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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.*

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BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

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

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

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

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

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in *representation* of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. *One* mode only, therefore, can answer this design, and the profession of baptism cannot be made by *children*, except "*the children of God by Faith.*" Matt. iii: 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: to the close; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

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

SIX IMPORTANT PRINCIPLES.

1. The *Bible*, and the *Bible* alone, unalloyed with human devices or 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 exampled, 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 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, or *republican freeman* ought to support; consequently, all the acts and ordinances of such irregular bodies are *illegal*, and ought not to be received by us, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.

5. No society, organized upon *principles* differing from those of the *apostolic churches*, having *different subjects, ordinances, orders* in the *ministry* can justly be called a *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. 86.

The Pulpit.

SINNERS DO NOT GLORIFY GOD.

A SERMON, BY J. M. PENDLETON, PREACHED JANUARY 12, 1868.

"And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."—*Daniel v: 23.*

It was night. There was revelry in Belshazzar's palace. He made a great feast for a thousand of his lords. It was a magnificent entertainment. While Belshazzar drank wine, and was no doubt under its influence, he ordered the golden and silver vessels that had been taken from the temple in Jerusalem to be brought. For what purpose? "That the king and his princes and his wives and his concubines might drink therein." Impious purpose, and impiously executed! "And the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised their gods of gold, and of silver, of brass, of iron, of wood, and of stone." What an insult was this to the God of heaven! But in the midst of all this feasting and drinking there was seen on the wall of the palace the appearance of a man's hand. The king saw that something was written. He did not understand the mysterious characters, but he was thrown into such consternation that "the joints of his loins were loosed, and his knees smote against each other." He called on his wise men for an explanation of the writing, but they could not read it. The queen remembered Daniel, and he was brought in as an interpreter. He referred to God's dealings with Nebuchadnezzar and charged wickedness on Belshazzar. The charge in full was this: "And thou, O Belshazzar, hast not humbled thine heart, though thou knowest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drank in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Daniel read and interpreted the writing on the wall, and it is added: "In that night was Belshazzar the king of the Chaldeans slain." Miserable man! hurried from the boisterous merriment of a feast into the awful solemnities of the eternal world!

The charge against this unhappy king, in its condensed form, was that he had not glorified God. It was not so much what he had done as what he had *not* done. Thus we see that there is great criminality in *negative* as well as in *positive* wickedness.

The charge brought against Belshazzar I bring against all sinners. My theme is, SINNERS DO NOT GLORIFY GOD.

I shall attempt to illustrate this theme by referring to the following considerations:

1. *Sinners do not recognize God as the author of their blessings.*

They may not do as Belshazzar did—worship idol gods—but they do not glorify the God of heaven, by ascribing their blessings to his providence. If they make good crops, or succeed in any worldly enterprise, they think it due to their industry, their prudence, their foresight, or their energy. They forget that their breath is in the hands of God, and that they have power to eat only as he gives it. There is a great deal of infidelity in regard to the providence of God. Some profess to believe in a *general* but not a *particular* providence. They seem as confident as if *generals* were not made up of *particulars*.

THERE CAN BE NO GENERAL PROVIDENCE WITHOUT A PARTICULAR PROVIDENCE.

Many think it unworthy of God to act except on great occasions. Such occasions, they suppose, occur when worlds are to be made. They imagine that after God made this world he retired into the recesses of his glory, and that he now gives himself no concern about the affairs of this planet. They are not even good philosophers or they would see that it cannot be unworthy of God to superintend that which he thought proper to create. Indeed, creation itself is a sort of prophetic guarantee of supervision. Why would God create that which he does not intend to supervise? He does not. What did Paul say in his great sermon in Athens? Referring to the God of heaven, he said, "In him we live, and move, and have our being." The dependence of creatures on God is so absolute that apart from him there would be a perfect absence of life, of motion, of existence. Should he sunder the relation between himself and those who deny his providence, they would in a moment sink into the abyss of nothingness from which they sprang when he gave them being. Without a recognition of God, not only as the author of our existence, but as the source of all our blessings, we do not glorify him. Sinners, you do not acknowledge God as the giver of your mercies. You never lift up your hearts with your voices in thankfulness for favors received from his hand. You may believe in the existence of God, but you live as if there was no God. You are practical atheists. I charge it upon you that you, like Belshazzar, do not glorify God in whose hand your breath is.

2. *Sinners do not repent that they have sinned against God.*

Sin is an evil and a bitter thing. It is the abominable thing which God hates. It is contrary to his nature—opposed to his will—a transgression of his law—a contempt of his authority—an insult to his majesty—an attempt to defeat his plans—and treason against his throne. You, sinners, have committed this great evil. Your sins are more in number than the stars of the firmament. You have sinned against light and knowledge as Belshazzar did—with this difference, that your light and knowledge have been vastly greater than his. You have sinned against Sinai's roaring thunders of wrath and Calvary's melting accents of mercy. You have sinned against the terrors of the law and the grace of the gospel. But you do not repent. Repentance is a most reasonable thing, and its reasonableness is seen in the fact that you can neither nullify nor atone for your sins. You cannot drive them into non-existence, and you cannot make amends for them. All you can do is to repent—to feel sorrow of heart that you have sinned against God. Such sorrow would glorify him, for it would be an acknowledgment on your part that God is in the right and that you are in the wrong. This acknowledgment would be a vindication of the character and government of God, but you do not make it, and in your refusal to make it, you dishonor God. You virtually say impenitence is right and that sin is a trifle—that there is in it nothing to be sorry for. Again, I charge you, sinners, that you do not glorify the God who made you, because you do not repent of the sins you have committed against him.

3. *Sinners do not love God.*

This is the highest duty of all intelligent beings. The first and the great commandment of the law is, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This requirement commends itself to every man's conscience and common sense. Reason must ever say that the Creator justly claims the supreme love of the creature. There is no such thing as moral obligation if the creatures of God are not under obligation to love him. There is no such thing as duty, if love to God is not a duty. Duties and obligations grow out of relations. Hence, the duties of parents and children, and of all creatures to one another. They originate in relations, but relations are subordinate, and dependent on the highest relation—that between the creature and the Creator. All the obligations of creatures to creatures must be inferior to their obligations to God, because the latter grow out of the highest of all relations. On this account the affections of every heart should be enshrined supremely in the Divine character. Every soul should be so enamored of the glory of that character as to say with the Psalmist, "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee." You know, impenitent sinners, that you ought to love God for what he is in himself, and for what he is in his manifestations to his creatures. But you do not love him. You have never felt one emotion of love in your hearts for the God that made you. You have loved other objects, but you have not loved supreme excellence as exhibited in the character of God. Need I tell you that you cannot glorify God without loving him? To glorify him is to honor him, to make him appear glorious. How can you honor him while you refuse to love him? How can you make him appear glorious to others if you do not give him the highest place in your heart? It is plainly impossible. I charge that you do not glorify God, because you do not love him. You never will glorify him, in the sense of the text, unless you love him. Even if you "could speak with the tongues of men and angels"—if you "understood all mysteries and all knowledge"—if you had the faith of miracles "so as to remove mountains"—if you should "give all your goods to feed the poor"—and then "give your body to be burned"—all would be nothing without love to God. There is no substitute for love. Attempts have been made in every generation to put something in the place of it, but God has never recognized anything as worthy to take its place. He makes supreme love indispensable to the glorification of his name. You, sinners, are destitute of this love, and therefore you are not glorifying him.

4. *Sinners do not make the will of God their rule of action.*

It is characteristic of sinners that their wills do not harmonize with the will of God. This is the very thing that makes them sinners—that state of heart that conflicts with the Divine will. I know it is said in the Bible that "sin is a transgression of the law." But it is to be remembered that God's will has received expression in his law. It is embodied there; and it would be absurd to suppose a conflict between God's will and his law. The will of God is expressed in his word. But you, sinners, do not take that word for your rule of action. You may do some things that the Bible enjoins, but not out of regard to the will of God. You do your neighbor a kindness, or you abstain from gross, out-breaking sins. Why? Because God requires it? Because you wish to please him? No. Other motives influence you. There is nothing you do out of regard to the will of God. The reason is you do not make that will your rule of action. You have never inquired with Saul of Tarsus, "Lord, what wilt thou have me to do?" How is it possible for you to glorify God if you disregard his will? Why has he made known his will to you? Is it not that your will may acquiesce in it, and that you may conform your life to it? Think how contemptuously you treat God by adopting any other rule of action than his will as expressed in his word. Think how great the sin you commit in suffering your wills to antagonize with the will of God. How long has this antagonism existed? So long you have been sinning. It exists now, and you are sinning now. You are dishonoring God now. In his court, and in the court of your own consciences, I indict you on the charge that you do not glorify God, because you do not make his will your rule of action.

5. *Sinners do not receive the Son of God as their Savior.*

It has been considered by many a difficulty in the way of loving God that he is invisible. This difficulty, if it is one, has been obviated by the incarnation of Christ. "God was manifest in the flesh." "The word was made flesh and dwelt among us." Supreme Divinity was clothed in the garb of sinless humanity. God in Christ comes down to men that he may through Christ raise men to himself. The highest manifestation of God's love to the world is to be seen in the gift of his Son. What wondrous words are these: "God so loved the world that he gave his only begotten Son that whosoever believeth in him may not perish, but have everlasting life." "God commendeth his love toward us in that while we were yet sinners Christ died for us." "Herein is love, not that we loved God, but that he loved us and sent his Son to be a propitiation for our sins." What a gift is Christ! A gift worthy of God, a donation as munificent as infinite love can bestow. For what purpose was this gift of gifts conferred on our fallen race? We are told that "the Father sent the Son to be the Savior of the world." This was his benevolent purpose, but you, sinners, are so utterly destitute of sympathy with this purpose that you do not receive Christ. He is offered to you as a Savior. His salvation is pressed on your acceptance—a salvation of which you would never have heard if Gethsemane had not been vocal with his cries of anguish, and Calvary bathed in his hallowed blood. You do not, impenitent man, impenitent woman, receive Christ as he is presented in the gospel. You do not by the exercise of personal faith sanction what he has done in the room of sinners. You do not place your indorsement on his work of mediation. You reject him, and you do so in defiance of the decree of heaven, that "all men honor the Son as they honor the Father who sent him." You do so in the face of the declaration, "He that honors not the Son honors not the Father." Do you not see that those who reject Christ as the Savior do not glorify God? They dishonor him and they do it as effectually as they can. Dishonor of God finds its climax in rejection of Christ. I charge it upon you, sinners, of all classes, that you do not glorify God, because you do not receive Christ as the Savior. Are you willing to go to death, and from death to the judgment, with this charge resting on you?

REMARKS.

1. There is great criminality in negative wickedness. Sinners are not only culpable for what they do, but for what they fail to do. The complaint against the figtree (Luke xiii), was that it did not bear fruit. The guilt of the slothful servant (Matthew xxv), consisted in the fact that he did not improve the talent committed to him. Belshazzar did not glorify God. And, alas! he was the representative of a myriad-class in every generation. Man was made "that he might glorify God and enjoy him forever," but multitudes seem intent on defeating the purpose of their creation.

2. In heaven God's grace will be glorified in the salvation of all who glorify him on earth. They will appear before the throne as monumental miracles of mercy, that the universe may see what wonders the riches of grace have achieved. How will the redeemed rejoice to think of this grace, dwelling from eternity in the bosom of God, but in the fullness of time finding expression amid the scenes of the manger, the garden, the cross!

3. In hell the justice of God will be glorified in the damnation of all who do not glorify him on earth. Richly will they deserve their doom. In the light of the fires of perdition it will be seen that they are receiving the wages of sin; and it will also be seen that "it is a fearful thing to fall into the hands of the living God." O sinners, flee from the wrath to come!

OUR SECURITY.

Clouds and darkness round about Thee
For a season veil Thy face,
Still I trust, and cannot doubt Thee,
Jesus, full of truth and grace.
Resting on Thy words I stand,
None shall pluck me from Thy hand.

O rebuke me not in anger!
Suffer not my faith to fall!
Let not pain, temptation, languor
O'er my struggling heart prevail!
Holding fast Thy words I stand,
None shall pluck me from Thy hand.

In my heart Thy words I cherish.
Though unseen Thou still art near.
Since Thy sheep shall never perish,
What have I to do with fear?
Trusting in Thy word I stand,
None shall pluck me from Thy hand.

—*Charlotte Elliott.*

Serial.

RELIGIOUS CONVERSATIONS IN THE BACKUS FAMILY.

No. 7—Capt. M.'s Acknowledgment.

Capt. M. Good evening, Mr. Backus. I acknowledge I was somewhat fretted the other evening with your plain remarks on our Puritan fathers; I thought they were above suspicion of faults—I regarded them as too wise and virtuous to do wrong. But I have been reading in the College Library for near two weeks; I am now convinced that you are *right* and I *wrong*—that you were better versed in New England history than myself. I knew the *bright* side, but the *dark* never fell in my way till you provoked me to examine.

Mr. B. What have you perused?

Capt. M. Read? I have read Trumbull, Farmer, Belknap, Winthrop, and the "Collections of the Historical Societies." President Oake, in his sermon, says, "I look upon toleration as the first boon of all abominations." Judge Story says, "five-eighths of the Colony were disfranchised by ecclesiastical power, and that the inquisition existed in substance with a full show of its terrors and its violence." These facts astound me. I had no idea of the intolerance of the age. Why, the treatment of the Salem *witches*, as they are called, was a most horribly cruel affair; but the persecution of such men as Roger Williams, Sir Henry Vane, and others, is almost incredible. I can scarcely believe my eyes when I read the accounts. Indeed, sometimes I read twice over, and ask my wife whether my impressions accord with the record.

Mr. B. I was ignorant on this subject, till a letter in one of the religious papers opened my eyes, and I pushed my inquiries and researches and ascertained that some of my own relatives had felt the iron hand of persecution; this created a desire to read every work that treats of our early history. I am satisfied that the great mass of the people know little about it.

