gratitude of the little band of Baptists that are fighting against the powers of darkness in this part of the country. Will you help us? And may the Lord bless you and this enterprise.

Yours, truly, W. L. WILLIAMS, C. C. Dallas, Texas, Nov. 17, 1868.

Religious Intelligence.

[We earnestly request all pastors and our brethren generally, to communicate revival intelligence and all matters of religious interest in their respective churches and communities. If all who take or see our paper will render this little aid, they will add great value and interest to THE BAPTIST. Short and frequent articles is the motto.]

REVIVAL NEWS.

Elder J. M. Phillips, of Alexandria, Tenn., reports a precious meeting with the church at Rome, Smith county, at which thirty-three made a hopeful profession, and many were anxiously inquiring the way to be saved when the meeting closed.

Elder R. N. Hall, of Madison county, Miss., informs us that his labors with the church at Hebron have been blessed. There were nine professions, these exclamations, and the church generally and thoroughly revived. Elder Grammer and young Bro. Freckley assisted in the meeting.

Elder R. W. Fuller by good means—all heads of families—into the First Baptist Church, A. La. This church has arisen and shaken the dust of inactivity from its garments, and the beauty of the Lord seems to be arising upon it. The new church edifice is progressing rapidly with good prospects of being soon completed. It will be far the finest in the city.

You ask in a recent number of your paper for some one to inform you of the custom of Methodists in the Southwest about receiving unconverted members into their church. They do it here constantly. There are a number of persons belonging to this community, who are members of the Methodist Church here, who make no profession of being converted.

ORDINATION.

In pursuance to an appointment previously made, a presbytery was convened with Union Church, Palestine county, Miss., on the 4th Lord's day in October, 1868, consisting of Elder C. B. Young, pastor of Union Church, and Elders Gordon and Williams, with Deacons Hays and Jones.

The presbytery was organized by choosing Elder Young as Moderator and Samuel Matthews as Secretary. Bro. J. H. Amaker was then presented by the Secretary, in behalf of the church, as a candidate for ordination to the ministry. After prayer by Elder Gordon, Bro. Amaker gave a very full and satisfactory account of his Christian experience, and upon a most thorough examination by the Moderator of his capacity and soundness in the faith, was unanimously received and solemnly dedicated to the work by prayer and laying on of hands.

The ordination sermon was preached by Elder Williams from Heb. xii. 2. Theme—"The cross of Christ." The charge was most solemn and impressive, delivered by the Moderator.

The congregation was large and seemed deeply impressed with the solemnity of the ceremonies. It has been but a few years since this church sent forth a beloved Bro. Lapsey. May he who is now set apart be still another faithful laborer in our Master's vineyard. SAM'L MATTHEWS, Sec'y.

Pursuant to a call of the Baptist Church of Jesus Christ at Pleasant Hill, Williamson county, Illinois, on the first Lord's day in September, 1868, a presbytery, composed of Elders D. J. Hutton, David Culp, F. W. Miller and the writer hereof, was convened, for the purpose of ordaining and setting apart to the work of the gospel ministry, Bro. David R. Sanders. The following order was observed:

- 1. Presentation of the candidate to the Church.
2. Relation of his Christian experience and call to the ministry.
3. Examination on Scripture doctrine by Elder D. J. Hutton.
4. Sermon by Elder F. M. Agnew from 1st Tim. iv. 16.
5. Prayer by Elder F. W. Miller, as imposition of hands by the Presbyter.
6. Charge and presentation of the Scriptures, by Elder David Culp.
7. Band of fellowship by the presbytery. D. J. HUTTON, Mod. F. M. AGNEW, Clerk.

INDIAN MISSION.

A word from Elder Murrow, Missionary of the Rehoboth Mission, Atoka Choctaw Nation: "This mission is looking up. God's Spirit has taken hold of the work. The Creek, Seminole and Choctaw churches are being added to of good members constantly. I will furnish you statistics when I get stronger. Am very feeble—cannot ride on horseback much; walk a some of my appointments. I want some as I can spare the money. Have not Southern Baptists forgotten the Indian Mission. It has a name to live (among you), and is yet dead. Pray for the Indians. Pray for my mission. Pray for me. Pray for my motherless babes."

Constitution of the Baptist Church, as distinguished from that of all other Churches.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—all-wise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with His reign. Thus Popery began. Church-officers by degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were received; the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Gal. iv: 10-20; 1 Cor. i: 1-18; 2 Thess. ii: 3, 4; 2 Tim. ii: 17, 18; Rev. xiii: 3-17.

The question, therefore, is of the greatest importance: What constitution has Christ given to His church? It is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follow:—

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Saul essayed to join himself to the disciples at Jerusalem, they declined to receive him, because they believed that he was a disciple. It was not till they ascertained this, from hearing him preach, "seen the Lord in the way," and had "preached boldly at Damascus," that they permitted him to be "with them, coming in and going out, at Jerusalem."—Acts ix: 26-28. All the members, also, of the first church, are addressed as such.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

But in Pedobaptist churches, many persons are members who are not received as converted. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received to full communion without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to the membership, they mostly regard infants, and members of other churches, as being members of the church, which "works the views of Christians, and of many Congregationalists on this subject, so that the children of members are deemed to be members within the church. Some Pedobaptists differ from this view, but every sect of them regard both infants and the unconverted, when baptized, as connected, in some degree, with the church of Christ.—(See Dr. Wesley on the Church of Christ.—See Dr. Wesley on the Church of Christ.)

Baptist churches, on the contrary, receive as members those only who give credible evidence of their conversion; they do not acknowledge either infants, or the unconverted, as having any visible connection with the church of Christ.—Act. ix: 41; 1 Cor. iii: 16, 17.

Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership shall be God baptized. The New Testament churches consisted wholly of baptized believers. Peter said to believers on the day of Pentecost, "Be baptized every one of you, and they were baptized."—Acts ii: 38-41; see also, x: 48; so that the Baptist churches are, in this respect, "followers of the Lord and His apostles."—1 Thess. ii: 14.

But in doing so, they differ from all other churches; from the Quakers, who reject baptism; from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communicants, whether Baptist or Pedobaptist, who admit persons without being baptized as members, instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no dispensing power to set aside His laws; no executive power to make new ones; nor has He enjoined them to "observe all things whatsoever." He has commanded, (Matt. xxviii: 20) and I ever tempted to neglect His laws, "to obey God rather than man."—Act. v: 29.

III. Baptist churches regard it as Christ's will, that all church members should be God baptized; that none should be made members, either against their will, or without their knowledge. God is a Spirit, and those who worship Him must do so in spirit and in truth. (John iv: 24); their service must be that of love, truth and sincerity.—1 Cor. xiii: 1; Rom. xii: 9; Heb. x: 22. They must regard themselves as those who are alive from the dead.—Rom. vi: 13; and in every part of their service, they must have "a willing mind." (2 Cor. viii: 12); must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii: 5.

But this voluntary membership is opposed to the compulsory membership of many national establishments, such as the Greek, Armenian, or those of the East, by which membership has been enforced; it is equally opposed to the initiation of ungodly infants by baptism; and to membership by birth.

IV. Baptist churches maintain that Christ requires holy activity in every member. Church members are spoken of in Scripture as "living stones," forming part of "a spiritual house," which is "levanted to God."—1 Pet. ii: 5. The members of the church are to be "zealous of good works," (Eph. v: 2); the ungodly, the false-minded, the ungodly, the weak supported, (1 Thess. v: 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are bereaved, visited.—Jas. i: 27. To the ungodly the gospel is to be made known, (1 Thess. i: 8); and good done to all men.—Gal. vi: 10. In some parts of these labors all the members of Baptist churches can engage. But the dead members of worldly establishments cannot, nor can the infant members of any Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be given with ready will, and that every church member, who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says, "As I have given order to the church of God, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a willing mind, it is accepted according to that a man hath;" showing that a willing mind is needful to make such aid acceptable to God. Church members are to be "laborers in the grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-5. But infants cannot thus give, and payments by compulsion, as in State Churches, are not a "gift."—at 2 Cor. viii: 4.

VI. Baptist churches regard it as Christ's will, that all His churches should be separate and distinct from the world and erring. "Ye are not of the world."—John xv: 19. The reception of those who have been baptized, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a willing mind, it is accepted according to that a man hath;" showing that a willing mind is needful to make such aid acceptable to God. Church members are to be "laborers in the grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-5. But infants cannot thus give, and payments by compulsion, as in State Churches, are not a "gift."—at 2 Cor. viii: 4.

The Baptist.

BAPTISMAL REGENERATION.

BY STEPHEN RAY.

In my former article, I promised to show the fallacy of "baptismal regeneration," which the Rev. John Wesley contends for so zealously, as the means by which both children and adults are made and sealed the children of God here, and fitted for heaven hereafter! A dogma, in which he may claim full fellowship with the Mother of Harlots, from whom the doctrine was originally derived!

By reading the writings of the "ancient fathers of the church," as they are called, we learn that as early as the second century, it became the common belief of both preachers and lay members, that salvation was made dependent upon baptism; hence the adage, "no baptism, no salvation," became quite rife.

This erroneous belief resulted primarily, from misunderstanding the words and meaning of our Savior in His discourse with Nicodemus. (John iii. 5.) Nicodemus, it seems, came to Christ with a sincere desire to learn something more definite and certain in regard to His mission in the world. The Savior, without ceremony or circumlocution, at once propounded to him the most important truth ever presented to a human being—the salvation of the soul! "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

This was a strange announcement to the learned Rabbi, and he forthwith inquired how such a thing could take place in nature, or otherwise? "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Many commentators understand the expression "born of water," to mean baptism; but I consider the conclusion a wrong of erroneous magnitude, which lies at the very foundation of this widespread anti-Christian doctrine, which has smitten with blight and desolation the "pure religion" revealed in the New Testament.

The reader should keep in mind the fact that Christ was discoursing with Nicodemus concerning that kingdom which was to be set up by Daniel ii: 44, to be set up "in the days of those things." A kingdom, as he teaches elsewhere, which "cometh not with observation; but is within you." The work of Divine sovereignty, developed through certain subordinate agencies.

The question of Nicodemus required an answer in regard to the *modus operandi* of this new, or second, birth, declared by him who cannot err, to be the only way of entering this heavenly kingdom, so as to enjoy it! The answer of Christ contains the solution, just that much, and no more! viz: The agencies employed, *Word and Spirit*, to effect the work! These he saw fit to set forth by the metaphorical expression, "born of water and of the Spirit," as previously noted.

In many passages of the Old Testament, the word, or "gospel of the grace of God," with its saving effects, is set forth under the metaphor of "water," for the thirsting soul. And as Nicodemus still manifested ignorance and unbelief, we see the propriety of Christ's reproof—verse 10th. "Art thou a master of Israel (a teacher of the blind) and knowest not these things," so prominent in the Scriptures?

By the expression "born of water," the Savior could not have meant baptism, for various reasons; first, the word *born* is never used in reference to the ordinance; but is used invariably for the natural birth, the spiritual birth, or resurrection from the dead! The production of life, one way or another.

Secondly, it would have been a strange digression from the subject, which no mere man of common sense would have perpetrated, much less he who is the embodiment of infinite wisdom and benevolence. And withal it would have been a strange letting down from the dignity and excellency of that kingdom, which "cometh not with observation" to the kingdom militant; where tares grow with the wheat, and foolish virgins consort with the wise, until the astounding announcement: "Behold the bridegroom cometh."

Thus, those who teach that the Savior meant that baptism secures salvation by entrance into the kingdom, involve him (though unintentionally, I dare say,) in a dilemma; for many of the baptized live and die in the kingdom—the church—who have not been "born of the Spirit." This, instead of shedding light upon the subject of the new birth, would only have made obscurity still more obscure!

And furthermore, that Christ had been speaking to Nicodemus of the *invisible* kingdom, is clearly indicated by what he says—verses 7 and 8: "Marvel not that I said unto thee, ye must be born again."

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." I now propose giving the views of the learned Dr. Gill on the passage, "Except a man be born of water and of the Spirit." He says: "These are two words which signify the same thing, as Kimchi observes in many places in his commentaries, and signify the grace of the Spirit of God."

Now let us try these notions by a single logical test. Then, "Except a man be born of the Spirit, and born of the Spirit, he cannot enter into the kingdom of God." Here we see unmeaning tautology, involving obscurity! And the other phrase from Kimchi is no better. "Except a man be born of the grace of the Spirit of God, and of the Spirit, he cannot enter into the kingdom of God." Such notions look to me like "old wives' fables," which mystify instead of affording light on the subject.

If the learned Doctor had turned to a parallel passage of Scripture, where analogy exists, he might have found a solution of the problem, "born of water," standing out in bold relief. For instance, Paul says: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water by the word." (Eph. v: 25, 26.) Here the work of salvation, by the agency of the word, is set forth by the metaphorical language, "washing of water." Apply this to the expression, "born of water," and the meaning of the two are found to be synonymous; cleansing from sin, and fitting the soul for "the kingdom of God," either militant or triumphant!

Dr. Gill has made some very excellent remarks on this subject, some of which I copy. He says: "By water is not meant material water, or baptismal water; for water baptism is never expressed by water only without some additional word, which shows that the ordinance of water baptism is intended; nor has baptism any regenerating influence in it; a person may be baptized as Simon Magnus was, and yet not born again; and it is so far from having any such virtue, that a person ought to be 'born again,' before he is admitted to the ordinance; and though submission to it is necessary in order to a person's entrance into a gospel church, yet it is not necessary to the kingdom of heaven, or to eternal life and salvation; such a mistaken sense of this text, seems to have given the first birth and rise to infant baptism in the African Churches; who taking the words in this bad sense, concluded their children must be baptized, or they would not be saved."

To the sentiments expressed in the foregoing paragraph, I subscribe most heartily. They are sound, and will bear the test of the strictest scrutiny!

Then, what relation does baptism sustain to the all important work of *salvation*? I answer, it is only an *accessory* to it; and does not produce it wholly, or in part. God, by an exertion of his own sovereign power, delivered the children of Israel from Egyptian bondage, and instituted the feast of the passover to be kept annually, as commemorative of that important transaction! According to Divine prescription a lamb was dressed, and cooked in a certain way for supper; in eating of which, it is said that the children of Israel *eat* the passover; but certainly they did not eat the passover, only as that which was a representation, or memorial of it.

When Christ instituted the supper, he said of the bread, "This is my body;" and of the wine, "This is my blood." But the context, and various other passages of Scripture, only warrant us in using the bread and wine as emblems of his "broken body and shed blood." A Divine work, performed *without* human agency!

And even so, in relation to baptism; it, with "the supper," commemorates the most important events which have ever transpired on earth; but it goes beyond and reaches further than the supper; embracing the death, burial, resurrection, and ascension of Christ to glory! Thus preaching and crowding the "gospel of the grace of God into a 'nut shell,' if I may be permitted so to express myself.

The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by (faith embracing) the "resurrection of Jesus Christ," as the procuring cause. That baptism does not put away, or remove the filth of the flesh, or as Paul expresses it, 2 Cor. i: "Filthiness of the flesh and spirit," is made as clear by the words contained in the parenthesis, as any revealed truth whatever. And he who can deny it, is not worthy of regard as a competent witness in a court of justice!

Yet, Mr. Wesley, and the general conferences under him, can confidently trust the "baptismal regeneration" copied from Rome, as a passport to heaven! (To be continued.) Clinton, Ky.

THE DEPARTURE OF SUMMER.

None saw the Summer, with her tearful eyes,
Pass down the shady glen,
None missed her—'e'en on the azure skies,
That paled, grew bright again.

None saw her, as she whispered sad farewell
Unto each silent hill;
Or saw her shadow, as it passing, fell
On many a sunny rill.

None saw where'troop the last lingering feet
Amid the weeping flowers,
Or heard her last song rising faint and sweet
As falling, slacking flowers.

But hark! the voices of the mournful trees
That sway their branches bare,
Whisper of Summer o'er the tropic seas,
Gorgeous with beauty there.

Dwelling, perchance, beneath some waving palm,
Or fragrant, swaying pine,
Where life is one glad day of joy and calm
Of love, and dreams divine.

Reigning where rays of trembling, amber light
Sleep in the lotus-blooms,
Where flowers that burst upon the dazzled sight
Fade out in rich perfume.

As stars, that through the shadowy hours of night
Give light from far on high,
But in the gold and crimson morning light
Fly, brightened, down the sky.

So Summer, in the Autumn's red and gold,
Stole out in trembling fear,
On some bright land her sunny haunts and fold,
Whil' all is lovely here.

But not till, on the transient, and the best,
Some time, some place, some one,
And I have met the past, and the future, and
I have met my own soul.

We cannot, and I do not wish, and it is not
Ours to be the unconscious dead,
While living friends are near, and living joys
On living hearts are shed.

And thus, O Summer-time, amid our tears
We smile our grief away,
For even in the Winter-time the years
Drop many a cheery day.

RIDICULOUS INCONSISTENCIES.

BY A. M. ROBERTSON.

A church has been defined to be "An organized assembly of believers in Christ, where the pure word of God is preached, ordinances rightly administered, and discipline maintained."

All Baptists will admit this definition to be correct. We maintain, however, that the organization must be according to the model furnished us by the example of the apostles, and that no other form will serve the purpose. That by the pure word of God is meant the doctrines of the eternal divinity of Christ, (deity by grace, repentance, faith, etc.); and the doctrine of duty to obey Christ's precepts in submitting to the ordinances he has instituted in connection with his church. For the pure word of God to be preached, all these doctrines must be preached, for all are fundamental. That for the ordinances to be rightly administered (baptism) it must be done by immersion, administered only to a believer in Christ, and by a man who has himself been baptized, and is a legal administrator. That such a discipline shall be maintained as shall admit no one to church membership but a professing believer in Christ, and shall demand the exclusion of all who do not walk worthy of their calling.

All Baptists will receive this interpretation of the above definition of a church as good so far as it goes. Pedobaptists expect nothing else of us but such expressions. They know the views of Baptists on such subjects so well that they anticipate such declarations as the above, when mention is made of church.

But I remember having, sometime in life, heard divines, who were Baptists, so-called, give the above definition a different interpretation to the one I have given. Allow me to quote it: "A church is an organized assembly of believers in Christ." They say, "By this is meant that every assembly of believers is a church, but it must be an organized assembly." Very good. "But we don't say it must be any particular form of organization. It would be better for it to be organized after the manner of the apostles, but since the New Testament don't positively command us to follow their example, and don't positively forbid any other, we may use our own pleasure about it."

"Where the pure word of God is preached." "By this is meant the doctrines essential to salvation. If any organized assembly of believers will have these essentials preached, it does not matter about other little differences." "Ordinances rightly administered." "That is, they must be administered only to believers in Christ."

Place these expositions in the hands of a Pedobaptist, as coming from a Baptist, and he would be thunderstruck with astonishment—and well he might be. Will not every one who reads this be surprised to know that such views as these are held by men, and some leading men, claiming to be Baptist ministers?

And yet these very doctrines are being propagated in our land extensively.

Let us endeavor to see how such interpretations will appear, when placed parallel to each other. 1. This interpretation makes no fuss about the form of the organization. One is as good as another. 2. Baptism must be administered to believers alone. And here they break off very abruptly, as if they were afraid they would say, "It makes no difference about the mode."

We have the two in convenient arrangement now for examining them. Will not the same rule by which we affirm that it makes no difference about the form of organization, require us to say it makes no difference about the mode of baptism? I think it certainly does. Because, in organizing an assembly of believers into a church, our only precept as to mode is to follow the example of the apostles. In baptizing believers, our only precept, as to mode, is the example of the apostles. Now, if we set aside their example in organization and say it is non-essential as to mode, must we not also set aside their example in baptism? Surely any person with practical common sense would say we must—that the rule holds good in both instances, and that there is no reason or authority for there being an exception.

Now we have the two interpretations in their true light as equal in principle, and what do they admit? 1st. That all Pedobaptists who preach the essential doctrines of salvation, so soon as they set aside infant baptism, or rather baby sprinkling, must be acknowledged by us to be churches of our Lord Jesus Christ, notwithstanding they are above fifteen hundred years younger than the gospel. 2d. As gospel churches, we, through courtesy, must invite them to commune with us. 3d. As gospel churches, we must receive members from them by letter, and dismiss ours to them. 4th. As gospel churches, all their actions, whether by church, presbytery, conference, elder, or bishop, must be recognized by us as legal. Hence, their ministers must be recognized by us as gospel ministers, duly authorized and qualified to preach the gospel, and as such we must invite them to preach with us, and when courtesy would be at stake, must ask them to officiate in administering the Lord's supper; and when some friend or relative wished it, must ask them to administer baptism for us.

"Where the pure Word of God is preached." Now I should like to know by what authority our friends set aside baptism as not being a fundamental doctrine of the New Testament. They do it by saying the pure Word of God simply means the fundamental doctrines, or those essential to salvation. I claim baptism to be a fundamental doctrine of the New Testament, and that we are as much duty bound to obey the positive command of Jesus in this as in any thing else. I claim it as fundamental, because it is invariably associated with belief. What is the meaning of such passages as these? "Go teach all nations, baptizing them, etc." "He that believeth and is baptized, etc." "Repent and be baptized, every one of you, etc." "Arise and be baptized, etc." Many passages might be adduced proving baptism to be fundamental, or at least are associated with something that is fundamental.

I contend that baptism is as necessarily a fundamental doctrine as that of the Lord's supper; and surely no one will contend that any assembly which does not admit the Lord's supper as an ordinance of his church, has a right to the name of church. When I speak of baptism, of course I mean immersion, and nothing else. I think if these, and such views as these are propagated in our country much longer, the day will soon come when the adage, "*vox populi, vox dei*," must be admitted in all its force.