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Capt. M. I do not think it necessary to expose to public gaze all our *weak parts*, and the imperfections of our ancestors; they were men of sterling worth, though I must acknowledge, that with all my attachment for their forms of worship, my veneration for their knowledge and piety is somewhat abated.

Mr. B. I agree in most of the sentiments you utter; but I wish my children to know so much of our early history as not to expose themselves to ridicule by denying, as I was wont to do, facts touching the first settlement of the Colonies. The spirit that prompted harsh measures for the first one hundred and fifty years, after our fathers landed here, has now entirely passed away, and all regret the past. We all understand religious rights—that State and Church can never be safely united either in a republic or monarchy. I say, a vigorous extension of our own religious sentiments, but the perfect enjoyment of religious opinions by all.

Capt. M. History convinces me that those sects which have different orders of the clergy are most apt to be reaching after power and union with State concerns, while those which follow the New Testament pattern in ministry and government, never aspire to those unscriptural sentiments and practices. But it is eleven o'clock. God bless. Good night.

Bible Readings.

NUMBER ONE.

1. *His enemy * * * sowed tares. Wilt thou * * * that we * * * gather them up? Nay.* (Matt. xiii. 25–28, 29.) *Sowing* time is the time for tares to drop in. The ground is well prepared for their growth. The shower of tare seed is cast in revivals. There are so many tares now among the churches, it would *tear* them in pieces to separate the false doctrines and unconverted professors from them. A pure church of Christ is not likely to be seen on earth; yet great watchfulness and industry are requisite in trying to keep the ordinances. *The sword of the Spirit, which is the Word of God*, skillfully handled, may cut off many of the tares at the top of the ground, without breaking the roots of the wheat. Man of God, use this sword; but watch the wheat.

2. *A grain of mustard seed* is small. *A little leaven* will spread. And every little of the gospel will grow to unknown size. Christian, use it every chance. (Matt. xiii. 31–33.

3. *Treasure hid in a field. Goodly pearls.* Sinner, give all the world for salvation. (Matt. xiii. 44–46.)

4. *Sever the wicked from among the just.* Then the tares and wheat will part. (Matt. xiii. 47–52.)

5. *He did not many mighty works there, because of their unbelief.* The extreme of the soul's unbelief is Christ's place to stop working. (Matt. xiii. 58.)

6. *Beheaded John in the prison.* The truth of God in our hearers' ears ought to be esteemed by us above the head on our shoulders. Preacher, let the words you leave behind you be faithful and true. They may cause tyrants to shudder after a violent death may have stilled your tongue. (Matt. xiv. 10.)

7. *We have but five loaves.* With Christ there is no scarcity, only in *appearance*. Our scarcity, carried to Christ, will soon become more than we need. (Matt. xiv. 15–21.)

8. *He was afraid, and beginning to sink.* Many fears lie in the way to Christ. It is a sinking way to fear and unbelief; and we always need Christ's help before we reach him. But he is always near, and will help when we call. (Matt. xiv. 22–33.

9. *As many as touched were made perfectly whole. Brought unto him all that were diseased.* Faithful Christians try to bring sinners to Christ. A touch of Christ, by faith, is a cure for the malady of sin, (Matt. xiv. 34–36.)

10. *Transgress the tradition of the elders. Their heart is far from me* [from God]. *Ye hypocrites.* (Matt. xv. 1–9.) Human tradition is now almost universally acknowledged. Commentators and expositors, from Origen down to this time, are followed with the same readiness with the New Testament. These commentaries, Baptist, and all, have adopted so much of the ceremonial laws for gospel, that salvation by works is generally preached and believed; and repentance and faith in Jesus Christ are not explained, nor depended on; and salvation is generally expected by reforming one's life as the means. If all these pretended and blind guides' works were burnt, and not another written in the next seventy years, it would no doubt confer the richest of blessings upon mankind.

BAPTIST COROLLARIES.

1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural Church.

2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural Church.

3. Since nothing is more evident than the fact that we teach more effectually by example than by precept—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 act 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 she sees fit.

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

8. That no association or convention, or council, is a "court of appeal," or has any authority over the churches, but is simply an advisory council; therefore it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.

9. When any church departs from the *faith*, or violates the *order* of the gospel, in the judgment of the association, it can and should withdraw its fellowship from her, and leave her to herself until she repents. This is no interference with her internal regulation.

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1827, 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 lawe of Christ. Each member 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, such as Missionary efforts, Bible and Publication Societies, Theological Seminaries, Male and Female Colleges, Prayer-meetings, and Religious periodicals.

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 and land, 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 can not 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 the Cross.

To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

Exegetical.

PRIZE ESSAY NO. 3.—JOHN XIII. 14.

Is Feet Washing a Church Ordinance?

To add aught to the word of God is a most fearful sin. That Christ so regards it, we learn from his last revelatiton to the Church: "If any man add unto these things, God will add unto him the plagues that are written in this book."

If we add the commandments of men to our teaching and practice, our worship will be esteemed vain by him: "In vain do ye worship me teaching for doctrines the commandments of men."

The tendency in all ages has been to add something of man's devices to what God has commanded, and so to pervert and corrupt his worship. Christ charged this sin upon the Jews of his days: "Ye do make the commandments of God of none effect through your traditions."

The Romish Catholic Church increased the ordinances of the church (she calls them sacraments) to seven, and year after year teaches some new commandments of men for doctrine, as within the last few years the doctrine of the immaculate conception of Mary and her worship, as the fourth person in the Godhead.

This adding to and taking from, or substituting one thing for another in the worship of God, is the sin of Cain and of Korah, which God will not leave unpunished.

One of the questions at issue between Catholics and Baptists is, how many sacraments or church ordinances are there, and what are they?

All professed Christian denominations agree that there are, unquestionably, *two*—baptism and the Lord's Supper. These conceded, the question recurs, are there more than these two—and if so, *is the washing of the saints' feet a third ordinance of the church, or any part of religious worship?*

It is proper to inquire here, by what rules are we to determine any duty commanded, to distinguish between personal social duties enjoined in the Scriptures and *church ordinances.*

I answer: Those acts enjoined by Christ or his inspired apostles upon the church to be done by it as such, or by its officers, are evidently *church* ordinances. All others are personal and social.

The second rule is, that we shall find these acts enjoined upon and practiced by those churches planted by the apostles in the first century, and may expect to find them observed by all the true churches of Christ in after ages, since it is a mark of his churches that they preserve the once delivered faith.

Let us try the claims of public feet-washing by these rules. Did Christ command its observance by his disciples as he did baptism and the supper?

He did not. Only one of the four evangelists so much as mentions the fact of his washing his apostlse' feet. Those who practice it as an ordinance or a religious act in connection with, but *after the Lord's Supper,* are manifestly under a wrong impression; and I am satisfied that if this misimpression can be removed, they will abandon the practice in the church at once.

The supper at which Christ washed his apostle's feet, was *neither the Paschal nor the Lord's Supper.* John, who mentions the fact, mentions two suppers, neither of which was the Paschal nor the Lord's Supper.

1. Six days before the Passover Jesus visited Lazarus at the town of Bethany, two miles from Jerusalem, and the sisters made him a supper—gave an entertainment to their and Christ's friends. At this feast Martha served, while Mary anointed *his feet* with ointment of spikenard, very costly, and wiped them with her hair. (See John, xii.)

2. Four days after this, and two days before the Passover, while Christ was in Bethany, Simon, whom Christ had doubtless healed of the leprosy, (Matt. viii: 1, possibly,) gave him a supper; and a certain woman came and poured a box of precious ointment *on his head.* (See Matt. xxvi.)

3. *Two days after this, on the first day of the feast* of unleavened bread, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the Passover? Jesus bid his disciples go into the city, i. e. Jerusalem, etc. They were at this time in Bethany, in which place the two suppers recorded by John took place. The disciples did as they were bid, and when Christ sat down to this, the Passover supper, it was evening. (See Matt. xxvi: 17–20.) Of this supper and what followed, John gives no account.

Now, at this supper in Simon's house, while it was going on, ("deipenou genomenon") not *after it was ended,* for Jesus afterwards sat down to eat. He arose and laid aside his garments—onter ones—and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet. These were the twelve apostles only. Judas was present, and Christ washed his feet also.

Here we have the only command touching the washing of feet, and we should notice well upon whom it was enjoined—the apostles.

While the repast was going on Jesus declared that one of them should betray him. The apostles, looking on each other, and unable to surmise who was to be the traitor, beckoned to John, who was lying on Jesus' breast, that he should ask who it should be of whom Jesus spake. John did so, and Jesus said: "He it is to whom I shall give the sop" (a piece of bread) "when I have dipped it"—into broth or any sauce upon the table. "And when he had dipped it he gave it to Judas Iscariot, the son of Simon."

Up to this time we have no reason to believe that Judas had had a thought of betraying Christ. He was a wicked man—the treasurer of the little society of Christ and his apostles, and a thief, purloining from time to time from its contents; but up to this time Satan had never put the thought into his mind to betray his Master. The record sustains this view. "And after the sop, Satan entered into him." Then said Jesus unto him, What thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought because Judas had the bag that Jesus had said unto him, "Buy those things that we have need of against the feast"—which was two days thereafter—and this is sufficient of itself to satisfy any one that this supper was not the feast of the Passover, much less the "Lord's Supper," which fact we have given this history at this time to prove.

With this narrative before us we confidently reaffirm our proposition that the supper at which Christ washed his disciples' feet, was not the Paschal nor the Lord's Supper, but while eating a social supper at the house of Simon, the leper. Nor is there evidence that he washed the feet of any believers present, save those of his apostles, called, by way of preeminence, "his disciples"—those whom he was leading about and disciplining for his future apostles.

Those, therefore, who wash each other's feet at the close of the Lord's Supper, do so without Christ's example; and those who wash feet in the church, or religious assemblies, have not Christ's example, for he washed the feet of his disciples while at a social meal in a private house—two days before the Passover—during which time Judas sought the chief priests and stipulated with them for the betrayal of Christ; and Matthew says "from that time he sought opportunity to betray him." (Matt. xxvi: 16.) And Luke says, "in the absence of the multitude."

All this conspiring and watching for an opportunity would have required far more time than intervened between the hour or two after nightfall on the evening Christ partook of the Passover Supper, and Christ's going to Gethsemane. And it most clearly determines another fact—*Judas could not have been present when the Lord's Supper was instituted.* Luke's narrative alone gives color to the position that he was present, but his narrative must be harmonized by understanding that he did not relate the circumstances with reference to *their chronological order.* We must transpose his narrative from verse 21 of chapter 22, to verse 30, and place it in the partial narrative before verse 3, to make the order of events coincide in time with Matthew's and John's relation. And though Luke does not give us any account of the supper at the house of Lazarus, and only a partial account of the circumstances which John positively says did occur at the house of Simon, two days before the Passover supper, still, he relates the very circumstances omitted by the other writer, that, without a doubt, prompted the Savior to humble himself to become a servant unto his apostles, even to wash their feet, to teach them a lesson of *humility* and *equality* among themselves. Luke tells us, "Then arose a strife among them"—perhaps when selecting their seats at Simon's table, which of them should be accounted the greatest. Then it was, doubtless, Jesus arose from the table and took the towel and girded himself, and washed *their* feet, and gave them the important instructions recorded by Luke and John. This view removes all difficulties; the one I oppose involves the three writers in contradictions.

That the apostles did not understand this act to have been appointed by Christ to be a church ordinance, we learn from the fact that they did not enjoin it upon the churches they planted. No one of them even so much as mentions it, except Paul, who, of course, was not present. He alludes to it only *once,* and then speaks of it as a proof of *true hospitality;* and it evidently *was never observed in obedience to this command of Christ,* for *it was the universal custom in those Eastern countries to have the feet of their guests washed, as it is with us to offer the brush for the clothes and water to bathe the face of our traveled guest.* The widow who had entertained strangers and washed the saints' feet, had proven herself truly hospitable, and was to be held the more deserving.

These two, and only these two, references in the Scriptures to the washing of feet, should, I think, forever settle the whole controversy touching the act:

1. The foot-washing that Christ commanded, was a mutual washing, a reciprocal act, which Christ enjoined upon his apostles and upon no one else.

2. The only "foot-washing," save this, known in the Scriptures, was that administered in private houses to strangers and traveled guests, as an act of hospitality common in Eastern countries. This was not a reciprocal act—i. e., the visitor, though a brother, did not in turn wash the feet of his entertainer. Feet-washing, as a church act or a religious duty, was not known among the apostolic churches. If the apostles ever washed each other's feet, it is not recorded. But one thing is certain, they never quarreled again to see who should be the greatest.

Finally, ecclesiastical history is silent as the grave respecting such a rite being known or practiced by the churches of Christ until within a very recent period.

The only instance we can find of its being so much as proposed for a church ordinance, was in the year 1163 by a Catholic Monk, (Barnard, by name) when they were multipiying the sacraments and casting about for the sacred number seven. But "confession," and "extreme unction," were properly decided to stand on a better Scripture basis, and foot-washing was not entertained. (*See Hardenbeck's History Doctrine, vol. 2, p. 75.*)

Here we leave the discussion of this question, with a word of warning to those brethren who are advocating with such zeal this common rite of Jewish and Eastern hospitality as a church rite.

1. Are you, dear brethren, prepared to say that the apostles did not understand what Christ meant by the command to them to wash one another's feet?

2. Are you prepared to say that, understanding it to be a church or religious rite, they were unfaithful in enjoining it upon the churches?

3. Are you prepared to say the Holy Spirit was unfaithful in bringing all things to their remembrance, or in recording the teachings and acts of the apostles?

The apostles never instituted it as a religious rite. It was universally practiced by the Eastern nations thousands of years before Christ. The apostolic churches did not practice it. No Baptist church, until recently, ever practiced it as a church ordinance or a rite. It is a manifest innovation, more recent than infant sprinkling. It is, as a religious rite, a tradition of men. Will you advocate and practice it, and then oppose Pedobaptists for "sprinkling" "infant church membership," or the Catholics for holding "confession" and "extreme unction," for church ordinances? Bishop Hall has, somewhere, forcibly remarked: "It is a dangerous thing in the service of God to decline from his institutions; we have to do with a God who is *wise* to prescribe his own worship, *just* to require what he has prescribed, and *powerful* to revenge WHAT HE HAS NOT PRESCRIBED.

MINTS.

Correspondence.

"BURY ALL AT THE FOOT OF THE CROSS."

This excellent passage in the introductory to The Baptist, is worthy of being printed and framed, but especially of being engraven on every Christian's memory. Fully impressed with the importance and necessity of Christians walking by this rule, I called together a little band of brethren and sisters, who had once been members of Cane Creek Church. These members had been in trouble for six long years—during which time the war came, and introduced new and more aggravated differences—until those who had been most intimate, formerly, as members of the same church, dared not venture to each other's houses. They were *enemies,* in the true sense of that term. Having no preaching for so long a time, during which these troubles arose, the Baptist *name* was well nigh lost in their midst; so that when I spoke to my co-laborer, Elder Isaac Reed, of visiting them, he thought the trip would be fruitless, saying: "I have just passed through that neighborhood, and inquired for Baptists, and there is not one there."

Yet I found a few—and appealed to them, not as patriots, nor men of honor, but as Christians. And in the name of our common Master, I demanded of them that they should "bury *all* the *past* at the foot of the cross." They were not able to resist the demand. They yielded, and melted, and wept, and shouted, and gave to each other the hand of fellowship. This was my first visit, in 1866. My next meeting was protracted seventeen days. And though scarcely able to stand in the pulpit, and having no ministerial aid, save three days, the Lord was with us from day to day, and we baptized just a score, at this, the very *first meeting* after all had been buried at the foot of the cross. Thus, this church that received the word from the *very first,* began also to receive their blessings at the *same time.*

This year, also, the Lord has greatly blessed the church, although, as last year, no preachers came to help us. Since Sept., 1866, this church has received by baptism 33 members—working members. This church keeps up a prayer meeting, and there is not one of the brethren who will ask to be excused when called on to pray, (and shame on any Baptist who would!) Besides, she is not behind in her contributions, but sent up to our Association, just past, the largest amount paid by any church in the body.

Thus, those who are foremost in every good work, are apt to be among the first to "bury all at the foot of the cross."

Cane Creek Church is on the south side of Arkansas river, in Johnson county. The members would be glad to have some good preacher settle among them. A man of prudence and piety could be very useful there.

E. L. C.

LIFE.

Say, what is life? Is it to spend
On earth a few short days?
To follow where the worldly throng
Lead on in pleasure's maze?

Is it to wrap our better thoughts
Far from the view of all,
And never bid the feeling heart
Respond to duty's call?

Is it to care and toil for self,
And seek its good alone;
And claims of suffering fellow man
Upon our time disown?

Is it to seek a fleeting home
That soon would be forgot—
To treasure wealth whose shining store
True happiness ne'er brought?

No, tis to suffer and to bear
With man's short-comings here;
To help the needy, for the grieved
To wipe the bitter tear.

To cherish every noble thought
That to our souls is given
By help of Him who died to save,
To fit ourselves for heaven.

To offer daily the sweet song
Of gratitude and love,
For all the blessings of our lot
To God, our Friend above

The Baptist is the paper *we* want here. I will do all I can for you here—with this, two names.

A. D. Brooks, Mississippi.

P. S.—Why is The Baptist, when received by the subscribers, like the human race will be in the judgment morning? Ans.—Because they are just from their *Graves.*

Why does the Central Church at Memphis have no need for a ferryboat on the Mississippi river? Ans.—Because they have a *Ford* of their own.

Why are the members of the First Baptist Church at Memphis not likely to have any more good bread? Ans.—Because they have lost the best *Miller* that can be had.

[We could not have beat these ourself.—Ed.]

The Bible.—By reading three chapters every day, and five every Sabbath, a person can read through the Bible every year.

A Standing Miracle.—Though the Jews had numerous enemies, yet God protected their land when they went to the feast of the Passover, of Pentecost, and of the Tabernacles, every year. What a wonderful providence! Ex. xxxiv: 24.

E. Dodson.

Office of the Mississippi Agricultural, Educational and Manufacturing Aid Soc'y, Vicksburg, Miss., Sept. 25, 1867.

Rev. T. C. Teasdale, D. D., General Financial Agent of the Orphans' Home of the State of Mississippi:

Dear Sir: The object of the Mississippi Agricultural, Educational and Manufacturing Aid Society, as stated in the first article of its charter, is to encourage manufactures and agriculture, and aid in raising a fund to educate destitute orphans in the State of Mississippi. This Society has already paid into the Treasury of the State, for the benefit of the University at Oxford, five thousand dollars, and its officers are under heavy bonds to pay to the State one thousand dollars per annum, in addition to this, during the continuance of its operations. With the assistance and blessing of a kind Providence, the company intends to make this institution an Aid Society in *truth* and in *fact,* and at as early a day as possible, it is proposed to establish free schools throughout the State of Mississippi. But knowing that you and others have been laboring earnestly for two or three years to provide a "home," for the support and education of the poor orphan children of our Confederate dead, and sympathizing deeply with you, and desiring to aid you in this most laudable undertaking, we take the liberty of informing you that our Society has determined to make the Orphans' Home at Lauderdale the especial beneficiary of its donations for the present. We are, as yet, unable to state the extent to which our assistance may be carried. Indeed, all our aid to the benevolent enterprises contemplated in our charter must depend upon the patronage of the citizens generally, and especially of those who feel an interest in the prosperity of those enterprizes. But it shall be our constant aim to render you very liberal assistance in your praiseworthy endeavors to provide for the exigencies of the children of the men who sacrificed their lives for our lost cause, and we are sanguine in the belief that we will be able to aid the Home at Lauderdale to the amount of several thousand dollars before the approaching Christmas. But if our Society succeeds, as we hope it may, we shall be able very soon to render assistance by tens of thousands of dollars annually to your noble charity.

Wishing you great success in your arduous toils for the support and education of the children of deceased Confederate soldiers, we have the honor to be, dear sir,

Yours, very respectfully,

Wm. D. Lyles, Pres't.

Albert Sandel, Sec'y and Sup't.

Columbus, Miss., Sept. 28, 1867.

Dr. W. D. Lyles, President, and Albert Sandel Secretary and Superintendent of the Mississippi Agricultural, Educational and Manufacturing Aid Society.

Gentlemen: Your favor of the 25th inst. is at hand, and courtesies noted. For your kind remembrance of the hapless orphans of our State, for whose welfare I have devoted the last three years of my life, I shall never cease to be grateful. If, in your judgment, any statement from me would tend to increase your ability to aid our noble charity, you are at liberty to use, as you may deem proper, the following:

To all whom it may concern, the following is respectfully submitted, viz: The Mississippi Agricultural, Educational, and Manufacturing Aid Society, incorporated by the Legislature of the State of Mississippi last winter, proposes, as the leading object of its organization, to "encourage manufactures and agriculture, and to aid in raising a fund to educate destitute orphans in the State of Mississippi. This Society has already paid into the Treasury of the State, for the benefit of the State University, at Oxford, the sum of five thousand dollars. It now proposes to lend its assistance to the Orphans' Home of the State of Mississippi, located at Lauderdale Springs. There are now at the Home nearly two hundred hapless orphans of deceased Confederate soldiers, and the Superintendent was instructed, at a recent meeting of the Board of Trustees, to admit enough more to make the number at least two hundred and fifty. It is well known to the public, that the Home—the most excellent charity in the State—is entirely dependent upon the voluntary contributions of the charitable and humane to enable it to carry out its benevolent purposes in relation to the children of our patriotic dead. We have been and are still imploring aid from every quarter, to enable us to support and educate these poor children, and I cannot conceal my gratitude to the honorable and excellent gentlemen of the Agricultural, Educational and Manufacturing Aid Society for their kind assurance that the Orphans' Home, at least for the present, shall be the chief beneficiary of their charity. Of course the extent of their aid to the Home must depend upon the amount of patronage which they receive from the citizens generally, and especially from those who sympathize with our dependent and suffering orphans.

Dr. Lyles, the President of this Aid Society, has been for years Chairman of the Committee on Education in the State Legislature, and is too well known by the people of Mississippi to need any commendation, either from myself or any one else. Mr. Sandel, the Secretary, and Mr. White, the Treasurer of the Society, are also gentlemen of irreproachable character and high social position; and under the management of such a directory, this Society affords the amplest security against fraud or deception, and is destined, doubtless, to become a permanent fixture in the State, and will be able to aid materially its educational interests.

Thos. C. Teasdale,
Gen. Fin. Ag't Orphans' Home, Miss.

Revival News.

Bro. J. S. Coleman and myself have just closed a meeting of 15 days with West Providence Church, Ohio county, Ky., of which Elder D. J. K. Maddox is pastor. It was a glorious success. There were about 70 professions—65 accessions to the church, several from the Pedobaptists. Wherever correct Baptist principles are propagated and firmly maintained, in this State they are having wonderful success over all opposition. And indeed all we have to do anywhere is to adhere to our ancient landmarks "and contend earnestly for the faith once delivered to the saints" in order to prosper. May God give us *more* faithful men to do battle for the truth against all isms and opposing errors; and may he long spare your life to this blessed work. I am doing all I can to circulate The Baptist.

J. M. Peay.

It is well to know how to be silent till it is time to speak.

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Miss., Sept. 28, 1867.
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Orphans' Home, Miss.

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h against all isms and
and may he long spare
blessed work. I am do-
rculate THE BAPTIST.
J. M. PEAY.

low how to be silent till

THE CONSTITUTION OF BAPTIST CHURCHES,

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. v: 1–13; 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 churches?* 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 not that he was a disciple." It was not till they ascertained this, from hearing that he had "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 *saints*.—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 full membership, they mostly regard infants, and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks the views of Presbyterians, and of many Congregationalists on this subject, says that *the children of members are themselves members; born within the church.* Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as connected, in some degree, with the church of Christ.—(See Dr. Wardlaw and Dr. Campbell.)

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. —Acts ii: 47; 1 Cor. iii: 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be *first 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 churches of God,' as first founded by Christ 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 communionists, whether Baptists, or Pedobaptists, who admit persons without being baptized at all; 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 *legislative* power to make new ones; but has enjoined on them to "observe *all things whatsoever*" He has commanded, (Matt. xxviii: 20); and, if ever tempted to neglect His laws, "to obey God rather than men."—Acts v: 29.

III. Baptist churches regard it as Christ's will that all church members should be *voluntary members*; 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, faith and obedience.—1 Cor. xiii: 1; Rom. xiv: 23; Rom. xvi: 26. They must "*yield themselves* unto God, as those who are alive from the dead."—Rom. vi: 13. In every part of their service, they must have "first 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 *compulsion* used by many national establishments, and to the fines, imprisonment, or worse penalties, by which membership has been enforced; it is equally opposed to the initiation of *unconscious* 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 "lively stones," forming part of "a spiritual house," which is devoted to God.—1 Pet. ii: 5. The young are to be instructed, (Eph. vi: 4); the unruly warned, the feeble-minded comforted, 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 part 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 churches of Galatia, 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 "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1–15. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a "gift at all.—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 errorists.* "Ye are not of the world."—John xv: 19. The reception of those only who have been baptized at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptism of infants, and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, "What communion hath light with darkness? and what concord hath Christ with Belial?—Wherefore, come out from among them and be ye *separate*, saith the Lord, and touch not the unclean thing; and I will receive you," etc.—2 Cor. vi: 6, 14–18.

It is clear that *every* system which extends the sign of Christianity and of initiation into the church, to those who are *not new-born*, does, to that extent, also obliterate the distinction between the church and the world. None but Baptist churches can realize the statement of the apostle, "Ye, as *lively* stones, are built up a *spiritual* house, a *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ."—1 Peter ii: 5

The Baptist.

EDITORIAL CONTRIBUTORS.

THE OLD AND NEW COVENANTS CONTRASTED.

If a law-making authority of a nation of the earth, employed in organizing a new form of government should, in its written ordinance for carrying out the details thereof, employ terms and expressions so vague as not to be understood by those to whom addressed, such authority would justly subject itself to the imputation of *want* of capacity, or of moral honesty, neither of which, however, is probable in the supposed case.

Is it not, then, still more improbable that God, the embodiment of wisdom and holiness, should employ vague and uncertain terms of meaning in regard to the establishment of his government with his creatures on earth?

But let us now attend to the terms and conditions of the two covenants, the old and the new, in order to exhibit the contrast in bold relief before the mental vision, so that he who runs may read, and he who reads, if duly sober, may understand. In the 17th chapter of Genesis, we have the law of circumcision, the token of the covenant between God and his people, laid down in plain terms, with the annexed promise of the land of Canaan for an everlasting possession to Abraham's natural seed.

Just here it is worthy of remark that during the whole administration of the ceremonial law in connection with the onerous offerings of the temple worship, until the coming of Christ, no separate organization of the righteous, in contradistinction to the wicked mass, was made, or ordered to be made, by God. Hebrews, chap. viii: "For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away."

Thus it appears, as clear as the sunlight of heaven can make it, that the old covenant embracing the natural seed of Abraham, has passed away, and the new covenant, in bold, clear and unequivocal terms, published in its place or stead, as above declared.