Now, when all these things come to pass, I ask where will the Church of Christ be found? That church which has come down to us through fire and blood, and through all the horrors of persecution—the blood of whose members has smoked upon the frozen soil of not only foreign countries, but even in our own once free America; and all this suffering and the sacrifices of life, rather than sacrifice the principles of Christ's church, and refuse to administer his ordinances after the manner which they believed to be taught in his word, I say where will this blood-stained church be? Least amid the institutions of the day, founded by sinful man, and claiming to be the churches of the most Holy God.

Let every true Baptist lift up an earnest heart in prayers to God, that the day may soon dawn in whose glorious light no such ridiculous, unscriptural inconsistencies shall be found in the Baptist ranks. And when this day shall come, there will be *encouragement* to hope that soon all believers in Christ will be united in his visible church, and not before. Because we can never hope to afford light to others, while we ourselves grope in such darkness as these inconsistencies produce. Greenville, S. C.

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A Church, by a pastor of a church in the low country of North Carolina. Reasons for wishing to move, the unhealthiness of his location. He is a graduate of Richmond College. Family, wife and one child. Address the Editor.
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A No. 1 Bookkeeper, of long experience, wishes a situation in Memphis, or in any respectable business house in the southwest. Salary very reasonable. Address Editor.

VALUABLE

PREMIUMS FOR 1869.

We wish to double the present list of this paper for the year 1869, and increase at least one thousand before the first of January next. For this purpose we will expend liberally, both upon our columns and in premiums.

1. For one new subscriber, sent before January 1st, we will send, postpaid, any
- One Dollar Book on our List, or allow \$1 in cash.
2. For two new subscribers and eight dollars we will send
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Address all letters to J. R. GRAVES, 37 South Court Street.

\$20 Prize Essays.

We offer \$20 for the best exegesis of the following passages of Scripture, or essay upon the subjects appended, suited to the columns of THE BAPTIST—the matter not to exceed twenty pages of foolscap—ten pages or less preferred. COMMITTEE OF ARBITERS: THE ORDAINED MINISTERS OF THIS CITY.

The exegesis obtaining the prize to be the property of the editor of this paper, to be published in the first volume of Prize Exegeses and Essays, where they will be duly credited to the author. It is designed to issue a series of volumes that will be regarded standard and valuable contributions to Baptist literature. PASSAGES PROPOSED. For December—Heb. ii: 10—Did the Divinity participate in the sufferings of Christ? For June—Acts ii: 38—Repent and be baptized * * * for the remission of sins. For January—Matt. xxiv: 34—The meaning "generation" in this passage. For February—Rev. xx: 12-15—Shall the righteous be judged at the final judgment? For March—Rev. vii: 1—Melchisedec—was he a human or a Divine being? For April—2 Thess. ii: 3, 4—The Man of Sin. Is he a person? Has he appeared? For May—1 Peter iii: 18-20—"He went and preached to the spirits in prison." For July—Matt. xii: 32—The Unpardonable Sin.

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., DEC. 19, 1868.

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy, but through the mediation of Christ; no interest in Christ except by a personal faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts, and testify itself to the world by implicit and cheerful obedience to all his commands; no genuine love to his people that does not influence a man to do good to them, as he has ability and opportunity. J. R. GRAVES.

MEMPHIS, TENN., July 15, 1868.

ED. J. R. GRAVES:—In the last number of THE BAPTIST we are much pained to find the following:

"The Campbellite was immersed to secure the remission of his sins, and the regeneration of his heart, and if he is a genuine Campbellite, he has no other change of heart than that he received in the water—and he is, consequently, as certainly unbaptized as he is unregenerate and unpardoned."

As disciples of Christ, and members of the congregation of Christians worshipping in this city, we most respectfully remonstrate against your use of the derisive and contemptuous term "Campbellite," as applied to our religious brethren. We entreat you, in view of your exalted and sacred obligations as a religious teacher and editor, and in view of your profession as a Christian gentleman, to treat us fairly, courteously, decently. You know full well we ignore and disclaim the name. If you say we are outlaws in our relation to Christianity, and therefore not entitled to fair, courteous or decent treatment at your hands, we reply, we heartily accept and appropriate every fact, truth, precept, or promise held forth in the New Testament. Our brethren in North America number nearly half a million of souls, eminent for piety, zeal and intelligence, and prominent for all good works in behalf of education and a liberal Christian philanthropy. Your functions and duties, as a preacher and religious editor, place you under strong bonds to observe the very highest standard of deportment as an educated, urbane Christian gentleman. With such obligations and responsibilities around you, you may not with impunity to yourself and friends, misuse and maltreat a people so eminent for numbers, zeal and faith, and so prominently displaying all the elements of moral, social, and Christian worth. Hard words and ugly epithets make the chief resource of the charlatan and clown. They are neither a privilege or prerogative of your position. It is no palliation of your offense, that others apply the epithet to us. Many do so in ignorance that it is unpleasant and unjust. Yours is not the sin of ignorance. You apply the term to us knowingly and wantonly, as a manifestation of religious spite, and to disparage us before the world, and thereby hinder our religious progress. As individuals we desire to be known as Disciples of Christ. In our congregated relation, we are Christians. For these names we have Bible precedent and Bible authority.

Your declaration that we expect and receive no other regenerating influence save that to be found in baptism, is essentially and unqualifiedly untrue and unjust. A most painful and humiliating view of the matter, is, that your intelligence and conscience did not come to the rescue and save you from the commission of a glaring, wanton, unpardonable enormity. We teach and admonish the unconverted to heartily receive and believe all the facts, promises, declarations, and precepts of the gospel, and by a turning away from the evil ways of a past life, to bring forth fruits meet for a genuine repentance. Having thus expressed a hearty faith in God and his Christ, and solemnly determined to turn away from the old and adopt a new life, we further teach the believing penitent, in the light of the gospel, to render obedience in the act of Christian immersion for the remission of past sins—that remission taking place in heaven, and not on earth, or in the mind or heart of the sinner. The converted person having thus put off the old man with his deeds, and having voluntarily put on the new man, even Christ Jesus, being removed from the world and placed within the pale of the church, we still further admonish and teach such to go forward in the cultivation and perfection of those graces of head and heart which go to make up Christian life and character.

In conclusion, we ask you, most respectfully, to publish this our remonstrance as to the epithet "Campbellite," as you apply it to us, and our disclaimer as to the views you impute to us on the subject of Christian immersion. Much more might be said in amplification of the views and promises laid down, but we do not feel at liberty to ask further space in the columns of your paper.

Very respectfully,

W. A. EDMONDS, D. GOBER.

MESSES. W. A. EDMONDS AND D. GOBER: Gentlemen—I owe you an apology. I have not failed to reply earlier out of any disrespect to you personally, or to the denomination you represent, but simply for want of time. I laid your communication upon my table until the summer vacation was over, and then came Associations and Conventions in rapid succession, until the first of the present month—from the labors of which I am not yet rested.

You arraign me upon two charges: 1. Because I denominate your religious brethren "Campbellites," instead of "Christians," "The Christian Church," or "Disciples of Christ."

2. Because I represent and publish to the world, that the founder of your Society, Mr. A. Campbell, and your approved teachers—who are the recognized exponents of your creed—do teach in their writings and sermons, that baptism is inseparable from the actual remission of sins, and that the act of immersion is

personal regeneration, and, per consequence, that an unimmersed man is unpardoned, unregenerate and unsaved.

I here affirm, God bearing me witness, that I never did intentionally misstate the religious tenets of any religious denomination. If I have ever misrepresented the teachings of any sect, it is a matter of profound regret and mortification that I have not the intellect to understand them.

I wish to be distinctly understood upon another point, viz: that I ever distinguish between things that differ—creeds, and the men who profess and teach them. The creed may be false, and therefore eternally ruinous to all who embrace it, and yet the disciple and the teacher be a sincere, honest, upright, morally good man. And allow me to say here, that such I regard you, gentlemen, and all of your members with whom I am personally acquainted in this city. Among them I trust I have friends, as I have pleasant acquaintances. But you will not claim that the creed of any sect or religious society is scripturally correct, because many morally good men profess, and intellectually great men teach it; else you would be compelled to indorse every religious sect in Christendom! You cannot, therefore, justly regard me as disrespectful to you and to your people personally, when I frankly give you my reasons for not denominating your Society in this city "The Christian Church," or your "religious brethren" "The Disciples of Christ," but as "Campbellites," and when you have considered them, I trust, as honest men, you will acquit me of the charge of using the latter appellative out of "religious spite," with the intent "to disparage you before the world, and to hinder the influence you are justly entitled to."

With this explanation and sincere statement of my personal feelings, I proceed to notice your indictments. Unlike Talleyrand, I use terms and phrases to express, not conceal, my ideas. I cannot, as a conscientious Christian, say a thing is one thing with one breath, and deny that is that thing with the next. The Christian Church is a religious society, scripturally organized, holding the doctrines and administering the ordinances as Christ delivered them to his apostles. I cannot by pen or lip declare to the world that your Society in this city is such:

1. Because I do not regard it as scripturally organized, or as teaching the doctrines and administering the ordinances as Christ taught and commanded them. 2. Because, by fair implication I would teach that all existing religious societies, unlike and antagonistic to yours, are not churches of Christ. I need not tell you, gentlemen, that things unlike and unequal to each other, cannot be like and equal to the same thing. If yours is the Christian Church, then the Baptist Church, nor any other religious society in this city, or in this world, is a Christian Church. Can you complacently ask me to assent to this? Do you demand of me that I shall daily and hourly stultify myself, in order to be considered by you as a courteous and respectful Christian gentleman? Say that I am mad, not inconsistent; a fool, if you prefer, but not a knave.

3. I am from principle—and I mean by this, the principles of the gospel of Christ—a strict communionist. I hold, in common with Catholics and Protestants, that the Lord's Supper is an ordinance of a Christian Church, as any specific rite or degree is a rite or degree of Masonry. It belongs to and is under the control of the Church, as the degree is of the lodge, and can only be administered to those whom she decides are scripturally entitled to it; and I, in common with all Baptists, hold and teach that only those who have been scripturally baptized, and in faith and walk are worthy, can be fellowshipped by a Christian Church. I believe that the worthy members of one Christian or evangelical Church should not refuse, when asked, to participate in the Supper with those of any other Christian Church; and should I admit and declare to the world that your Society is a Christian Church, I would convict myself of unpardonable sectarianism in refusing to "break the loaf" with you; and should I declare it to be the Christian Church, I would convict myself of sin in communing with my own! For no society save a Christian Church has the right to celebrate the sacred Supper; it would be a profanation and a heinous sin for a human society to presume to administer it. Can it be, gentlemen—I repeat it, can it be, that you will in one sentence accord to me common intelligence, honesty of purpose and consistency, and demand of me that I should deny my own asserted faith, and involve myself in such contradictions, in order to be considered courteous and respectful? I would prefer you would say "He hath a devil," as the first Christian minister was charged by the religionists of his day, because he would not recognize their claims to be the only people of God.