Now, as all the natural seed of Abraham, by the deed of gift made by God to Abraham, of the land of Canaan, entitled them to all its temporal blessings, even so, by the grace of God, sinners, both Jews and Gentiles, by Divine teaching, changing the heart from nature to grace, and from the power of Satan unto God, are brought into the new covenant relation with God, being made his children by adoption. This fact is made clear by the teaching of Christ while preaching his own gospel: "It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me." This doctrine was then so unpopular and repugnant to corrupt humanity, that many who heard him "went back, and walked no more with him." And so it is now! But does this repugnance in our nature to the truth of the doctrine nullify and set it aside? "Let God be true, but every man a liar" who may presume to contradict him.

Now let me ask, in all candor, is not the *modus operandi* of establishing the new covenant made as clear by the foregoing proof-texts, as if, in trumpet-tones, the same words were declared from heaven every day throughout all time, past, present and to come? So I think, and so I reason. Who can successfully contradict me?

Then, is it not heaven-daring presumption to resist the truth thus made manifest—and to endeavor to establish, in building the New Testament Church, the national features of the old covenant, which, as we have seen, has passed away by Divine decree? The success of such work breaks down all distinction between the world and the church, as seen by the example of all national churches on the earth. Is there nothing *wicked* in all this?

But the advocates of infant baptism, who say it is a seal of the covenant, under the new, as circumcision was under the old, administer it for that purpose. But here, too, they are unfortunate in misunderstanding the Scriptures. For circumcision is nowhere said to be a seal of the covenant, new or old. Rom. iv: 11: Here we see that Abraham "received the *sign* of circumcision"—the thing typically imported by circumcision, not circumcision in the flesh, for it is expressly said he was not *yet* circumcised. What Abraham received here is called "the assurance of faith," which follows as the result of a new heart, being an inward persuasion that we are made new creatures. Herein is the establishment of the new covenant, the stony heart taken away, etc. This is positively against our adversaries.

Yours, in defense of gospel truth,
STEPHEN RAY.

BATTLE OF THE CHURCHES.

NUMBER TEN.

MONTANUS—STRUGGLE WITH THE CLERGY FOR A SPIRITUAL MEMBERSHIP.

We have paused to review the current as it rolled on, receiving accessions of earthly elements which corrupted its original purity and gave color to its whole aspect. That current continued to sweep over nations and continents—now murky with Jewish elements, now dark with Pagan superstitions, and anon crimsoned with the blood of martyrs.

But before it had fully absorbed those neutralizing elements; before it had blended in unholy harmony, Judaism, Paganism, and perverted Christianity; up above the point of assimilation, the uncorrupted stream—the river of God, the true gospel, and the true churches—kept its course.

The conflicts with Judaism and Gnosticism have been already noticed. The triumph of truth over these errors seemed complete. But, as with nations, the *physical conquerors* often become mentally and morally subjugated by the *conquered*, adopting their customs, vices, and language, so in the battle of the primitive churches; and the ritualism and philosophism of Judaism clung to the victors who had apparently trampled them in the dust.

Then commenced another conflict the conflict of ages—commencing in the victorious camp of Israel, and extending through every age and country since a conflict originating in the same Jewish principle of an hereditary and worldly church. The first champions in this new conflict have been already mentioned; they were denominated the Montanists.

Of the character of these people and their leader we will let a *bitter enemy*, Eusebius, speak: "There is a certain village in Mysia (a region of Phrygia) called Arduban, where, first of all, one Montanus, a late convert in the time of Grotius, Proconsul of Asia, inflated with an immoderate desire of chiefmanship [prominence], and being deranged and bereft of his wits, became furious and published strange doctrines, and contrary to the tradition and customs of ancient tradition." "There were few of the Phrygians seduced, notwithstanding that bold and blind spirit instructed them to revile every church under heaven. The faithful in Asia excommunicated, rejected, and banished this heretical opinion out of their churches."*

The first thing that strikes the reader of this paragraph is that the churches, even in the times of Eusebius, were separate and independent. That they all immersed is unquestioned. The introduction of Jewish and Pagan ceremonies, at the time or the rise of Montanus, is recorded by every historian. And Neander, and almost every other reliable historian, acknowledges that a half century after this period infant baptism was not introduced as an apostolic practice. The conclusion which forces itself on the impartial mind is that all the churches at the time to which Eusebius referred in the foregoing extract were nominally made up of baptized believers—what we now call Baptist churches. But they were gradually losing their spiritual elements and gospel principles, and departing from the faith once delivered to the saints. The abuse afterward heaped on Montanus and Tertullian by this court bishop, Eusebius, who was affected with Arianism, reveals the spirit which actuated the Judaizing party. "Montanus," says Neander, "belonged to the class of men in whom the first glow of conversion begat an unconquerable opposition to the world. We should remember that he lived in a country where the expectation that the church should finally enjoy on the theater of its sufferings—the earth itself, previous to the end of all things—a millennium of victorious dominion." That there may have been some extravagances in regard to spiritual operations and influences maintained by the Tertullianists is altogether possible. That Montanus and his associates have been shamefully misrepresented is certain. "While it was the custom to derive the power conceded to the bishops from the power to bind and to loose, conferred on Peter; the Motanist, Tertullian, on the other hand, maintained that these words referred to Peter personally, and to those who, like Peter, were filled with the Holy Ghost, indirectly." "Montanus set up a church of the Spirit, consisting of the *spiritales nomines* (spiritual men), in opposition to the prevailing outward view of that institution."

Tertullian says: "The church, in the proper and pre-eminent sense, is the Holy Spirit in which three are one; and next the whole community of those who agree in this faith. The Catholic point of view expresses itself in this, viz: That the idea of the church is put first, and by this very position is made outward—next to the agency of the Holy Spirit. Montanism, on the other hand, places the Holy Spirit first, and considers the church as that which is only derived."*

The principles which Montanus maintained, as we shall hereafter see, were:

I. That the Holy Spirit still operated on the heart and conscience through the preached word—converting, enlightening, and sanctifying.

II. That each man was a priest of God, and that the distinction between the clergy and laity was a corruption.

III. That a preacher or prophet had the right to exercise those gifts, though unacquainted with the philosophy of the Greeks or Egyptians; and though he had to engage in secular pursuits.

IV. That the churches generally had become corrupt by receiving and retaining the unconverted into their membership, and had therefore lost their status as true churches.

V. That their baptisms were not valid.

To meet these positions every art of argument, rhetoric, and ridicule was resorted to. The influence of the Spirit, preached and professed by the Montanists, was slanderously represented as a blasphemous assumption—that Montanus was the Holy Ghost.†

That a preacher might and ought to discharge these duties, though he followed his secular avocations, was charged as a covetous love of lucre. That every Christian was a priest and a prophet, or teacher, was termed the wildest and most wicked fanaticism; exalting ignorant men and women to the position of inspired prophets.

That during these times of bloody persecution, in which the ties of family unrevered the confessors of the faith, or left in helplessness the widow and orphans, it would be better not to enter into the marriage relation, was construed by the enemies as an opposition to holy wedlock, and even into a plea of unconditional divorce. To show what weapons were used to cover with infamy these advocates of a spiritual church, we again cite the court historian, Eusebius, whose talents were devoted to the corruption and subversion of spiritual Christianity:

"To be brief, this Phrygian heresy was confuted by Apollonius, an ecclesiastical writer who then (I say at that time) flourished in Phrygia. He published several books against it; he refuted their prophecies, accounting them for vain lies; he plainly opened and revealed the conversation of such as were principals or chief patrons of this heresy of Montanus; he wrote in this manner: '*But what kind of new doctor this is, his works and doctrine do declaim. This is he who taught the breaking of wedlock; this is he who prescribed laws of fasting; this is he who called Pepuzium Tymium (pelting parishes in Phrygia), Jerusalem, to the end that he might entice all men from everywhere to frequent thither; this is he that ordained toll gatherers and tasers of money; this is he who under pretense and color of oblations hath cunningly invented the art of bribing; this is he who giveth great hire to preachers of his doctrine, that by feeding of the paunch his prophecies may prevail. Do not the whole Scriptures forbid that a prophet should receive reward and money? When I see a prophet receive gold, and silver, and precious garments, how can I choose but detest him? Tell me, I beseech you, is it seemly for a prophet to paint himself in colors? Is it seemly for a prophet to smooth himself with white glistening stibium? Is it seemly for a prophet to pink, and foppishly to set forth himself? Is it seemly for a prophet to be an usurer?*'"

Such were the weapons of warfare used by the advocates of a worldly church—the weapon still forged in the armory of error. But mere ridicule and slander were not relied upon. Serapim, the bishop of the church at Antioch, denounced as hypocrites the followers of Montanus, and declared non-fellowship with their churches. This was followed by the censure of other churches in Asia, and finally by the bishop of the church at Rome.

*Eusebius, Lib. 45, chap. xiv.

*Neander, vol. I, p. 518.

† Maclain, in his translation of Moshiem, truly says: "Those are undoubtedly in error who have asserted that Montanus gave himself out for the Holy Ghost. Neither have they who inform us that Montanus pretended to have received from above the same spirit or paraclete which formerly animated the apostles, interpreted with accuracy the meaning of this heretic."—Moshiem, note, 2d century, p. 11, chap. 5. Maclain himself did not understand this Christian hero whom he terms a heretic.

To all this the Montanists made little or no reply. They preached on—proclaiming their principles amid execration. To learn their principles we must go to the writings of one extraordinary man. "In the last years of the second century," says Neander, "Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolic institution, for otherwise he would hardly have ventured to express himself so strongly against it. We perceive from his arguments against infant baptism, he introduces Matthew xix: 14. Tertullian advises that in consideration of the great importance of the transaction, and of the preparation necessary to be made for it by the recipients, baptism should rather be delayed than prematurely applied." "Let them come," says Tertullian, "while they are growing up; let them come while they are learning, while they are being taught that to which they are coming; let them become Christians when they are susceptible."*

The great Neander, commenting on these words, remarks: "Tertullian evidently means that children should be led to Christ by instructing them in Christianity; but that they should not receive baptism until, after being sufficiently instructed, they are led by personal conviction, and by their own free choice, to seek for it with sincerity of heart."† With such principles, where would Tertullian be classed now?

*

ELDER BRIGHT'S DECLINATURE.

Why does he decline the discussion? Does he not believe that truth is on the side of pulpit affiliation? And is it not his profession to evolve truth on every Bible or church question? And then would it not be gratifying to multitudes of his readers, if he would show the consistency of this practice with Baptist principles? And then is not Dr. Bright just *the* man? Can not Dr. Bright, with a few strokes of his pen, show the fogyism, selfishness, and bigotry of Landmarkism? Is he not the editor of the most popular Baptist paper in the North? Why, then, does he decline the discussion of the "question of the age?"

Wake up, Dr. Bright. This is a question of vital concernment to the Baptist churches. The principle involved is every day being put to the test in our practice. How important then, that our ready writers shall show us where the truth lies! And truly, doctor, you are an *old* man, and this is an easy question for you. Listen to what the *Louisiana Baptist* says: "We are of opinion that Bro. Graves could not make good one, at least, of the propositions which he proposes to defend, when assailed by so able a pen as that of Dr. Bright." Gird yourself, doctor, and come to the battle: you shall be the Goliath of many editors, and an host of pulpit-affiliationists, in this contest. The issue is almost certain. And if you should receive a few wounds, you will not be in much danger, for the doctors, you know, are nearly all on your side. And then your scars would only be badges of honor—proofs that you did not run away, or wish to be "excused" in the day of battle.

But Dr. B. says, "Our friend Graves must excuse us."

He that fights and runs away
Lives to fight another day.

Dr. B. charges the editor of THE BAPTIST with "riding a hobby;" but after making *one charge*, before the attacked can collect his forces, the gallant charger deliberates and decides that "prudence is the better part of valor."

Well, Bro. Graves, we believe it will be productive of great good, if you will proceed to the discussion of the six propositions, in the form of letters, addressed to Dr. Bright. And after seeing these letters, thousands of Baptists will be glad to have them in permanent pamphlet or book form. Let us have the discussion.

ELMIR.

*Neander, vol. I, p. 312.
†Lib. supra.

A faithful servant. He is not without his reward.

Elder E. Hedden, in Cherokee, and other adjacent counties, in North Carolina, during the last quarter, preached 60 sermons and delivered 128 addresses; traveled 364 miles; made 80 religious visits, to families and individuals; and baptized 48 whites, and witnessed the baptism of 48 persons by others. He says: "A merciful God has spared me to close this my last quarter of the year. In retrospecting the past, I have great reason to be thankful for the mercies and blessings I have received, but, more especially that the good Lord has made me, though unworthy, the honored instrument in his hands of doing some little good in his cause, during the past year. I have performed much arduous labor, but all my toils have been sweetened by his presence, who said, 'Lo! I am with you alway.' During the last quarter I have witnessed some gracious revivals of religion, and while some have found the Savior precious to their souls, hundreds are still seeking mercy. I trust the good Lord has yet in store for us greater blessings than we have yet realized. * * * * My dear brother, I am in great need, in fact, I am much embarrassed for means to procure necessaries of myself and family. I have had to sacrifice the last mule I had for money to pay up my little debts, and now we are nearly all without shoes, and not a pound of salt in the house, and not a dollar to buy with. Unless I can get aid soon I must suffer badly. It is true, I get a little aid here, but it is generally in clothing for myself, or something that does but little good to my family."

If any dear friend, who reads the above, wishes to send Bro. H. anything to aid his family and keep him in the field, I shall be glad to receive it and forward to him immediately. We have a number of brethren in a similar situation. Who will aid them?

M. T. SUMNER, Cor. Sec.
Marion, Ala.

Business Department.

ELD. J. D. RASBERRY is General Traveling Agent for the Southwestern Publishing House for the State of Arkansas.

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PREMIUMS.

1. For two subscribers to THE BAPTIST, $8 00, I will send one copy of the SOUTHERN FARMER one year.
2. For five subscribers, $20 00, Foote's Eye Sharpener, price $5 00.
3. For five subscribers, $20 00, one copy of THE BAPTIST for one year, or any other $4 paper or magazine published.
4. For thirty-five subscribers, one of Wilcox & Gibbs' magnificent Sewing Machines, warranted to be equal to the best, price $60 00.

BUREAU OF WANTS.

[Advertisements under this head will be inserted at $2 per square each insertion. All ministers wanting field of labor, churches wanting pastors, teachers schools, and trustees teachers; all who wish to rent, sell, or buy, or lease farms; all who wish situations as clerks, or employment, and all wanting assistants, would do well to advertise in this column.]

Teachers.—We can recommend two number one teachers, male and female, and a Baptist preacher, to any church and community needing them.

Wanted.—Two active Agents in each of the Southern States, to collect accounts due and canvass for THE BAPTIST, *Farmer*, and other publications. Address, Graves, Jones & Co.

Agents.—We want one hundred active agents, who will canvass a definite field for
The Eye Sharpener,
The Indelible Pencil,
The Ready Reckoner,
The Southern Farmer, and
Those that wish an agency for the above, can accept by forwarding any amount from $25 and upwards, and we will return him his commission and the value of his money on such terms that he can make from 33⅓ to 50 per cent. There is a chance here for disabled soldiers and ministers, or others, to make from $100 to $150 per month. Don't write a long letter, but if you want a county, or two counties, send $25 and name the counties. GRAVES, JONES & Co., 37 South Court Street, Memphis

Have You Tried Foote's Improved Eye Sharpener?—Here are a few of many testimonials:

BRO. GRAVES: The eye-sharpener you sent me was missent to Halifax Court House, Va. They finally came to hand, and I have been using them fourteen nights, and am now enabled to read a chapter in the Bible by the light of a very small candle, without missing a single word, which I could not have done ten days back, without my specs, if my life had been at stake. I am much gratified with the result thus far, and am determined to persevere in their use and give them a fair trial; and I am in hopes when I have used them two months, I will be enabled to lay by my glasses altogether. I have been using glasses eighteen years, and I am now in my sixty-third year.

D. H. HARRIS.

Bethel Hill, Person county, N. C., Nov. 18, 1867.

Eld D. B. Bryant, of Grand Junction, Tenn., says: "If you wish my testimony touching the eye-sharpener, I can say, after a few weeks' use, I am reading with great satisfaction without glasses—a thing I have not been able to do for many years. It is a grand invention."

The Meeting of the Board of West Union Association will meet in Mayfield, Ky., on Saturday before the second Lord's Day in March.

R. W. BUSH, Clerk.

Missions.

THE LORD HAS BLESSED HIS WORK—DOMESTIC BOARD.

A few extracts from the letters of missionaries will be read with interest by our friends who have contributed to sustain the missions; and we trust we shall continue to have the benefit of their prayers and contributions, so much needed in these seasons of severe trial.

Elder J. Wm. Jones, Goshen Bridge, and Lexington, Va., during the two years he has labored under appointment of the Board, has "preached 398 sermons, and delivered 664 addresses; attended 269 prayer meetings, and 80 other religious meetings; baptized 94 whites and 50 colored persons; traveled, in performance of labors, 3,641 miles; visited 21,01 families and individuals, for religious conversation; distributed 14,705 pages of tracts, 158 Bibles and Testaments; collected for various religious objects, $519; and witnessed the baptism of 190 persons, in connection with his labors, whom he did not baptize."

A COLUMN TO BE READ.

AXIOMS.

1. All religions acts are acts of *obedience*.
2. There can be *no* obedience where there is *no law*.
3. There can be *no* obedience where the law is *not known*.
4. There can be no obedience that is not *personal*.
5. There is no obedience that is not *voluntary*.
6. There is no obedience that is not prompted by *love*, and accompanied by *faith*.
7. Every act of obedience is like baptism, the *answer of a good conscience toward God*.

From the above all can see that infant baptism is not a *religious* act, because it is not and can in no sense be considered an *act of obedience*. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism. Infant baptism, then, not only is destructive of the fundamental principle of Christianity—*obedience*—but it effectually puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—if these societies that sprinkle infants could be regarded as churches—and works ruin to their souls, if they believe that they were regenerated by it.

DILEMMA.

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

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

TRILEMMAS.

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

Dilemma proposed by the Archbishop of York to the British Parliament, 1558—and to this day unanswered.

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

FOR CAMPBELLITES.

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

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

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

Answer these questions as they will, they stand convicted of imposing upon the credulity of the people.

If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the third—"we cannot tell"—and this makes a "*Trilemma*," a *three* horned difficulty. *See little book entitled Trilemma. for the history and argument—price fifty cents. Southwestern Publishing House.*

SIMILAR CREEDS.

CATHOLIC.—"Baptism is the first and most necessary sacrament, by which man is cleansed from original and all other sins, and is made a Christian, a child of God, and an heir of heaven."

EPISCOPAL.—Every person who is confirmed is required to answer these questions:

"What is your name? *Answer*—N. or M. Who gave you this name? *Ans.*—My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Common Prayer Book Catechism.*

METHODIST.—What are the benefits we receive by baptism?

"And the first of these is the washing away the guilt of original sin by the application of Christ's death."

"By baptism we are admitted into the church, and consequently are made members of Christ, its Head."

"By baptism we who were by nature the children of wrath are made the children of God."

"In all ages the outward baptism is a means of the inward."

"By water, then, as a means, we are regenerated or born again."

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—*Doctrinal Tracts, pp.* 246, 247, 248, 249, 250, 251.

PRESBYTERIAN.—Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only "for a solemn admission of the party baptized into the visible church, but also to be unto him a sign and a SEAL OF THE COVENANT of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up to God, through Jesus Christ, to walk in newness of life."

"The efficacy of baptism is not tied to that moment of time wherein it is administered, yet notwithstanding, by the right use of this ordinance the *grace promised* is not *only offered, but really exhibited* and CONFERRED by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's will, in his appointed time."—*Confession of Faith, ch.* 28.

CAMPBELLITE.—In baptism alone we received remission of sins, regeneration, and justification. We go down into the water sinners; we come up saints.

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., FEB. 22, 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.

BURDEN-BEARERS.

There is a minister of note and fame in our ranks, and truly worthy of the honor he bears, who occasionally uses the above words to denote the office of the ministry, as taken and accepted by the people at large. There is a burden placed on the office, and it continually grows and will grow, as long as men are inclined to give advice outside of the plain directions of the Scriptures. Or it might be more effectually stated by paraphrasing our Lord's reproof to the Pharisees, in which he charges them with usurping the seat of Moses and adding burdens grievous to be borne. The ministry is burdened in numerous ways, the result of the teaching of men, and generally the result of homilies delivered by some of their own craft.

That to which I would call particular attention, is the supposed duty of pastoral visiting. We read it in the books of theology. We hear it in associational gatherings. Venerable and grave men give it to us in ordination charges, and then the deacons take it up and echo it along the pathway of life till the whole congregation catches the cry, and the burden-bearer has to carry it, like Bunyan's pilgrim, till it falls in the sepulchre. There perhaps is no other one cause more than this that often makes the entering wedge for the separation of pastor and congregation. It meets us in nearly every congregation. Ask the brethren how they are prospering, and it may be that the reply will be, "We are doing well. Bro. C. feeds us on rich food from the pulpit. His sermons are truly exhilerating, but—*we need pastoral visiting.*" Deacons say this and look grave, as if they had discharged a grave deaconic duty in so saying. Matrons say it, as if an ordinance had been omitted; young maidens say it, as if some axiom of Sabbath school theology had been violated.

I would not deal further in irony, but come at once to the question. These brethren have been wrongly taught. "My people err through their rulers," is as true in this case as in any other, and we will now examine the Scriptures and see if these things be so. In the Acts of the Apostles, vi: 2, we find these words: "It is not reason that we should leave the word of God and serve tables." Complaint had been made to the apostles about certain widows who were supposed by some to have been neglected. The apostles were expected to attend to these things. In a word, this burden was about to be added to what Christ had charged them to do. Their reply was pointed and brief. No pathetic appeal in behalf of the widows, yet they would not have the widows neglected. By no means. They had men appointed to give it special attention, and as the congregation was large, and, it may be, the cases of poverty and distress were numerous, seven men, who were afterwards called deacons, were charged to attend to these matters; and then, that there might be no mistake about their own specific work, they say, "We will give ourselves continually to prayer, and to the ministry of the word;" and as a token of special blessing upon the arrangement by heaven in holy council, it is added immediately, "and the word of God increased, and the number of the disciples multiplied in Jerusalem greatly."

In Paul's charge to Timothy, we have more fully delineated the character and duties of the ministry. Amongst his charges we have the following: "A Bishop * * * must be * * one that ruleth well his own house, having his children in subjection with all gravity." It is an old saying that "the minister's son is the worst boy in the parish." There is a reason for this. Rome first taught the doctrine of pastoral visiting, which was a necessary concomitant of the confessional; and the Church of England, from which Baptist theology has received much of its extraneous teaching, not departing far from Rome, urged pastoral visiting as a substitute for the confessional; and hence, their ministry had but little time to attend to domestic duties in governing their own children, and the wearied wife, doubled in her burdens, could not keep the "children in subjection with all gravity." No. Let Baptists adhere to God's word in doctrine and practice, and let their ministers give themselves "continually to prayer and to the ministry of the word;" and let their deacons attend to the widows and the poor of the church, and then may we hope to realize the first blessing—i. e., "the word of God increased and the number of the disciples multiplied greatly."—Acts vi: 7.

I am not unaware of the many objections that the present article will meet with, and the many arguments that have been written to the reverse; but I know that short articles are best, and will therefore defer additional thoughts for a future number. J. T. F.

SON OF MAN--MEANING OF THE TERM.

This appellation which our blessed Lord appropriated to himself more than any other title, is found thirty-two times in the New Testament. It occurs twenty-six times in Luke's gospel alone. This frequent use by the Lord Jesus of this peculiar denominative cannot be without significance. There must be something in it of far-reaching and glorious import—a hight and depth of wondrous meaning, which, while passing knowledge, inspires the loftiest conceptions, the grandest hopes. The contemplation of that august and mysterious being who became brother to our fallen humanity, that we might become brothers to his glorified manhood; who subjected himself to earth's curse, weariness, pain, sorrow, poverty, exposure to the elements, and finally death itself, that we might rise and reign through him in a glorified humanity over a renovated earth, can not fail to widen the field of our spiritual vision, and enlarge and exalt our views of him who is the "brightness of his Father's glory, the Lord of all." Let us sit at his feet. Let us endeavor to apprehend however his feeling, his manifold relations to our souls and to our bodies, to the heavens and to the earth. Every fresh pencil of light traced upon our souls in the effort will ennoble our being and fling a richer radiance over the glorious future.

There is something striking in the connections and conjunctions in which Jesus appropriates this designation: "The birds of the air have nests, but the SON OF MAN hath not where to lay his head." Is it possible that he who is the SON OF MAN is not provided for as are the foxes and birds! Does not this imply something peculiar or official in this term which Messiah does not? Luke calls him SON OF MAN for the first time just as he was about to perform a miracle, *not* included in those enumerated to John Baptist's disciples as proof of his Messiahship, the stilling of the winds and waves. As SON OF MAN he was Lord, even of the Sabbath, as a natural law of man and earth. Here are the evident intimations of Christ's Lordship over this earth and all its inhabitants, rational and irrational, the head and leader of a fallen humanity, who, being "made perfect through suffering," is leading his redeemed brotherhood up to its primal condition of power and glory.

To understand to some extent what is comprehended in the term Son of Man, we must refer to the eighth Psalm, and also the solemn interview with the Lord after the communication by Nathan the Prophet. This psalm, the full meaning of which is in general almost entirely overlooked, is quoted and applied to Jesus in Heb. xi: 5, 9. Its desire and design cannot, therefore, be questioned. Let us turn to that psalm. As the vision of the glory and dominion of the promised *man* rises before the poet-king, he exclaims, "O Jehovah, (Adonenu,) our Lord, how excellent is thy name in all the earth." Then summarily adverting to his redemptive work, "bringing strength out of weakness," ordaining praise out of the mouth of babes and sucklings, he breaks forth into wonder at the condescension of Deity in visiting him in the manner of an alliance with his nature. Then beholding the visitor and brother of the race, Adam of the Covenant: "Thou hast crowned him with glory and honor [of the Father]: thou hast made him to have dominion over the works of thy hands"—[hast invested him as the MAN, the second Adam over the earth and all possessed]—"all sheep and oxen, the beasts of the field, the fowls of the air and whatsoever passeth through the depths of the sea"—the "whole creation which groans, being burdened"—waiting for the adoption. But now says Paul, Heb. ii: 8, "We see not all things put under him, but we see Jesus, who was made lower than the angel for the suffering of death, crowned with glory and honor." One part of the promise is fulfilled—the exaltation of the glory-man. The other part, the actual subjugation to his visible and personal reign, is still future, but will be fulfilled in the dominion of the MAN.

The psalm is an explanation of the language of David after the communication by the Prophet Nathan: 2 Sam. vii: 18-29: "And David went in and sat before the Lord"—overwhelmed with the greatness of the promised blessing to his seed—"What am I, O Lord, and what is my house, (3d c.) and this is the manner of the man, O Lord God." Or, as Kennicot and Horsley render it, "This is the law, or the arrangement of the man, O Lord." The parallel passage, 1 Chron. xvii; 17, Horsley and many others translate, "Thou hast regarded me in the arrangement of the man that is from above, O Lord." S. Cohen, after De Witt, renders it, "*Tu m' as regarde d'une manierie humain tai qui eleve.*" The arrangement about THE MAN, was that the second Adam should people a renovated world with a glorified race, all subjugated to him as the glory-man, the head of the race, as well as heir to the throne of David.