4. Finally, and sufficiently in this charge, did I believe your Society to be the Christian Church, or a Christian Church, it would be my duty to renounce my own to-day, and apply to yours for baptism, in order to secure the remission of sin and personal regeneration—in a word, salvation! Until I am convinced by the teachings of Christ that your claims to the title are valid—and I am open to conviction—you must excuse me if I continue to refuse to declare your Society to be the or a Christian Church.

What I have urged against the appellative of Christian Church, weighs as conclusively against that of "The Disciples of Christ." If your religious brethren are truly the Disciples of Christ, all other professed Christians holding different doctrines are the disciples of men. It is well known to all who know what you and your people believe, that you do not regard Baptist or Protestant Churches as Christian Churches, or deserving the name "The Disciples of Christ," nor will you give Baptists either of these titles; and yet, and yet, you have the—should I not say effrontery?—to demand that I, in common with all others, should say that you alone are justly entitled to it by applying it to you! Aristotle would denounce this a bold example of the petitio principii—a begging of the question—claiming a concession of the very question it becomes you to prove!

In my next letter I will vindicate myself by Mr. Campbell's own teachings. Meanwhile, I remain, Respectfully, yours, J. R. GRAVES.

SPIRITUAL DEMAGOGUERY.

We clip the following from the last report of the Bible Union, New York. Read it—(italics ours):

"Since the last meeting of the Union, two of the officers have spent several months in an extended course of travel. Wherever they went, it was manifest that the friends of the Bible Union were zealous and liberal in its support, just in proportion to the study they had devoted to the Revised Testament. In the very few instances where they met with lukewarmness among friends, it could be traced to the want of familiarity with the great and numerous improvements effected in the revision. And it may be added that there was always a corresponding coolness in the love manifested for Christ and the souls of men, and a similar want of zeal for the incursion of spiritual demagogues into the churches of the saints."

That sentence smacks of religious demagoguery, and is coolly impudent. A church that opposes this universally admitted imperfect revision effected under the auspices of Mr. Wycoll and others, is always in a backslidden, if not spiritually bankrupt condition!! It only requires one step more—say that no man is a Christian, or church a Christian church, that can question the infallibility of those revisionists in New York.

There are Baptist Churches which repudiate this version, that baptized this year double the number Bro. Armitage has baptized, and more than Mr. Wycoll ever baptized! Some partisan Baptist in opposing a true denominational spirit, said that it was always at the expense of spiritual mindedness! He was not a Paul.

AN ASSOCIATION TIED.

A brother from Alabama writes us that at his last Association—the 53!—the following question was put to vote: "Can we consistently with our views of a gospel Church and ministry, invite Pedoes into our pulpits?" and TIED; the Moderator gave the casting vote! He gave it in the negative, and so saved the Baptist character of the Association. Now, we advise our brother, and every landmark brother in that Association, to circulate THE BAPTIST within its bounds, and give away a few copies of Pendleton's tract—An Old Landmark Reset—and try it another year, and see the result. The sentiments of thousands of our best brethren and members have changed touching the policy in question during the past few years; and it will not be many years we trust, when there will not be a paper in the South to advocate it.

We call attention to the extracts from a late article in THE BAPTIST. We would have reproduced the entire article, but for its length. As it is, we give the cream of it. It savors strongly of Adventism, and cannot fail to do good by sowing the truth among the many readers of THE BAPTIST. We have sometimes hoped that we might yet see THE BAPTIST taking the lead in an Advent-Christian movement South.—Boston Crisis.

Will Miles Grant, the able editor, tell us what modern Adventism is? We profess to be a Scriptural Advent man. We hold "the faith once delivered to the saints" upon this subject. It is not the faith of Wm. Miller, for he repeatedly changed his before his death, and his followers, how many times since we "wot not." It is not the faith of Mr. Hines, for he has modified his repeatedly since we began to read his writings, and will soon modify again, we predict. As firmly as we believe in immersion as the act of baptism, we believe, as did the Baptists in 1660, that Christ will return to this earth personally at the close of this, the Gentile dispensation of his kingdom, which we believe very near its termination—change the quick and raise

his sleeping saints—judge the nations, inflicting fearful and destroying calamities upon some, and saving others to walk in the light of the Jerusalem age; chain Satan, receive the scepters and crowns of all kingdoms, and nations, and dominions under the whole heaven, and divide them among his saints—remove the curse pronounced for man's sin from the earth, and reign with his saints on this earth for a thousand years, which is the sixth and Messianic Aion-age.

MASONRY.

"What the wisest and best men of this and past ages have practiced and fully believe, it becomes not my humble intellect to gainsay. Masonically, we are traveling in dead men's shoes. Religiously, the world is doing likewise; but we are forced to believe that neither are marching on with that blind faith that seeks no improvement or progression in mind, heart and spirit, from the ages that are passed. Religion has its landmarks as well as Masonry, and I trust I shall not be deemed sacrilegious when I claim that both were established and formed by Divine inspiration. Some claim Abraham for their father; we have Solomon, the wisest man and chosen of God for ours. Before the creed of this or that church was established, ours had been in existence for ages. If there is merit in antiquity, Masonry might claim to be the great great grandfather of them all."

The above is an extract from the speech of a Mr. Wheeler, of this city, at the laying of the corner stone of the Central Baptist Church in this city. Can it be that intelligent Masons generally claim that the institution is of Divine appointment—a Divine institution? If so, it must be every man's duty to join it. But God in his only revelation to man has nowhere enjoined it upon any man to join a Masonic Lodge! We remember that this same gentleman, in a speech delivered before the Masonic celebration, asserted that Masonry was as good a religion as he wanted—as any man need to have.

These utterances, by a Mason, are most unfortunate. They inflict a hurt upon the institution itself, since they will be construed to be the indorsed utterances of the fraternity as such, which they are not, but only the opinions of an over zealous brother; and Christianity, the only Divine system of salvation on earth, is disparaged by such extravagant and unwarrantable assertions, and all Christian men will justly array themselves against the Ancient Rites. We know that we speak the sentiments of many, and we trust, the majority of the Masons of this city.

SEVEN NEW PAPERS STARTED!

The Judson Baptist, published at Tupelo, Mississippi, and edited by J. Carothers, assisted by our old friend, Bro. A. Stovall, whom we must ever wish well; and if the publisher has a heavy capital, the paper will live until it is exhausted. We judge from our own experience—we are several thousands minus—and now must look to our patrons—it may be in vain.

Some good brethren, we learn, are about starting another at Meridian. Can both papers live when the old and the new Mississippi Baptists failed, and had the whole field?

Bro. N. P. Moore proposes to revive the old Arkansas Baptist the first of January at Little Rock. The sample number has reached us, and is very creditable in appearance. We extend to him the hand editorial, and bid him good speed.

Another Baptist paper has been started in another part of the State. No State can, or should support two Baptist papers within its bounds.

A new Baptist paper is to be started in Knoxville, for East Tennessee—will Middle Tennessee be satisfied without one of its own?

Alabama has one at Tusculum, and another has made its appearance lower down in the State.

We have the prospectus of the Southern Educator, to be issued at Columbus, Kentucky, by William A. Jones and R. Summers. We should think that Russellville or Georgetown would have been a better point of publication. Finally, The Spectator will look forth from this city on the first of January—a monthly literary paper.

"There is not within the whole range of Church Polity, perhaps, a more intricate and perplexing question than that pertaining to the validity of Pedobaptist and Campbellite immersions."—Western Recorder.

To admit them to be evangelical, or "Christian" churches, there is no way on earth to avoid receiving their baptism, or inviting their ministers to preach for and with us, as we do Baptist ministers, and communing with them as we do with Baptist Churches, which are only evangelical. Things equal to the same thing are equal to each other. If x is an apple and y is an apple, x and y are the same thing, and may be used alike.

But if they are human societies, like Masonic Lodges, or "Young Men's Christian Associations," then no perplexity attends the question, unless the Recorder

believes that the above organizations can administer valid baptism.

Are Pedobaptist and Campbellite Societies evangelical churches, Bro. Dudley? or are they the inventions of men, and set up by men? We do not ask seeking controversy, but light. Convince us that they are the true churches of Christ visible, and then "the offense of the cross hath ceased" indeed. We are an open communionist—we would join the most popular church; for "why should we stand in jeopardy every hour?"

A NEW PREMIUM.

Read the article on the "Southwestern Publishing Company." We will give any brother sending us 13 new subscribers for THE BAPTIST, one share (\$50) of stock in the new Publishing Company, with its first call of 25 per cent. paid up. It is not expected that another call will be made. Will not one hundred brethren avail themselves of this premium, and aid in building up this new institution?

"KIND WORDS," the Sabbath-school paper for December, is really a fine No., the best we ever saw; and the January No. in press, if possible, better. Take it for the children—only 50 cents per year.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND REPRODUCED.

No. 183.

The Spider.

ERNEST had accompanied his father into the vineyards, which were rich with promise for the coming autumn. There he found a honey-bee struggling in the web of a large garden spider, which had already opened its fangs to seize upon its prey; but Ernest set the bee at liberty and destroyed the glistening snare.

The father, observing what had passed, inquired of his son how he could so lightly esteem the skill and ingenuity of the little artist, as to annihilate its work in a moment. "Dost thou not see what web and order those slender threads were interwoven? How couldst thou then be at the same moment so stupid, as to yet so hard-hearted?"

But the boy excused himself, saying, "Is there not evil in the spider's art? for it only tends to destruction, whereas the bee gathers honey and wax within its cell; so I gave freedom to the bee, and destroyed the spider's web."

The father was pleased at this decision of a simple child, who saw no beauty in ingenuity when its aim was destruction.

"But," continued the father, "perhaps you have been unjust toward the spider. See how it protects our ripening grapes from the flies and wasps by means of the net which it weaves around the branches!"

"Does it do so," asked the boy, "with the intention of protecting our grapes, or merely that it may satisfy its own thirst for blood?"

"Truly," replied the father, "it troubles itself very little about our grapes."

"Oh!" said Ernest, "then the good it does cannot be worth much; for I have heard you say that it is a good will alone which can impart beauty or goodness even to the most useful actions."

"Very true, my boy; we may be thankful however, that in the course of nature, that which is evil often fosters what is good; as useful without intending to do so."

"Wherefore," inquired Ernest, "does a spider sit so solitary in its web, whilst the bee lives sociably together, and work in union? Why might not the spiders also make one web, and use it in common?"

"Dear child," answered his father, "a good object alone can insure friendly co-operation. The bond of wickedness or selfishness contains within itself the seeds of dissolution. Therefore wise nature never attempts that which men too often learn by their own experience to be vain and impracticable."