These views lead us to understand the appellation, Son of man, as teaching his *real* manhood, emptied of the divine power, essentially his as the second person in the Trinity. He made him of no reputation—he "emptied himself." As the eternal word, Christ was Eloah, or Elohim. He was with God, and was God before his incarnation. By that incarnation he assumed a new and mysterious relation to humanity. He became a man in manhood's fallen or cursed condition. He was made of a woman—one of the fallen race—yet begotten by the Holy Spirit. Truly and really a man, formed in the likeness of sinful flesh, marred, broken and subject to infirmity, he was still the "Holy One." Had he created for himself a body and human soul as he created Adam, he would have been God incarnate, but not of our race—not our brother. But he entered the family in the order of nature established by himself. Thus he became truly a man, learned, obedient, enduring temptation, realized dependence on God as a man, and confiding trust in him. Hence his restling prayers, his "strong crying and tears," and "was heard in that he feared." In all this he was the second Adam—the new representative of the race, fighting the battle of humanity with Satan and the curse. *

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED.

No. 32.
Cold Prayers.

COLD prayers are as arrows without heads as swords without edges, as birds without wings they pierce not, they cut not, they do not up to heaven. Cold prayers always freeze before they reach heaven.

No. 33.
The Resurrection of Good Deeds.

WHAT is the man doing when he goes forth to sow but performing the funeral obsequies of the grain he is rudely flinging? Did he not make for it thousands of graves and call it plowing? Did he not cover it with earth and call it harrowing the while? Night and day, day and night for weeks it may be there the rains may fall, and the clouds may clear away, and it is there still. But we never lose our faith the resurrection shall come, and so it does in all the beauty of summer, in all the blessing of the autumn.

No. 34.
Christ's Love to the Sinner.

THE awful disease of leprosy exists in Africa. Whether it be the same leprosy is that mentioned in the Bible I do not know, but it is regarded as perfectly [illegible] and so infectious, that no one dare come near the leper. In the South of Africa there is a lazar-house for lepers. It is an immense space inclosed by a very high wall, and containing fields which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate, and obliged to enter in never to return. No one who enters in by that awful gate is allowed to come out again. Within this abode of misery there are multitudes of lepers in all stages of disease. Dr. Halleck, a missionary of the Church of England, from the top of a neighboring hill, saw them at work. He noticed two particularly, sowing peas in a field. The one had no hands, the other had no feet, these members being wasted away by disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he again carried in his hands a bag of seed, and dropped in a pea now and then, which the other pressed into the ground with his foot: and so they managed the work of one man between the two. Ah! how little we know of the misery that is in the world. Such is the prison-house of disease. But you will ask, who cares for the souls of the helpless inmates? Who will venture in this gate never to return again? Who will forsake father and mother, houses and lands, to carry the message of a Savior to these poor lepers! Two Moravian missionaries, impelled by a divine love for souls, have chosen the lazar-house as their field of labor. They entered it, never to come out again, and I am told that as soon as these die, other Moravians are quite ready to fill their places.

This world is but one vast leper-house in which men are dying in every stage of the awful leprosy of sin. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might have everlasting life."

No. 35.
The Moravian Missionaries.

IT is related of the Moravian missionaries in 1740, that after laboring for five years in Greenland without any success, they resolved to give up the mission as hopeless, and embarked on board of a vessel ready to sail, turning their backs upon that benighted people forever. As they spent the night in the cabin, viewing their past labors, an old minister at last said, my brethren, we have failed, but the gospel has not. I now see that we have not preached Christ crucified to those heathen, but the existence and attributes of God, and the demands of the law. Let us go back and for one year preach a crucified Savior, and see what will be the effect. They did so, and to their surprise, it proved the power of God to the salvation of scores and hundreds of those dwellers among the Arctic-Ice Cliffs. The story of dying love melted their cold hearts into tears. They had seen evidences of God's power and of the awfulness of his anger, but had never heard of his *love*, and such love as to give his only Son to die for his enemies.

Have you ever thought why there are so few converted under your preaching?

MINISTERIAL CHANGES.

Ministers desiring their change of address to be made known, will apprise us of the fact.

McCloud, Eld. C. S., has removed from Utica, Mississippi, and taken charge of the church in Jefferson City, Texas. Mississippi has lost one of her ablest ministers, and Texas has one who will not rank second to any minister in her empire.

Burns, Eld. D. E., has resigned his pastorate at Canton, Mississippi, and taken charge of the Coliseum Place Baptist Church, New Orleans, La. Bro. B. has ever ranked among the most eloquent pulpit orators of the South, and he has now a field on which to put forth all his powers of mind and heart. Mississippi has suffered a heavy loss in the removal of Brethren McClould and Burns, and may God abundantly bless them in their new fields of labor.

AN UPWARD PUSH.

Eld. J. H. Borum sends us eleven new subscribers this week, the result of three days' work, and resumes the General's sash and sword, with these remarks:

"I am of the opinion that I am again General in Chief.

"The last I saw of the movements of Gen. Parker he had mustered into service 47½. I have marshaled 50. Am I not correct? I think I am. If so, present my respects to Captain Parker" and tell him that I am proud of such a competitor, and that when he ranked me I bowed to him politely, and took my stand pleasantly with officers of an interior grade, and fought as bravely as ever and that he must do the same.

"He *must* now recognize me as his General, and that I am now on the field."

We will hear from "Captain Parker," ere long, we are confident. Will all the Captains of the States be allowed to retain their rank without an effort on the part of their seconds in command? We hope not. Eleven weeks more close this volume, and we should be pleased to report many a "private" winning a Captain's rank before they expire.

THIS ISSUE, we think will be read with interest by all. The sermon by Bro. P. should be placed in the hands of your unconverted friends—don't fail to make good use of it. The friends of the *Orphans' Home*, Mississippi, will be pleased to see the communication of Bro. Teasdale. The prize essay on feet washing, should close the discussion of the subject, and we trust it will in this paper. Its positions are incontrovertible. It might be added, that if feet washing is a *church ordinance*, it is the duty of the minister alone to administer it, as he does baptism and the supper. He must wash the feet of all the sisters as well as the brethren. A woman has no authority to administer church ordinances. We will begin the subscriptions of all new subscribers with this number until it is exhausted, unless otherwise directed.

THE CONGREGATIONS at all the Baptist Churches in the city last Sabbath were large and attentive. Ten received the right hand of church fellowship at the Tabernacle Church. One was received upon experience for baptism, and several requested prayers or conversations, at the First Church, and Bro. Caperton has a continued revival at Chelsea. Sinners seem more interested about religion than saints, in this city, judging from their attendance on and solemn attention to the preaching of the gospel.

PRIZES.—Several very valuable essays have been received, and we hope to be able to publish two next month. We are justly proud of the three that have appeared. If the fifty remaining ones should be of equal value, they will make a volume, in an exegetical series, of immense value.

THE MARK OF THE BEAST.—Look at your name. If you see the mark, so detestable to a Baptist, wash it out by a renewal of greenbacks. If not, your paper will stop next week. We are not able to credit. It is not a good plan.

THE LADIES' REPOSITORY will be resumed in a month or two, we learn from the publishers. It is needed, and was a very valuable periodical. The ladies of the South should be unwilling to see it lack an adequate support.

You are in the pulpit to feed, not to amuse your people; do not play the orator, much less the mountebank.

CULTIVATE to obtain and maintain the confidence and affection of your people; if confidence is once thoroughly shaken, it is seldom restored; if the limb is severed from the tree by the storm, you may tie them together but they will not unite.

The Sabbath School.

SABBATH SCHOOL LESSONS.

BY B. F. JACOBS.

Lesson for Sabbath, February 23, 1868.

Luke xxiv. 36-49—"Jesus in the midst."

(SUGGESTIONS TO TEACHERS.)

JESUS.
- Appears to the disciples, (*First time to them all.*)
- Proves himself the Messiah.
- Opens their understanding.
- Sends them forth as witnesses.

DISCIPLES.
- Frightened at his appearance.
- Their fears are calmed.
- They believe in Jesus.
- They are filled with joy.

The proofs Jesus gave.

THEM.
- He was the crucified one.
- His life, teachings, miracles, death and resurrection, fulfilled all the Scriptures promised concerning him.
- His power over their hearts, calmed their fears, turned sorrow to joy, and made them willing to follow him to death.

The proofs Jesus gives.

US.
- All that they had,
- And the testimony of all who have since lived and died in the Christian faith.

JESUS.
- Comes now to meet his disciples wherever assembled in his name, and to grant their desires. (Matt. xviii. 19, 20.)

WE.
- Must meet his children, if we would find him.
- Need not fear to meet him, for his presence gives peace and joy.
- Shall have our understanding opened to know his word, and work, and salvation.

If we meet not the Savior here, we shall meet the Judge yonder, and be filled with terror and fear, and have sorrow for ever.

If we witness for Christ here, he will witness for us at the judgment bar.

If we deny him, he will also deny us.

BLACKBOARD OUTLINE.

(*First and last lines written before school, balance during the remarks on the lesson by the Superintendent.*)

JESUS meets his Disciples.

He has come to us to-day.

We must go to him for judgment.

Listen to his voice.

Believe in him.

Receive joy and peace.

"Ye are my witnesses."

INFANT CLASS

BLACKBOARD OUTLINE.

(*All written in the presence of the class.*)

JESUS met his Disciples.

(1)

JESUS has come to meet us.

(2)

WE must meet him.

(3)

At 1—Tell the Scripture narrative.

At 2—Tell how he meets us. Sing "Jesus is here."

At 3—Tell of the judgment. Sing "Shall we meet in heaven above?" or "Shall we gather at the river?"

INCIDENT.

During the war, as one of our teachers in the city was on his way to Sabbath school one morning, he was met by an old man, a stranger, who asked him if he could tell him where the Secretary of the U. S. Christian Commission lived.

"I am the one you need," said the teacher. "What can I do for you?"

"I am from Wisconsin," said the old man. "My only son is in the army; they have just had a severe battle at Arkansas Post, and he was there and is wounded. What can be done for him?" sobbed the father.

"We can send to him," said the Secretary.

"Is any one going?"

"Yes, if we want him to."

"O! send him! When can he start?"

"It is a long way; but he can reach there this morning. He can heal if sick; he can comfort if sorrowing; he can save if dying. It is Jesus! do you love him, and shall we seek him to go?"

"O yes, thank God! He can go everywhere, and do all for us we need," said the father—as the strong arm supported him, and the presence of his Lord calmed his fears, turned his sorrow to joy, and filled him with hope and peace.—*Standard.*

[...] School.

[...] LESSONS.

[...]ons.

[Feb]ruary 23, 1868.

[...] in the midst."

[T]EACHERS.)

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[...]n and maintain the
[...]ion of your people;
[...] thoroughly shaken,
[...] if the limb is sev-
[...] the storm, you may
[...] they will not unite.

Items.

THE DIFFERENCE BETWEEN BAPTISTS AND DISCIPLES.—Ben. Franklin, editor of the *Review*, (Cincinnati,) proposes the following to Rev. J. S. Coleman (Baptist): "1. You affirm that sinners, *in all cases*, are so depraved that they can not believe the gospel, repent and turn to God without an influence of the Spirit, 'distinct from and above the truth.' This I deny. Will you meet me on this? 2. I affirm that baptism is before pardon and in order to it. 3. I affirm that saints, or those truly converted, can fall from grace." If Mr. Franklin is a true exponent of the reformation in the West, the above is sufficient to show that their system is utterly opposed to the doctrines of grace as held by all evangelical denominations.—*Western Recorder.*

Better late than never discover the fact that Campbellism is rotten to the core. But on one point we need information. How many "evangelical" denominations are there? If more than one, are not things equal to the same thing equal to each other? And is there any impropriety in evangelical denominations communing together?

BAPTIZO.—*Stourdza*, a native Greek, says, in a work published in 1816: "Baptize has but one signification. It signifies literally and invariably to plunge;" and *Brettschneider*, confessedly the most critical lexicographer of the New Testament, says "an entire immersion belongs to the nature of baptism. This is the meaning of the word;" and Calvin says "the word signifies to immerse, and was so observed by the ancient church;" and Dr. *C. Anthon* declares that the primary signification of baptize means to plunge, to immerse, and its secondary, if it has any, means the same thing. Sprinkling and pouring are out of the question.

Liddell and Scott give no other meaning, except to immerse, to dip, etc.

THE FIRST SUNDAY SCHOOL.—It is claimed by American writers that the first Sunday school was established at Ephrata, in Lancaster county, Pa., by one Ludwig Hacker, of the Seventh Day Baptist persuasion. Hacker, it is said, established his school about the year 1745, and it continued to be held until 1777, when it was broken up by the Revolutionary war. It was not until 1782 that Robert Raikes founded his Sabbath school at Gloucester, England. Raikes has all the credit of originating the institution. Whether or not he had heard of Hacker's school in Pennsylvania we do not know. Probably he had not.—*N. Y. Advocate.*

LONDON METHODISM.—During the last fifteen years the Methodists have suffered a numerical decrease of five thousand, while the population is rapidly increasing all around them.

MISSIONARY PHYSICIANS have access to great numbers of the heathen who come to them for healing. Dr. Chester, of the Madura Mission, India, sometimes sees 70 in a day. Dr. Green, of Ceylon, had in six months 3,510 out-patients and 172 in-patients. Dr. Parker, of China, states that in ten years there were received at his dispensary no less than 10,000 patients. Every one of these patients receives daily instruction in the Word of God and the way of salvation.

COMMUNION.—A correspondent of *Zion's Advocate* recites a conversation with a "Methodist minister who holds a prominent position among the brethren," in which he said that close communion was true to our belief, and he honored us for consistency in maintaining it; that members of his church seldom go to other Pedobaptist communions, while so few Pedobaptists come to his, that he should about as soon expect to see a Baptist come; and that he had "little respect for the Free Will Baptists who profess to believe that baptism is a command, and that nothing but immersion is baptism, and yet will receive to communion, and even to church membership, those who have been sprinkled or not baptized at all."