On their way homeward the father observed, "Hast thou not learned somewhat from the spider to-day, my son? Remember that in this world we shall often find good and evil mixed together—or friends and foes side by side, so that what is good may, from the contrast, appear all the more beautiful. Thus may we learn a lesson even from what is evil in itself."

It is idle to talk of the vices as a sisterhood. There may be associations; but no affiliation. Knaves may be companions, but not friends. The vain dislike the vain; the proud hate the proud; the covetous abhor the covetous. But the virtuous are never at war. The just love the just; the chaste esteem the chaste; the benevolent admire the benevolent. In short, all good things harmonize; all bad things are discordant, both with the good and with each other.

No. 184.

We are not only to be joined to Christ outwardly, but are to be incorporated with him vitally. We may be united to him, and yet this union may not be of the right kind. The ivy winds around the oak, but it is not one with the oak, for it is supported by a root of its own. We must have no root of our own. Our life must be in him, he must be our life, and all our refreshment and strength must flow from him. This is what it is to "have the Son," to be in Christ, and consequently be in a state of grace and salvation. We must have life out of ourselves in Christ, or we are still "dead in trespasses and sins."

No. 185.

HEXAM VIII. sending on a certain occasion for Thomas Moore, while he was attending public worship, received for answer—"I will wait upon my king when I shall have performed my service to the King of kings." So the professing Christian should say, when solicited by friends to give to them time and efforts which he promised to the Lord: "Jehovah of Hosts has a prior and superior claim upon me, and when that is met and discharged, I will attend to you."

Items.

COMFORTING.—A correspondent of the Baltimore Episcopial Methodist, writing of the meeting of the Kentucky Conference, says: "During the Conference the pulpits of the African Methodist and African Baptist Churches were filled by our preachers who gave great satisfaction. An old negro woman went up to one of the officiating preachers and said, "When I gets happy I always shuts my eyes; and you talked so much like a nigger, I thought I was listening to a nigger preacher." Bress de Lord."

NO FLATTERY IN PRAYER.—Rev. L. D. Davis was, a couple of years since, the popular pastor of the Methodist Church in Newport, R. I., and is one of the talented men of his conference. He likes a good story, and among others, tells of a Sabbath evening prayer meeting held during his pastorate of that church. A good brother, feeling called upon to exercise his "gift," prayed the Lord to "bless the word which had been spoken to them in such great feebleness this day." The amens were hearty.

SCRIPTURES.—A Philadelphia Spiritualist styles Holy Scripture "Judean literature."

A UNDER MEETING is in progress at Danville, Va., conducted by Methodist, Presbyterian and Baptist clergymen, in which over 200 persons have made public profession of religion.

A LITTLE BOY, on coming home from church, where he had seen a person work the bellows of the organ, said to his mother, "O, mother, I wish you had been at church to-day. Such fun! A man pumped music out of an old cupboard."

WHAT IS THAT WHICH OCCURS once in a minute, twice in a moment, and not once in a hundred years? The letter M.

PINEY AND PINY.—Piney is a vegetable tallow, obtained from a tropical tree. Piny is an adjective from pine, just as shiny is from shine, and shady is from shade.

If a Tarheel cannot spell piny, then he ought to be denied the privilege of eating herrings and Sampson Blues.—Biblical Recorder.

"THE Campbellites say that you have misrepresented their doctrine in THE BAPTIST, in saying that by baptism alone sins are pardoned, etc. Please explain more fully, and silence their caviling."

Well, read the extract from the pen of Mr. Campbell inserted instead, and tell us what they say to it.

SPEECHES.—Two or three noteworthy things about Mr. Spurgeon have lately come before us, and we give our readers the benefit of them. An "established" clergyman took exception to something published in Mr. Spurgeon's *Sword and Trowel*, and addressed him a letter which closes with these questions:

"Allow me then to ask you in a Christian and serious way, Do you really impute to the Church of England the Popery exhibited by these ritualistic clergymen whom the sketch represents? Do you, in heart and conscience, believe that the Church teaches what they teach, and encourages what they practice? Do you mean to affirm that the Romanising clergy and the Church of England are one?"

To which Mr. Spurgeon replied as follows:

"As to the question you put to me, I certainly do quite as much identify the ritualists with your church as I do the evangelicals. Neither of you have all the prayer book with you; both of you have some of it. You personally have no more right to be in the Church of England than I have. You, and such as you, I regard as Dissenters who have missed their way. The ritualists are Romanists who see so much in your semi-reformed church which is to their taste, that they feel at home in it. How you can ask me whether I identify the ritualists with your church, is a marvel to me. Of course I do. They are the most active and energetic part of your body. Unlike our Congregational Churches, you are all one body, and I can make no distinction between one part and another. You evangelicals are the means of keeping up the church which feeds these priests; the guilt lies mainly at your door; for if you come out the whole corrupt thing would come to the ground, and this ritualism would no longer be under national patronage."

Mr. Spurgeon has been "preaching politics," which so high an authority as the London *Daily News* regards as a very good thing for clergymen to do, provided they "approach the great problems of society as Christians and moralists," and not as "irritated partisans."

Mr. Spurgeon preached on the Headship of the Church, and in the course of the sermon he said:

"We make no bones about the matter. Kings and queens are no heads of the Church to us. We will no more brook spiritual domination from an English premier than from a Romish pope; we are equally opposed to both. All human

headship must go down. To our well-beloved Queen all honor and reverence, as to one of the best of rulers in civil affairs; but in spiritual affairs in the Church of Christ, she has no ruling power; what she may have in the Church of England is another question. To us it makes no matter whether it be man or woman, whether it be prince or priest, queen, pope, seraph, or angel, to reign in the Church of Jesus Christ. The Church hath no lawful governor or supreme Lord but Jesus Christ himself."

THE SOUTHWESTERN PUBLISHING COMPANY.

We mentioned the fact in a late issue, that the provisions of a liberal charter obtained from the Legislature for the purpose of establishing a large Book Publishing and general Printing Company in this city, had been taken advantage of, that a Company had already been duly organized, and purchased the machinery and stock of Graves, Jones & Co., and is now actually engaged in raising the requisite amount of stock to do a large and profitable business. The stockholders in this Company are among the very first and reliable business men of this city (see advertisement of Company), and the Directors are gentlemen who enjoy the most implicit confidence in financial circles at home and abroad.

To all our friends who wish to invest a large or a small sum where it is safe, and will command compound interest at a handsome per cent., we commend this manufacturing company. We have taken a large amount of stock in it in proof of our undoubted confidence in it.

Let us look at the peculiar merits of this Company:

- 1. Its shares are only \$50 each.
2. It is not proposed to call upon the subscribers for more than 25 per cent. of what they subscribe—\$12 50 per share; but if more capital should be needed at any time, to increase the stock.
3. The subscriber pays this fourth and gives his note for the balance, \$37 50, which is to be liquidated by crediting it with the annual dividends.
4. If he sees fit to pay up his stock, he will receive the dividends in cash, while he can use his certificate of stock as a collateral, upon the credit of which he can borrow money, should he desire to do so.

There are many who desire a permanent investment of small amounts in reliable stock that will pay a handsome yearly interest, while few have \$10,000 or \$15,000 cash to invest in a business firm. In proof of this, no less than 80 shares have been solicited and taken by parties from the country since the first amount offered (\$70,000) was declared subscribed.

5. Another advantage—the larger the number of stockholders the larger the number interested in the success of the company, and, of course, the larger the patronage the company will enjoy. A stockholder will buy his books and take his work to his own company in preference to any other.

6. It is a perfectly safe investment. It is not designed to owe a dollar, but to buy for cash, and not to sell, manufacture or print without realizing a certain and reasonable profit. It will only buy and publish valuable books, and these will always be in demand. They do not go out of fashion or depreciate like dry goods, and will be covered by insurance, to guard against losses by fire.

7. Unlike a firm, let the worst happen, a stockholder will only be responsible to the amount of his stock.

8. Such a company, with ample cash capital, well managed, and doing the immense business that can be done in this city, cannot fail to declare handsome dividends, and these will increase with the years. All the booksellers who ever traded long in this city, have made or are making fine fortunes. But book manufacturers, publishers, and printing companies make much larger profits than the seller. The Harpers, Appletons, Iverson & Phinney, Sheldon, and many others in New York; Lippincott, and Claxton, and others in Philadelphia; others in Chicago, Cincinnati, Louisville and St. Louis; and the only private publishing house south of Louisville before the war, The Southwestern Publishing House, at Nashville, Tenn., may be cited as examples. When once in full operation, it is expected to declare a yearly dividend of from 15 to 25 per cent. on every dollar paid in.

9. It enables each stockholder to realize compound interest without the trouble of collecting and reloaning. For instance, a farmer came in the other day and subscribed \$2,000 for his son. He paid \$500 and gave a good note for \$1,500, to be liquidated by dividends credited upon it yearly until paid. Suppose the dividend to be 15%—the City Gas Company's per cent. last year—then in five years this \$500 has earned

that son \$504 51, without an effort of his, while at simple interest it would have made him but \$150. Add his interest to the principal, and he has at the end of five years the pretty sum of \$1,004 51, at par value. But any stock that will declare 15 per cent. dividends can be sold in this or any market at \$1.25. That boy's stock then at the end of five years would be worth \$1229 51.

This is not speculation, but what every first class publishing house in America realizes, in ordinary years, and what such a company can realize in this city; and when food becomes as cheap, and rents as low as in Cincinnati or Louisville, even ten per cent may be safely added. Let the capital be secured, and Energy, Perseverance and Time, the three conquerors, will secure the above results.

There is another consideration that should weigh heavy in favor of investing in such an enterprise.

1. All the money expended, and all made, is used at home, and in this city, increasing home capital, appreciating real estate, and helping to fill the thousand vacant houses and stores.

No less than \$500,000 is drawn out of this city for books, paper, printing, etc., etc. Let us keep as much of this at home as possible, and bring as much more here from abroad. Books now being manufactured by this company are ordered from New York, Philadelphia, Chicago, St. Louis, and Louisville, as well as from distant portions of the South.

2. Another consideration is, that all the capital you invest with which to publish and put into circulation good books—moral, religious, and school books—works in a direction to elevate and bless society and the world, while you are handsomely paid for its use.

3. And then you are encouraging the building up of manufactures in the South, adding to its prosperity, and augmenting the only true source of prosperity to this city.

Those who have come forward and subscribed so liberally to this enterprise, may justly be ranked among the enterprising men of this city—friends of its progress.

Only \$20,000 more of stock is offered. When taken the books will be closed, perhaps no more to be opened, to any outside of the Company.

If any one wishes to subscribe \$1,000, \$500, or \$100, or smaller amounts, we advise them to make immediate application to us by letter, or call at our office.

SUBSCRIBE NOW.

This is the BEST TIME TO SUBSCRIBE FOR THE BAPTIST:

- 1. You have sold your cotton for a good price, and have the money.
2. You resolved last summer that you would when your sold your cotton.
3. You will get the \$20 PRIZE ESSAY, if you subscribe this month (you ought to understand that subject), and a copy of the Mammoth.
4. You will get the Prize Essay for January.
5. You will get all the numbers—the reports of the forthcoming discussion on Campbellism.
6. You can make your Editor a Christmas gift, and give him a merry Christmas.

THE MAMMOTH BAPTIST.

There is still a demand for them. We have one thousand left, and will send them postpaid to any brother who will sell five or ten; and he can return the money when sold. It is a grand Baptist Tract to give away—who can afford to give twenty-five or fifty cents worth of them away. Send to us the names of those friends you would like to read them, wherever they may be, and we will send them postpaid.

THE PRIZE ESSAY for December (see list) will be published next week—the last week of this year (no paper Christmas week—printers must enjoy the holidays). It will be a valuable Essay—Did the Divinity Participate in the Sufferings of Christ? Talk about it to your neighbors, and ask them to subscribe and help us to square up the year—we are now \$2000 behind—receipts having been light for five months past.

ANOTHER CHRISTMAS PRESENT.—Bro. M. Bishop, Lowndes, Alabama, makes us a handsome one this week—ten new subscribers, and renewed his own! If our poor prayers avail on high, he will be rewarded—he made our heart glad. Now are you not a personal friend also? If you cannot send ten, will you not try to send one—just one?

DISSOLUTION.—Sheldon & Connor, Booksellers, Atlanta, Ga., discontinue their book partnership and close upon the 1st of January, and Mr. Sheldon returns, and Mr. Connor goes North, we understand. What then becomes of Bro. Connor's Sabbath-school paper? Will it go to New York?

"BORN OF WATER."—We cannot agree with our venerable Bro. Ray, nor with his commentators, that "born of water" alludes to and means the Scriptures. We believe without a doubt, that it refers to baptism. Nor does it teach baptismal salvation. The spiritual birth is necessary to seeing—i. e., comprehending that heavenly organization set up by Christ on the earth, and in addition to this birth, one must be baptized as an additional qualification to enter it. To be born of the truth, or cleansed by the word, is the same thing as being born of the Spirit, and thus read, makes the inspiring Spirit guilty of tautology.

WHAT HAVE WE DONE?

For many weeks past, when our receipts should have been heavy, they were exceedingly and alarmingly light, and now scarce anything at all. This oppresses us. Brethren, have you forgotten us? There are 1000 who should renew this month. We want Christmas and New Year to find us even with all we owe. An Exchange has the following parody—not inappropriate to this season:

THE PRINTER'S HOHENLINDEN.

In seasons when our funds are low, Subscribers are provoking slow; A few supplies keep up the flow Of dimes departing rapidly.

The prospect darkens—on, ye brave! Who would our very bacon save; Waive, patrons, all your pretexs waive, And pay the Printer cheerfully.

Ah! it would yield us pleasure sweet, A few delinquents now to meet, Asking of us a clear receipt, For papers taken regularly.

BOOK NOTICES.

NIGHT SCENES IN THE BIBLE. By Rev. Daniel March, D. D., author of "Walks and Homes of Jesus." Published by Ziegler, McCurdy & Co., Philadelphia, Cincinnati, Chicago and St. Louis.

A beautiful—we will say it—the most beautiful book that has come to our table during the current year, and it contains twenty-six very readable essays upon such topics as the following: "The night of Agony," "Jacob's night at Bethel," "The night passage of the Sea," "Saul's night at Endor," "Night watch in Mount Seir," "Jesus' night on the Mountain," "The night of Temptation," "The night of fruitless toil," "Angel visits in the night," "Midnight in the prison at Philippi," "Paul's night in the deep." The subject of the last article and the last illustration is "No night in Heaven." The most appropriate and most elegant book, we assume, that will appear this season.

THE GARDEN OF SORROWS, OR MINISTRY OF TEARS. By Rev. J. Atkinson. Published by Carlton & Lanhan, New York.

To the thousands of sad and weeping in our land, this will be a most acceptable gift. It is gotten up in the highest style of the art. A more appropriate Christmas present to an afflicted friend, could not be selected.

OHELSEA BAPTIST CHURCH.

This church has recently installed as their pastor Elder L. J. Burton, a young brother of much promise. Bro. Burton has gone to work in good earnest, to keep alive and build up this interest. A few devoted brethren and sisters, who are not possessed of much of this world's goods, are struggling and sacrificing to support the pastor and keep up the interest. There is, however, one thing they are not able to do; the church owes a debt, which with accrued interest amounts to about one thousand dollars, a balance of the cost of the lot and house of worship; this debt the church is unable to pay. The parties to whom it is due have waited long and patiently for their money—they are unwilling to wait longer—and if the debt is not paid at an early day the property will be sold for it; and if so, the interest will be lost to the denomination. A few brethren made pledges at the meeting of the West Tennessee Baptist Convention, Bro. Mont. Jones among the number. Bro. Jones has just called and paid \$50, the amount of his pledge. Will not the others do likewise? If not convenient to bring it to Memphis, just remit by express or otherwise, directed to W. D. Andrews, Treasurer of the church, at 37 South Court, Memphis, Tennessee.

As an agent for this purpose, our pastor, Elder L. J. Burton, has gone out among his acquaintances and friends soliciting aid. We bespeak for him a hearty reception; and be assured that all the means contributed to this object, will be gratefully and thankfully received and remembered. Come, brethren and sisters, help us; if you cannot do much, do what you can in aiding to save a weak church that is struggling for dear life.

R. M. C. PARKER, Deacons. W. D. ANDREWS, Clerk and Treasurer.

CHRISTMAS PRESENTS.

We report one more "gift," by a good and dear friend, for this week. Have we not one thousand who will present us with one new subscriber this month?

Eld. T. W. H. Vining, Arkansas, five subscribers. Bro. M. Bishop, Alabama, ten subscribers.

SPECIAL EDITORIALS.

A Treat to Farmers.—Something really beautiful will be offered to farmers in the MAMMOTH ILLUSTRATED FARMER FOR JANUARY.

The life-size bust of the Editor-in-Chief, Dr. M. W. Phillips, and a sketch of his life and labors in agriculture and horticulture. An engraving of the Chinese Cling, measuring 13 1/2 inches in circumference. These are engraved at great cost expressly for this number of THE FARMER. Many other nice illustrations, plans of stables, etc., and a collection of valuable original articles.

Will not every farmer who reads this paper go to work at once and get up a club of ten or fifty, at 25 cents each, paper postpaid? If you get a club of fifty, you will get THE FARMER one year free.

The publishers wish to issue 20,000 copies of the January number. We are satisfied it will be worth three times the 20 cents. Any one obtaining 200 subscribers for the January number at 25 cents each, will receive

A PAIR OF WHITE CHESTER PIGS as a premium! You can do it if you try.



B. A. Walters, Ga.—Cannot find where you have been taking your paper. We send it to you, but tell us where to stop it. Subscribers should always tell where they are taking their papers when they wish them changed.

Jobb Hill, Ky.—Your books were sent postpaid by mail, October 28th, as you directed. Your plan pleases us.

G. E. Brewer, Ala.—Yours of Dec. 3d received, and all right. We have read your essay.

J. M. Peay, Ky.—That letter with money was lost, but we have credited it, and started all the p. p. s. Thank you. When papers do not come our friends should inform us. Do report all revival news.

J. C. Graves, Ky.—You ask if you may make up a club. Certainly, do so.

A. J. Miller.—Your money is lost, but you are credited \$1 and paper started. We shall be pleased to receive news from Southern Kentucky.

J. F. Hollin, Crockett, Tex.—It is strange that you and Bro. Jones do not get your papers, or that your money did not reach us. It was lost. Hereafter register it, and we will risk—no otherwise. Send the money in your hands in a registered letter.

Elder J. Jones' paper is regularly mailed to Crockett, Texas. This is all we can do. We think the Aurora Oil the very best in use. We use no other. You would do well to buy your county. It is, we learn, very profitable to make and sell. We enter your name and credit you one year. Will this do? (Will some one show this to Bro. Hollin, as it seems we can get neither letter nor paper to him?)

J. I. Pettigrew, Miss.—We have called the clerk to order and examined his books, and we find his entries all correct, and the paper mailed regularly to those parties at the post-offices you gave us. It is strange and mortifying, and we know not what to do. The fault must be in the Jackson office.

NEW PATRONS.

Table listing new patrons with names and amounts, including R. A. Morris La paid to Vol. 2, No. 45, E. Emmerson Ark to 26, Wm Emmerson Ark to 26, A. G. Coney Ga to 46, A. S. Ray Ark to 34, D. L. Dollar Ark to 34, W. S. Cooper Ark to 34, Miss Maria Maclin Ark to 34, S. L. Sanders Tenn to 42, Clark Sanders Tenn to 42, J. M. McCalley Miss to 36, T. P. Jones Tenn to 50, B. R. Chambliss Miss paid to Vol. 3, No. 22, Henry Jones Miss to 23, J. S. Bentley Ala to 20, Mrs E. A. Jarman Miss to 20, F. J. Jessop Ky to 27, J. W. Crain Texas to 9, L. L. Legg Texas to 9, J. W. Power Texas to 20, E. T. Coon Texas to 20, T. H. Greer Texas to 20, J. Legg Texas to 20, S. T. Harrison Texas to 20, Mrs A. E. Boyd Texas to 20, J. E. Gibbon Ark to 20, W. P. Bullock Ala to 20, W. D. Wiggins Ala to 20, R. S. Meadows Ala to 20, G. W. McQueen Ala to 20, U. G. W. Powell Ala to 20, R. B. Dickerson Ala to 20, R. Morrison Ala to 20, M. Prewell Ala to 20, S. A. Satterwhite Ala to 20, Eld M. Bishop Ala to 20, Mrs R. M. Pickett Texas to 22, W. B. Warren Texas to 22, C. Canfield Miss to 34.

BUSINESS.

Notice.—All letters on business with the Southwestern Publishing Company, should be addressed to "J. R. Graves, Secretary," and not as heretofore to "Graves, Jones & Co." Letters for THE BAPTIST, should be written on a separate sheet, and addressed in like manner. If

Banning's Body and Lung Braces.—ITS SUPERIORITY OVER ALL OTHER BRACES AND TRUSSES.—1st. It is cool. 2d. It is light. 3d. Its pads can all be shifted up or down, right or left, as often as the spleen or necessity of the case may require. 4th. Its great and universal flexibility. 5th. IT LIFTS more than any other. 6th. Its back pads are four, and press on the weak hips, and particularly on the weak back, balancing and not restraining the body. 7th. Its pads being of horn, stimulate and harden the muscles, while soft and cushioned ones relax and weaken, through heat and perspiration, besides giving them a rancid smell. 8th. It is so constituted as to admit of attaching to it any proper spinal apparatus, and is the most perfect pile and hernial truss.

rules, and is the most perfect pile and hernial truss.