THE BAPTISMAL QUESTION.—Says the *Watchman and Reflector*: "A Congregational, Methodist, and Baptist minister agreed to labor together in a revival, and that denominational topics should be excluded. Towards the end of the series of meetings the Pedobaptists proposed that a meeting should be held wherein each might state his views on the passages of Scripture which relate to baptism. The Baptist opened the meeting by saying, 'My brethren will read and expound to you those passages of Scripture which command sprinkling and infant baptism; afterwards I will answer them.' No such expositions were made.

DANCING.—The great German scholar and divine, Tholuck, in one of his papers, says: "I was a spectator, a short time since, of a gay assembly at N———. I looked on the motley throng with a tear of thankfulness that I knew something better. At times I felt such compassion for the poor deluded beings that I was ready to cry among them, 'Seek what ye seek; but it is not where ye seek.' The dancing seemed to me a sad and affecting emblem of human life. They approach, divide, pass and repass each other, and under the constant excitement of the music prolong the diversion, overwhelmed with heat and dust, till it ends in complete exhaustion. And when, after all this coming and going, joining in the dance, or resting, the day dawns, and the hall is gradually emptied of the jaded crowd, how forcibly are we reminded of the termination of a life squandered in vanity."

INCONSISTENCY.—The *Christian Press* says of the *Church Union*: "It pours all manner of abuses on baptism and communion as held by Baptists; and yet the editor of that paper has told us in person, time and again, that immersion was the Scriptural baptism, and that Baptists alone had the Bible to support their peculiar views and practices. The paper exists mainly to break down *ritualism* as it exists in the Baptist church; and yet the editor of the *Church Union* has often told us in person, that the Baptist church was the only one free from *ritualism*, and that the low Espiscopal and other evangelical churches must fall back on Baptist churches, Baptist ministers and Baptist newspapers, to help them to put down *ritualism* in the High Episcopal church and redeem that church from its fatal heresies and tendencies toward Rome.

UNION.—In Great Britain there are some sixty churches, consisting of Baptist and Congregational members, but having Baptist pastors. There are similar union churches with Congregational pastors. Two of the Baptist pastors of such union churches applied for admission into the Congregational Union, infant baptism being one of the fundamental articles of faith in the churches that mainly constitute the Union. After much discussion, a resolution was adopted, amid hearty cheers, receiving the applicants, but reserving the right to take any action, in conformity with its principles on baptism, *which may at any time appear to be expedient.*"

KENTUCKY CORRESPONDENCE.

Though I am no longer an *editorial* contributor to THE BAPTIST, you will allow me a little nook in your columns, occasionally, to inform my old friends and acquaintances who may feel an interest in the dear Redeemer's cause in the "Plain City," of my surroundings and prospects for success in building the wall over against my own apartment.

Our brethren here, as your readers are already aware, have recently enjoyed a most gracious revival, in which many were converted and brought into the church—who are now being trained for usefulness in the Master's service. And I am happy to be able to communicate the pleasing intelligence, that the revival spirit continues with our people, much interest being manifested, and many persons in the community are seeking the blessed Savior. All the meetings of the church are well attended; and the Sabbath School is very large and interesting.

Our new and handsome house of worship is really an ornament to the city—and is one of the most beautiful and convenient church edifices in the West. May it always be filled with devout and faithful worshipers!

It was hard to leave our dear brethren in Memphis, who are enshrined in my heart, and shall always be cherished in my warmest Christian affection, but I do not regret my pastoral change. It was best, under the circumstances; and I returned to my native State cheerfully, fully believing that I was following "the pillar of cloud." As you said on the day of our parting, and which has since gone into the public prints, *I left without a disaffected member, or an enemy in the church*: in view of which, I thank God and take courage; knowing it was the grace of God that sustained me in all my trials, and enabled me to rejoice in witnessing the pleasure of the Lord prosper in my hands. My prayers shall continue to be offered for the prosperity of the church, and for the usefulness of my successor, whoever he may be.

With my affectionate regards to all, and my sincere desire for their abundant success in every good word and work, I am, as ever,

Yours in Jesus,
A. B. MILLER.

Paducah, Ky., Feb. 4, 1868.

EDITOR BAPTIST: After the adjournment of the West Union Association at Clinton, Ky., I assisted Bro. White (the beloved pastor) for two weeks in a protracted meeting, which resulted in twenty-six conversions and twenty-five additions to the church, including two by letter. Leaving Clinton, I went to Bethany Church, near Farmington, Ky., where Bro. J. H. Crawford was preaching, and assisted him a few days. The church received eight by baptism. I returned home and stayed one day and night, and went to Jonathan's Creek Church and preached a week. The Lord met with us and blessed us abundantly. Twenty were added to the church—nineteen by experience—seventeen of whom I buried with Christ in baptism last Sunday morning. To God be all the glory.

T. H. PETTIT.

Wadesboro, Ky.

Letter Box

☞ If you wish to be answered by letter, inclose a stamp.

J. C. Bleakney, N. H.—Your paper has been going regularly since number 17, postage paid here. It wants company, badly. Get a few more names, and it will go direct. Price, in the Queen's currency, $4 00, less thirty-five per cent. off.

C. L. Jordan, Ill.—All right. Send the $16 00 and the club. You are doing a good work, and may God bless you.

J. A. Ragan, Ark.—Thank you for the new name, and new friend to be.

H. A. Vesay, Miss.—God bless you. Your list and money encourage us, and your sentiments are noble ones. Would that every Baptist patron was such a worker. Bro. Graves writes some of "those poetic pieces" when in spirit and when sad and lonely.

Tom. Lacy, Texas.—Your money received, and the eye-sharpener will soon be on the way when our fresh stock reaches us from New York. We can recommend Doty's washing machine and wringer—$25. It is the very best we know of, and is excellent. We will send you one, if you will direct how to ship. We know Bro J. Hill.

J. A. B. Beeson, Ala.—We have now no Sunday School maps on hand. Will have in the spring. You should write for THE BAPTIST. Why not make a little sacrifice and do it. Watch the cross on the paper.

M. S. Shirk, Miss.—The report is on file for publication. A large amount of matter has accumulated, and all must have patience.

C. W. B., Ala. That scrap is too lengthy for our columns, as yet.

D. Campbell.—M D Taylor's paper is mailed regularly, though his money was lost. We have a money-office here. Back numbers exhausted. Send the $2 00.

W. H. Stanton, Ala.—We have used the brace for fifteen years, and multitudes of others, and its benefits have never been questioned by one. We are agent for it, and cannot send without the $20 00, and will exchange till you are fitted.

B. W. L. Butt.—Persevere, you will conquer—never fear.

W. F. Russell.—We will take that boy until of age, according to our rules. Send him to our House.

T. C. Gaines.—Yes, and we will do it. Have you been [illegible] W. [illegible] send the books soon, such as we think best. Don't indulge [illegible].

Eld. Jas. R. Farish, Durant, Miss. Eld R. T. Pollard [illegible] indeed [illegible] sermon. Would we were worthy of the honor we have [illegible] to have had such a Presbyter. We have ever held him in our warmest affection. May God spare him long to the churches. If you will write to Bro. Ford, he can doubtless send you a [illegible] sketch of his life and labors.

NEW PATRONS.

Eld J M Stansberry Ga. [illegible] Isaac A [illegible] Ill. [illegible] S G Jenkins Ala [illegible] Eld J M P[illegible] Ky 2; Eld W W Emlee, Miss [illegible] Coleman, Ark [illegible] W L Gibson M[illegible] W [illegible] Tenn [illegible] Thomas, Ark [illegible] R A Massey Ky [illegible] W H Hays Tex [illegible] E Dupree Miss [illegible] R Maxwell Ill [illegible] Eld M A Taylor M[illegible] W C Wilkes Ga [illegible] M S Canard Ark [illegible] Eld Wm M Farrer Miss 2; W Conn [illegible] 1; Eld E A Steed Ga 11; T J Perry Ga [illegible] A Hill Tenn 1; Thos Short Tenn 1; Eld W M Claudoin Ga 2; Eld W C N[illegible] Tenn [illegible] R W Williams Miss [illegible] Grider Cal 1; Eld J H Porum Tenn 11; J D Armour Miss [illegible] Eld N A Bailey Ga 3; Eld A T Latta S C 1; John Williams S C [illegible] W G Miller Tenn [illegible] J O Kelly Tenn 1; W T Shoumb Miss 1; Eld W S Perry Miss [illegible]

MARRIED.

By Eld. Joseph H. Borum, at the hotel of E. G. Sugg, Esq., Dyersburg, Tenn., on the 2d of February, 1868, Mr. ERMAN FRAZIER and Mrs. EMMA STEPHENSON, formerly Emma Brown, and formerly of Memphis, Tenn.

TRIBUTES OF RESPECT.

WHEREAS, it has pleased Almighty God to remove from our midst, by death, our much beloved and esteemed brother, Eld. W. H. Holcombe, who departed this life on the 9th of August 1860. Eld. Holcombe was born May 11th, 1812, in Mecklinburgh county, State of North Carolina. His parents moved from that State to South Carolina, after remaining there one year, they moved to the State of Alabama, Jefferson county. In the year 1830 he joined a temperance society, which he believed, under God, was a means of bringing him to think more particularly of his situation before God. In the autumn of 1851 there was a protracted meeting held at Canaan Baptist Church, near Jonesborough, Jefferson county, at which meeting a sermon, preached by Eld. Thomas W. Cox, made him believe he was a poor, condemned sinner. About two weeks from that time, at another meeting held at the same place on the 24th of October, 1831, he humbly hoped he was brought to see himself condemned, and by the power of the Holy Spirit was made to believe on Jesus. O, what joy then filled his soul! He felt that he entered a new world. It seemed that he beheld the glory of God shining in the face of Jesus Christ. He could not think that he ever should forget that day—no, in time or eternity. On the 10th of November, following, he was baptized by Hosea Holcombe. Shortly afterwards he felt it laid upon him to exhort sinners to repentance and urge Christians to their duty. On the 5th of January, 1834, he was licensed by Canaan Church to preach the gospel, and on the 5th of October following, was ordained, the Presbytery consisting of Hosea Holcombe, Thomas D. Armstrong, Thomas W. Cox and Andrew McCaim; since which time he has labored much in the ministry in the States of Alabama and Mississippi, in which States he had a host of warm and faithful friends and admirers, who will deeply mourn his departure.

Eld. Holcombe's health failed several years ago, since which time he has been able to preach only occasionally; and two years ago his health became so feeble that he never preached again. Now his voice is stilled in death, his body released from suffering, and his spirit is at rest with God. Therefore,

Resolved, That in the death of Eld. Holcombe, we feel that the cause of our blessed Master has lost an able defender, and our church and community a bright pattern and a model of Christian piety.

Resolved, That whilst we deeply deplore the loss of our brother, we bow with humble resignation to the will of Him who does all things well.

Resolved, That we deeply sympathize with his bereaved and afflicted companion, and hereby extend to her our most sincere and heartfelt condolence and sympathy, with the assurance that she shall ever have an interest in our prayers at the Throne of Grace, that God may strengthen and support her by his grace.

Resolved, That a copy of the foregoing preamble and resolutions be presented to the widow of our deceased brother, and a copy be sent to THE BAPTIST, published at Memphis Tenn., with a request that the same be published in that paper, and that the following papers be requested to copy, viz: The *Christian Index and Southwestern Baptist*, the *Christian Watchman*, published at Jackson, Miss., and the *Christian Herald*, published at Moulton, Ala., and that they be spread upon our minutes.

Adopted by the church in conference, and signed by order of the same.

JOHN A. CROOK, Moderator.
J. W. HORTON, C. C.

NOAH HILL is dead—the kind father, the affectionate husband, and the earnest defender of the faith, sleeps in Jesus. No more will that voice be heard which has so often strengthened the brethren and made sinners tremble as though the scenes of Sinai were being re-enacted. The family, the community and the Baptists of the South suffer a loss that is hard to estimate. He was born June 16, 1811, and died at his daughter's, near Brenham, Washington county, Texas, November 26, 1867, in his fifty-seventh year. In 1841 Noah Hill came to Texas as a missionary. From that time his name appears [illegible] among the Baptist preachers of Texas [illegible] shared with his [illegible] the [illegible] mission [illegible] Devoting himself to his Master's business he stopped not to confer with flesh and blood, but in every neighborhood, and village, and city where he traveled, preached Jesus and the resurrection. Entering the city of Matagorda with only a handful of Baptists around him, he girded himself with the truth, and by his zeal and sacrifice gathered together a large company of believers. During the sojourn of his family there he traveled extensively over the State, and Galveston, Houston and many other localities can tell of his power as a preacher. He removed from Matagorda to [illegible] several years ago, and was again successful in building up the surrounding [illegible]. The writer, pastor of the church [illegible] a year ago, formed for the first [illegible] the acquaintance of this great and good man, then rapidly passing away. A disease of eighteen years standing was doing its work rapidly. I was with him much in subsequent afflictions, and always gathered strength as my soul communed with his. His kind advice, hearty co-operation, and earnest prayers stayed up my hands on many occasions. But he is gone. We will hear his burning exhortations and earnest prayers no more. He leaves a wife and five children to mourn his loss. May our Father bless them, and yet answer his prayers offered for them. Often in his afflictions he doubted and prayed for deliverance, but in death grace was sufficient. Triumphantly he passed away, exclaiming in his last moments, "I have fought a good fight—the crown is for me." Well may we exclaim, "Blessed are the dead who die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors and their works do follow them."

Georgia *Index* and the *Religious Herald* please copy.

M. V. SMITH.

Brenham, Texas, Jan. 13, 1868.

SPECIAL NOTICES.