RULES OF MEASUREMENT FOR THE BRACE.—Persons wishing to send for the Brace may draw a tape snugly around the body, one and a half inches below the tips of the hip bones, over the linen, and send the number of inches, cash accompanying the order, and the Brace will be sent to order, and exchanged to suit, provided it be immediately returned in an unsoiled condition.

Persons measuring as above, 20 inches, wear No. 1; 22 inches, No. 2; 24 inches, No. 3; 26 inches, No. 4; 28 inches, No. 5; 30 inches, No. 6; 32 inches, No. 7; 34 inches, No. 8; 36 inches, No. 9; 38 inches, No. 10; 40 inches, No. 11; 42 inches, No. 12; 44 inches, No. 13; 46 inches, No. 14; 48 inches, No. 15; 50 inches, No. 16; 52 inches, No. 17.

How to APPLY THE BRACE.—Open the Braces freely, and bring it around you, causing both bows to sit snugly at ease just above an n. nearly or quite in contact with the hips; then lock it more or less tight, as your good sense and sensations indicate. It should sit saddle-like, perfectly at ease, and motionless upon the person.

Worn only during the day, except in cases of confirmed consumption, when it often relieves the cough, by wearing it during the night. Worn over the linen, and drawers, and a trussor according to the power of the action desired.

LOCAL ADVERTISEMENTS.

To Housekeepers and Gardeners.—A VALUABLE PREMIUM—One dozen of that splendid new strawberry, NAPOLEON III,

and the Southern Farmer for one year for \$4. Send your money order direct to the proprietors—Edward J. Evans & Co., York, Pennsylvania, and they will forward plants and paper. See their advertisement in this paper.

To Farmers.—A MAGNIFICENT AND VALUABLE PREMIUM.—To any one sending us fifty subscribers to THE Southern Farmer, (price \$2 per year,) we will send

A PAIR OF CHESTER WHITE PIGS. PRICE \$25 CASH.

Farmers can club together and secure this premium, and arrange it among themselves to enjoy the advantages of the stock.

We will receive \$1.50 instead of each subscriber not sent.

All the stock we have ordered for our patron: has given abundant satisfaction.

M. W. PHILLIPS & Co.

Bolbear's Commercial College, 230 Main street, open day and night. New pupils can begin any day in writing, book-keeping, arithmetic, etc.

Arkansas Express Facilities.—Arrangements have been made to deliver packages through the Southern Express Company at Hot Springs, Benton, Fort Smith, Van Buren, Lewisburg, Clarksville, Dardanelle, Russellville, Camden, Princeton, Washington, Arkadelphia, and Rockport. Stage lines will also receive money packages at the above named offices for delivery in Memphis. ii-84

Dromgoole & Co., physicians of this city, say that females, old and young, who have long been troubled with some female complaint, should not despair. Let us whisper words of comfort. You can be cured. You can be snatched from the monster which has so long prostrated and paralyzed your whole system. You can regain your health, your beauty, your strength and buoyancy. Take courage, despair not, be cheerful, a remedy is at hand, prepared by experienced physicians, especially for just such diseases as afflict you; and as the profession are using and prescribing this remedy with much success, we feel proud in calling your attention to it. It comes highly recommended, and we earnestly advise all suffering females to use this great female medicine at once. We allude to the "English Female Bitters," advertised in another column. [The editor of this paper knows nothing of this medicine.]

DEATHS.

[Obituary notices not inserted unless accompanied by responsible names, and within six weeks of their occurrence. No obituary notice of more than one hundred and sixty words will be admitted, unless all over that amount is paid for at the rate of ten cents for every eight words. Please count the words. Any notice out of time or length of any one not a patron of the paper inserted as paid matter—twenty cents for each eight words.]

EVANS.—Died, at Glennville, Barbour county, Alabama, November 18th, 1868, MARY S. EVANS, aged 67 years and 6 months.

PITTS.—Died on the 13th of November, 1868, at the residence of T. W. Roberson, Pontotoc county, Mississippi, Miss MARY A. PITTS, daughter of Joshua Pitts, aged thirty-nine years and twenty-four days.

The subject of this notice was born in South Carolina—moved to Mississippi when young; she professed Christ and attached herself to the Baptist Church in September, 1848, and lived a consistent member of the same until death, which occurred after about five weeks of the severest and most excruciating pain; all this she bore with great fortitude. The last words she spoke were, "all is well," repeating them three times.

The aged and afflicted father has lost a devoted daughter, the brothers and sisters a sister, that was truly worthy of the name, for she was always a friend in need—the children an aunt that was ever their favorite—the church an exemplary member. But we trust our loss is her gain. D. I. Sarrau

December 1, 1868.

ROGERS.—Died, at his residence, in Fayette county, Tenn., on the 20th of October, 1868, Eld. J. M. ROGERS, in his 59th year. Bro. Rogers was a faithful and devoted minister for nearly 30 years. His education was limited, but his natural abilities were very good. He could tell what he knew, and tell it well. His power of exhortation was excellent. I have heard but few men that could surpass him in this department of usefulness. For many years there were but few, if any ministers in West Tennessee or North Mississippi, that baptized more persons than did the subject of this notice.

He preached but little the last few years of his life, on account of his infirmities and that of his family. He leaves an afflicted wife and a large number of children to mourn their loss. He lived a useful life, and died a peaceful death. He now rests from his labors, and his works follow him. "They that turn many to righteousness, shall shine as the stars for ever and ever." J. B. G.

COTTON FACTORS, & CO. H. A. Partee, Ed. F. McGehee, A. A. Burleson. PARTEE, McGEHEE & BURLESON.

COTTON FACTORS, AND GENERAL COMMISSION MERCHANTS. Front street, Memphis, Tenn.

OWEN, McNUTT & CO., COTTON AND TOBACCO FACTORS, RECEIVING, FORWARDING, AND...

GENERAL COMMISSION MERCHANTS, LEE BLOCK, UNION STREET, MEMPHIS, TENN.

TAYLOR, RADFORD & CO., COTTON FACTORS, GENERAL COMMISSION MERCHANTS.

MOORE & NORTON, COTTON FACTORS, GENERAL COMMISSION MERCHANTS.

E. B. WEBBER & BRO., COTTON FACTORS, AND GENERAL COMMISSION MERCHANTS.

J. L. VERSER, COTTON FACTOR AND COMMISSION MERCHANT.

JONES BROTHERS, COMMISSION MERCHANTS, Cotton, Tobacco and Produce Factors.

SPICER & SHARPE, Choice Family Groceries, No. 254 MAIN STREET.

500 BUSHELS OF THE "Golden Prolific" Cotton Seed.

DUTCH FLOWER BULBS, I am just in receipt of invoice of large collection of...

NOTICE-DISSOLUTION, The firm of GRAVES, JONES & CO., having sold their...

HATS, CAPS AND MILLINERY, OUR TENTH YEAR IN MEMPHIS, FRANCISCO & WIGGIN.

HATS, CAPS AND FURS, Sole Agents in the United States for the sale of the celebrated Chinese Solar Hat.

CHEAP HAT STORE, Our 18th Year in Memphis, Hats, Caps, and Furs.

WHITMAN & CO., Hats and Furriers, 157 Main Street, Webster Block.

Straw Bonnet and Hat Dealers, Milliners and Dressmakers, Silk Dresses, Ostrich Feathers, Ribbons.

GO TO BROOKS & DENNIS, Boots and Shoes, TRUNKS, VALISES AND TRAVELING BAGS.

MISCELLANEOUS, AMES, BEATTIE & CO., FURNITURE & CARPETS.

SOUTHERN LIFE INSURANCE CO., Insures against Loss of Life Only, AUTHORIZED CAPITAL \$500,000.

Capital \$228,500, Surplus 102,742, Directors: T. A. Nelson, Sam. Tapp, Jacob White, H. A. Partee, H. C. Brinkley, John B. Gordon, C. W. Frazer, C. P. Norris, J. W. McCowan.

ATLANTIC BRANCH, LOUISVILLE BRANCH, MEDICAL BOARD: E. Miles Willett, M. D., J. H. Erkine, M. D.

40 PARK ROW, NY, BANNING'S Lung and Body Braces, For those suffering from Weak Lungs and Violent Coughs, etc.

W. H. Hunt, P. W. Smith, B. K. Pullen, Wm. Joyner, N. D. Menken, J. G. Lonsdale, W. B. Greenlaw, W. H. Moore.

MERCHANTS' NATIONAL BANK, OF MEMPHIS, TENN., No. 8 JEFFERSON STREET.

Authorized Capital, \$1,000,000, Paid in Capital, 300,000, W. H. Cherry, Pres't., A. T. Lacy, Vice President.

Directors: Amos Woodruff, H. A. Partee, Jas. D. Merriman, J. E. Watkins, A. J. White, H. T. Tomlinson, A. T. Lacy, W. H. Cherry.

INSURANCE, A CARD, To my Old Friends in West Tennessee, Mississippi and Arkansas.

THE ST. LOUIS Mutual Life Insurance Co., Assets April 1st, over \$1,500,000.

Directors: James H. Hayes, John S. Smith, Jas. H. Cook, R. P. Haskins, Geo. R. Johnson, Wm. J. Lewis, E. M. Kinnaman, R. M. Frohman, David Smith, J. H. McMahon.

St. Louis Mutual Life Insurance Company, as will be the kind of the member who will...

Memphis Board of Reference, Wm. J. Lewis, J. H. McMahon, J. H. McMahon, J. H. McMahon.

Office in Memphis, No. 33 Madison St., McMAHON & OTIS, State Agents, Memphis, Tenn.

CAROLINA LIFE INSURANCE CO., OF MEMPHIS, TENN., Office No. 391, Main Street.

Insures against Loss of Life Only, AUTHORIZED CAPITAL \$500,000, Officers: E. WOODWARD, Regular Physician.

Consulting Physicians, B. W. AVENT, F. A. RAMSEY, Attorneys: LOGWOOD & PEYTON.

Directors: W. R. Hunt, A. Scessel, P. W. Smith, F. Titus, B. K. Pullen, N. S. Bruce, Wm. Joyner, E. M. Apperson, N. D. Menken, J. T. Pettit, J. G. Lonsdale, M. J. Wicks, W. B. Greenlaw, W. L. Vance, W. H. Moore.

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STOVES, HARDWARE, & CO., MAMMOTH STOVE STORE, H. WETTER & CO., 13 AND 15 MONROE STREET.

SOLE AGENTS FOR THE CELEBRATED CHAMPION, The Champion is the only stove that has a...

CHAMPION, HOTEL, RESTAURANT AND HOUSE FURNISHING, E. NILLEYS, CHARTER OAK STOVES.

CHARTER OAK COOKING STOVES, ARE A HOME INSTITUTION, Made in and especially suited to the wants of Western people.

CHARTER OAK COOKING STOVES, are first introductions of the kind in the year 1856, and...

NEW CHARTER OAK, As the best, best constructed, most uniform and...

EXCELSIOR MANUFACTURING CO., ST. LOUIS, MO., See the name of G. F. Filley on each stove, only to be...

J. F. SCHABEL & CO., 27 Main Street, Memphis, Sole Agents, GEORGE W. SCOTT, (SUCCESSOR TO JUKES & SCOTT).

G. F. FILLEY'S CELEBRATED COOK STOVE, THE PLAMOTH ROCK, Every Stove of this make we guarantee to bake well.

Lamps, Coal Oil, Aurora Oil, No. 336 SECOND STREET, Order for Stencil Cutting will receive prompt attention.

ALLISON BROTHERS, Importers and Dealers in Hardware, Guns and Outlery, 270 FRONT STREET, Memphis, Tenn.

"E. CARVER & CO'S" IMPROVED COTTON GINS, The unequalled beauty of the staple of cotton ginned on...

CHAS. STOUT & BRO., Importers and Dealers in HARDWARE, 227 SECOND ST., ADAMS BLOCK, MEMPHIS.

GOODS AS LOW AS THE LOWEST, The Best Stove in the Market, We have on hand, at Wholesale and Retail, a good supply of...

Agents for Dodge's Perfect Plow, GEORGE W. SCOTT, (Successor to Jukes & Scott), Sole Agent for G. F. Filley's Celebrated Cook Stove.

THE MOST PAINFUL PILES readily relieved and permanently cured, without physic, by Schenck's Galvanic Instrument.

STEINWAY & SONS' GOLD MEDAL PIANOS, MASON & HAMLIN'S CABINET ORGANS, Also Metropolitan Organs, and Schenck's Organ and...

BOOK AND JOB PRINTING, OF every description neatly and promptly executed, at the...

SCHOOLS, MERIDIAN FEMALE COLLEGE, Meridian, Miss., FACULTY: ELN. J. B. HARRIS, A. M., Principal and Professor of Mental Philosophy and Ancient Languages.

CHARGES, Primary and Preparatory Courses, per month, \$3 to \$4.00, College Course, per month, \$5.00.

DIEDMONT INSTITUTE, AT LIBERTY, On the Virginia and Tennessee Railroad, The next session of forty weeks, begins the 14th of...

UNION UNIVERSITY, MEMPHIS, TENN., The next session, beginning at Professor, begins the 1st of...

WEST TENNESSEE Baptist Female College, The work is beautifully illustrated, and full of...

BAYLOR UNIVERSITY, And a Faculty of Highest Grade, The University comprises an Academic Department and...

MARY SHARP COLLEGE, WINCHESTER, TENN., Opened the first Monday of September with a full corps of...

PROF. ASHBEL G. BROWN'S SELECT SCHOOL FOR BOYS, Will be opened in the LINDEN STREET SCHOOL, DELING, on MONDAY, October 5th, and will afford...

THE SOUTHERN FARMER, MONTHLY, \$2 A YEAR, M. W. PHILLIPS, EDITOR, ASSISTED BY E. W. HILGARD, University of Mississippi, Professor of...

F. KATZENBACH, 817 Main Street, (Between Monroe and Union) MEMPHIS, TENN., WHOLESALE AND RETAIL DEALER IN Sheet Music, Pianos, Organs, Musical Instruments, Melodions, and Musical Merchandise of every description.

SOLE AGENT FOR THE BEST STOVE IN THE MARKET, Every Stove of this make we guarantee to bake well, they are beyond any doubt, THE BEST STOVE IN THE MARKET. We have on hand, at wholesale and retail, a good supply of...

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PUBLICATIONS, THE SOUTHERN BAPTIST CONVENTION, Through the Sunday-school Board, publish a beautiful illustrated SUNDAY MONTHLY, at Memphis, Tenn., called "KIND WORDS."

"KIND WORDS," Every Baptist and Sabbath-school should subscribe for it, because 1. It is THE PAPER of the great Baptist Family in the South.

PROPOSAL, I propose to publish the Present war from the front of our country, in the monthly, and to be published by the Southern Baptist Convention, at Memphis, Tenn.

A WEEKLY DELIGHT, I propose to publish the Present war from the front of our country, in the monthly, and to be published by the Southern Baptist Convention, at Memphis, Tenn.

THE SCUPPERNON GRAPES! The Unfailing Grape for the South! A TREATISE on the Planting and Cultivation of the Scuppernon Grape, and with Directions for Making Wine from it, by J. VAN BUREN, CLARKSVILLE, GA.

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MEMPHIS PRICES CURRENT.

OFFICE OF JOHN BROTHERS, Memphis, Tenn., December 16, 1868. CORRECTION.—The following are our quotations: Ordinary... 21 @ 21 1/2... Coffee—Fair, 32 @ 35; choice, 40 @ 45c...

TWELVE SHORT, TRUE STORIES BY TWELVE Distinguished Clergymen. The End of a Life of Fashion. By Rev. Stephen H. Tyng, D.D. The second—Forbidding the Banns. By Rev. Francis Vinton, D.D. The third—A Life Saved and a Life Won. By Rev. Howard Crosby, D.D.

NEW ADVERTISEMENTS. EXCELLENT SECURITY. THE FIRST MORTGAGE. THIRTY-YEAR SIX PER CENT. GOLD BONDS OF THE Central Pacific Railroad Company. These Bonds are the duly authorized and accredited obligations of one of the most responsible corporations of the American Continent...

MEDICINES. GREAT SOUTHERN PREPARATIONS. These Remedies are the result of many years of laborous study, and a long bed-side experience in the South and West, and from the golden opinions they have won... YOUR SICK WIFE. English Female Bitters. At one dollar per bottle, it is today the boasted physician's combination for the cure of all forms of Chills and Malaria...

PUBLICATIONS. Southwestern Publishing House. Our Own Publications. Robinson's History, vol. 1... 1 50. The Great South, vol. 1 and 2, per vol... 1 50. Orchard's History of Baptists, vol. 1 and 2, per vol... 1 50.

CANCERS, & C. C. C. C. CANCERS CAN BE CURED. DR. J. O. JANUARY, (formerly of Nashville, Tenn.) has located permanently in TRENTON, TENN. He has had many years of experience in the treatment of CANCERS OF THE UTERUS, PILLS, and MALIGNANT TUMORS, and GIBBONS' DIETETIC...

THE EDITOR WILL NOT BE RESPONSIBLE FOR THE RETURN OF ORIGINAL MANUSCRIPTS. TERMS—\$4 PER ANNUM IN ADVANCE. THE BAPTIST, MEMPHIS, TENN. Ed. J. T. FARMER, Proprietor.

AT JESUS' FEET. Sweet to sit at Jesus' feet; Here the heart is lightest; When my Savior's smile I greet, Joys are purest, brightest. Sorrow's tears yield many a sweet, Wiped away at Jesus' feet.

MAKE MONEY. Wanted, in each village, town and county of every State, a Man, Woman or Child, to raise a club for the BEST RURAL & FAMILY JOURNAL IN THE WORLD.

CENTRAL PACIFIC RAILROAD BONDS. secured by a First Mortgage upon so productive a property, are among the most promising and reliable securities now offered. No better Bonds can be made.

STOP, OLD MAN! You need not grant any longer. You can be cured right away. Your Kidneys and Bladder have been annoyed long enough.

Extract Bearberry and Buchu will cure you of all that suffering. It will relieve you of all the most distressing symptoms of Catarrh of the Bladder, Gonorrhoea, Gravel, Gout, Dropsy, pain in the Back, etc.

DISEASES OF THE EYE AND EAR. DR. S. W. CALDWELL, of TRENTON, TENN., gives special attention to diseases of the Eye and Ear. He has had many years of experience in the treatment of these diseases...

THE BAPTIST, MEMPHIS, TENN. Ed. J. T. FARMER, Proprietor. TERMS—\$4 PER ANNUM IN ADVANCE.

NEW ADVERTISEMENTS. VICK'S FLORAL GUIDE FOR 1869. The first edition of One Hundred Thousand of Vick's Illustrated Catalogue of Seeds and Guide in the Flower Garden is now published. It makes a work of 100 pages, beautifully illustrated with about 150 fine wood engravings of Flowers and Vegetables, and an Elegant Colored Plate.

HALL'S JOURNAL OF HEALTH FOR 1869. January 1st the undersigned will begin the publication of a new series of this popular Journal, in a much improved style, at one dollar and fifty cents a year. It will also be sent for four dollars with either of the following viz: Harper's Weekly, Monthly Bazar, Atlantic Monthly, or any other of our favorite periodicals.

HANS ANDERSEN AND THE RIVERSIDE MAGAZINE. Hans Christian Andersen, the Greatest Living Story Teller, will send new articles direct to the Riverside Magazine, beginning January 1, 1869, and will be brighter and fresher than ever.

LUM'S EVER-BEARING RASPBERRY. Lum's Ever-bearing Raspberry and thirteen other varieties of Raspberries, also Blackberries, Currants, Gooseberries, Strawberries, Grape Vines, etc., will be sent to arrive in good order at the most distant points.

CONSTITUTIONAL MONARCH. This is a new and original work, written by a distinguished author, and is a most valuable treatise on the subject of the Constitution of the United States.

LOWDERMILL'S COMPOUND FLUID. This is a new and original medicine, prepared by a distinguished chemist, and is a most valuable remedy for a variety of diseases.

THE BAPTIST, MEMPHIS, TENN. Ed. J. T. FARMER, Proprietor. TERMS—\$4 PER ANNUM IN ADVANCE.

THE SOUTHERN FARMER. A Magnificent Agricultural Journal, Edited by H. W. PHILLIPS, Memphis, Tenn. Published by the Southern Farmer, No. 100 North Second Street, Memphis, Tenn.

AGENTS WANTED FOR THE WONDERFUL BOOK. A copy given to any person who will send us a list of names of persons who will be interested in the book.

THE QUACK DOCTOR. By Henry L. Stephens, reproduced in rich colors, for our subscribers only. Size 10x20 inches, and well worth \$5. Copies will be sent by mail, prepaid, in the order of subscription.

MENEELY'S BELLS. Established by Andrew Meneely in 1826. Bells for Churches, Academies, Factories, etc., of which more have been made at this establishment than at all other foundries in the country combined.

WATERS' FIRST PREMIUM PIANOS. With Iron Frame, Overstrung Bass and Ayrton Bridge. Melodions, Parlor, Church and Cabinet Organs, and the Best Handmade, warranted for Six Years.

THE GOLDEN PEN. AGENTS WANTED. Having obtained the general agency of the United States and Canada for GOODE'S CELEBRATED GOLDEN PEN, we offer them to the public at the low price of \$1.00 per dozen.

THE BAPTIST, MEMPHIS, TENN. Ed. J. T. FARMER, Proprietor. TERMS—\$4 PER ANNUM IN ADVANCE.

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