A Proposition to the Baptists—The Mercer Apple.—I have grafts for about five hundred trees of this apple, some of them taken from bearing trees in an orchard where there were Red Astracans, Early Harvests, Yellow June, Equinitellee, Shockley Cartri, Mihagach, and a host of others, in sight of which were the Bartlett, Sechle, Vicar of Wakefield, and many other pears—Scuppernong, Concord, Diana, Clinton, Rogers' Hybrids, Norton Virginia, and other grapes. In the house I tasted, aye, drank of wine made on the premises. So much for the experience of the evidence I give. The apple is reputed to me by the generous donor of the grafts, as being one of the *very best* he ever ate, being healthy and productive. It resembles the Red Astracan, and is a superior fruit. The lady of the house assured me her grandfather had the fruit, and it has been in the family ever since. Our kind host has been a housekeeper long enough to have married off his eldest daughter. So much for the length of time known. Now, I propose to grow all the trees I can in 1868, and to send all but fifty up to THE BAPTIST office next winter, to be sent to each brother (or not a brother "by the way,") who will send up, with his own subscription, the pay for a new subscriber this year. I hope to grow five hundred trees, and if I can add four hundred subscribers by my labor, it will do for one year. I understand this fruit has not been introduced to the trade, and I must send a tree to a number of nurserymen, to have it scattered. Perhaps I might make a thousand or two by acting "the Jew and Gentile trader," but that is not my fort. I can't hold back a good thing to fill my pockets. In fact these are so worn out they will not hold a note-book.

M. W. PHILIPS.

Chatawa, Miss., Feb. 17, 1868.

Its Merits Grow Upon You.—"It is not a careless reading we have given to the new illustrated edition of Webster's Dictionary, and we have found that the more care we spent upon it, and the further perusal, the more profit and pleasure we got from it. We commend it heartily, and we believe with reasons which those who consult it will understand."—*Christian Examiner.*

Central Pacific Railroad Bonds—Change of Price.—The sales of the First Mortgage Bonds of the Central Pacific Railroad Company have recently been so rapid and extensive that the full amount which the Company had proposed to sell at ninety-five and interest, has been marketed, and the price has been advanced to ninety-eight, par, and accrued interest.

The progress of the road, the prosperous condition of the Company's affairs, their abundant cash resources and high credit, would seem to fully justify the advance in the price of their First Mortgage Bonds, and to afford a sufficient guarantee of an active demand at the advanced rate.

Our Duty Was Plain—We at Once Resigned our Agency.—Messrs. Lansingh & Osborne of Albany, N. Y., in a recent card to the public frankly say: "It is well known that for several years we have been prominently engaged in the sale of Sewing Machines. Until recently we sold only 'double-thread' ones, believing *them* to be the *best*. But experience has satisfied us that however useful double-thread Machines may be for certain purposes, and for those who have sufficient skill to use them successfully, they are *all* more complicated and difficult of management than a machine for [illegible] should be. On the other hand the Willcox & Gibbs Machine, which uses only a [illegible] and makes a new and more reliable stitch, is a machine of such unrivaled simplicity, ease of management and general perfection, as adapt it to [illegible] and make it what the public need [illegible]. With one of these Machines installed as a member of the household, the hand needle—that fruitful source of misery—loses all its terrors, while double-thread vexation over disordered machinery—over the winding of bobbins, threading of 'under-needles,' setting and re-setting of curved ones, adjusting of [illegible] tensions, etc.—is all avoided, and the mending of broken stitches after washing and ironing is reduced to a mere tithe of what it was under the old double-thread dispensation. Yet this, like every other really meritorious invention, has had [illegible] some have not scrupled to represent the stitch as unreliable. But the public are too well posted on the subject not to know that the old chain-stitch is one thing and the twisted loop-stitch another, and that the seam of the Willcox & Gibbs is much stronger, and much less liable to fail in use, than any double-thread one.

"We have always made it a rule, as our patrons know, to regard *their* interests, as well as our own. Hence when we found that [illegible] machine than the one we were selling had been introduced, our duty was plain. We at once resigned our agency of the *doll* [illegible] machine, and obtained the agency of the 'better' one—the Willcox & Gibbs."

Webster's Unabridged Dictionary—Illustrated Edition.—No pains or labor could have been spared in making this edition what it is. We think this work, now, is all that we can expect in a dictionary. We give it our *unqualified commendation*, and hope to see a copy of it in every school district, and in every editor's room, and in every family in Pennsylvania.—*Presbyterian Standard.*

Proposition.—As agent for the Southwestern Publishing House, I will act without charge till the 1st of April, 1868. I make this proposition to induce persons to subscribe for THE BAPTIST, and those now reading it, to continue.

THE BAPTIST is very cheap at $4 00, but as many of our brethren in the West are very poor and hard pressed, I offer this inducement. Hence, I will take your subscriptions for one year at $3 20, six months, $1 60. During my absence from the city at any time Bro. M. S. Buckley, of the firm of Buckley & Ayers, will represent me. Persons may deposit their names and amounts with him, taking his receipt.

Remember, 1st. When any single subscription is sent forward by the subscriber, there is no deviation. 2d. This proposition to furnish the paper for four-fifths the regular subscription, will be good till April 1st, 1868, but not after that time. Hence, bestir yourselves, brethren, for your own sakes.

Orders for books will be taken on the same terms. Also a liberal discount will be made on all old claims due the Southwestern Publishing House.

E. L. COMPERE,
Agent S. W. Pub. House.

Fort Smith, Ark., Jan. 1, 1868.

The New Southern Baptist Register, for 1868.—We wish to revive this valuable publication, and to issue it on the 1st of November, *proximo*. To every clerk who will send us a Minute of his Association for 1867 and 1868, when out, we will send a copy gratis. And we most urgently request them to do so, for the benefit of the denomination at large. Please do so, brethren, and take time to add up, in pencil, if you have failed, the columns. It will save us weeks of toil.

J. R. GRAVES, Memphis, Tenn.

Will Baptist papers please copy and call attention to this request, once, if not more, and receive Registers in payment?

$1000 FOR PRIZE ESSAYS

TO BE PUBLISHED IN

"The Baptist" in 1868.

STILL wishing to secure one valuable exegetical article for each number of my paper for 1868, I propose the subjoined passages and subjects for Prize Essays to all writers of all sections, the editor of this paper not excepted, who may be willing to write for the amount offered, upon the following terms:

1. I will pay twenty dollars for the best exegesis of each passage or essay upon the subject.
2. The name of the writer must accompany his article in a sealed envelope, which will be unopened until the decision is made.
3. The article approved as best to be the property of the editor, all others will be returned if desired.
4. The four articles designed for each month must be received at least one month before the month of publication.
5. The articles not to exceed three columns of space in the paper.
6. The following brethren have been selected as arbiters: Elder S. H. FORD, LL.D., Elder A. B. MILLER, Dr. P. S. JONES.

Dr. J. W. KING, Referee.

Address all communications to J. R. GRAVES, editor and proprietor of *The Baptist*, MEMPHIS TENN.

First Prize Essay on Acts xix— Awarded to J. M. PENDLETON, and published in No. 18. New subscribers can obtain back numbers and get this essay.

Second Prize Essay, on Matt. xix. 28. Awarded to Eld GEO. VARDEN, Paris, Ky., and published in Nos. 32 and 33.

FEBRUARY.

1. 1 *Cor.* xv. 29—Import of "Baptism for the Dead."
3. *Matt.* xxiv. 34—The meaning of "generation" in this passage.
4. *Matt.* xxv. 1-14—The parable of the Ten Virgins.

MARCH.

2. *Matt.* xxvi. 29—Will Christ drink literal wine? If so, where?
3. *Psl.* xxviii. 29, and *Matt.* v. 5—Will those promises be literally fulfilled.
4. 1 *Peter* iii. 13, and *Rev.* xxi. 1, and *Isa.* lxv. 17—Are these "New Heavens" identical?

APRIL.

1. *Matt.* iii. 11—"He shall baptize you with the Holy Ghost and with Fire."
2. *Matt.* vi. 15—Is it our duty to forgive an impenitent offender?
3. *Matt.* xxv. 34-46—Will this be a judgment of individuals, or the final judgment described in Revelation xx. 11-15?
4. 1 *Cor.* xv. 35-45—Does Paul here teach the resurrection of the literal body that was laid in the grave?

MAY.

1. *Luke* xvii. 33-37—"The one shall be taken and the other left."
2. *Rev.* xx. 1-4—Will the "binding" and "loosing" of Satan be literal? and the effect of the two acts on the living.
3. *Rev.* xx. 4-7—Will this resurrection and reign be literal?

JUNE.

1. *Rom.* vii. 1—Melchisedec—Was he human or divine?
2. *Rom.* xv. 8—Christ a minister of the Covenant of Circumcision.
3. *Isaiah* lxiii. 1—Did Christ tread the wine-press on Calvary, or is he yet to tread it?
4. *Heb.* ii. 10—Did the Divinity of Christ participate in his sufferings?

JULY.

1. *Rom.* viii. 19-24—The deliverance of the Creature into the liberty of the Son of God.
2. *Heb.* xi. 20-40—What "promise" and the perfection alluded to?
3. 1 *Cor.* vi. [illegible]—Are Christians [illegible] going to law with each other? If [illegible] under what circumstances?
4. *Rev.* xx. 12-15—Will the righteous [illegible] judged at the last judgment? [illegible] ever be a "general judgment"?

AUGUST.

1. 2 *Cor.* v. 8—[illegible] spirits of departing saints go immediately to Heaven—the especial dwelling place of the Father?
2. *Luke* xxiii. 43 [illegible] "Paradise." Where?
3. 1 *Peter* iii. 18-20—The spirits in Prison?
4. [illegible] death of the soul. *Ezek.* [illegible] and *Matt.* x. 28.

SEPTEMBER.

1. *Rev.* xvi. 12—The river Euphrates symbol of what?
2. *Rev.* xi. 3-13—The Two Witnesses, symbol of whom?
3. 2 *Thes.* ii. 3-4—The Man of Sin, or Anti-Christ. Is he a person? Has he appeared?
4. *Ezek.* xxxviii. 2-[illegible] and [illegible] 8—Are these battles of Gog and Magog identical?

OCTOBER.

1. *Matt.* vi. 10—(first clause). Is the "Kingdom of God"—of Heaven—of Christ, his visible Church?
2. *Matt.* xi. 11-12—Especially "He that is least in the Kingdom of Heaven is greater," etc.
3. Will all nations be converted before the Millennium or during the Millennium?
4. *Luke* xxi. 26—Escape what things, and how?

NOVEMBER.

1. *Mark* i. 4—The import of "baptism of repentance for the remission of sins."
2. *Matt.* iii. 15—The import of "For thus it becometh us to fulfil all righteousness," etc.
3. *Mal.* iv. 5-6—Will it be a personal return and ministry?
4. *Amos* ix. 14-15—Will the Jews—all the tribes—be returned to Palestine?

DECEMBER.

2. *Mark* xi. 30—Was John's baptism Christian?
3. 1 *Cor.* xi. 26—Will Christ's second coming and reign be personal?
4. Will Christ's second coming be Premillennial?

Essay to be received for adjudication any time during the year 1868.

"Do the Scriptures authorize any organism to engage in the work of evangelizing the world save the Church?"

"Have females and minors a scriptural right to vote in the administration of the government of the Church?"

The House and Farm.

[The articles under this head we have, by permission, selected from the February number of *The Southern Farmer*, an Agricultural and Horticultural paper, that richly deserves to be patronized by every family.]

X Papers Concerning Poultry.

NUMBER THREE.

Three Golden Rules for Poultry Raisers, etc.

I have frequently heard an anecdote repeated under various dressings, with the same substance. For instance, a certain man, fond of whisky-toddy, had three wishes granted to him. He first wished for as much whisky-toddy as he could drink. His second wish was for more whisky-toddy; and he thought for some time before making the third and last wish; but at length he exclaimed: "I do not know what to wish for unless it is for more whisky-toddy."

With the writer, if given three wishes for fowls or stock, his first wish must be for "pure Brahma fowls;" his second wish, for "more pure Brahmas," and the third wish must be, "*more Brahmas.*"

Before proceeding to discourse of other varieties of fowls, I desire to say something more in regard to the Brahma fowls, which are among fowls what the rose is among flowers. There is as much difference between the Brahma and the common fowl as there is between an uncultivated strawberry and one of the most famous seedlings.

Much has been published, *pro* and *con*, in regard to the Brahmas—and from a mass of testimony, I glean information, to which I add my own experience.

The introduction of a Brahma cock into a yard of common dunghill fowls is a great acquisition, for next to a pure blooded Brahma fowl, give me a half-breed. The product of a Brahma cock and a dunghill hen is a large-sized fowl, partaking much of the characteristics of the cock, as regards appearance and plumage, and far superior in every respect to the mother bird, for eggs and for the table.

Allow me to repeat my advice to all poultry keepers, that it is essential that fowls of all varieties should have warm shelter, appropriod (afloo fo food, more hereafter,) clean water, with access to lime and ashes. I hold, and would teach, that there are three golden rules to be kept in view by all who rear poultry, viz:

"CLEANLINESS"—"WARMTH"—"ATTENTION."

Without all of these rules are strictly adhered to, fowls can never attain perfection. The oftener the hen-house is cleaned the better, and I consider it as essential to have my fowl house cleaned out by midday as it is to have my dwelling swept out.

No doubt many will immediately exclaim: "Too much trouble!" My friend, allow me to answer you very briefly: "Without trouble nothing can be accomplished. It is a very little trouble, I can assure you, to clean a fowl house at a stated hour every day, and the manure thus gathered pays ten times for the trouble taken. I admit that I do not consider it a trouble to keep my hen house clean, for I feel a pride in the same, and I know it is a great advantage to the comfort and health of my birds.

Show me a filthy fowl house and I will show you a lazy fowl fancier, with unhealthy, diseased fowls, and a person continually complaining about lack of eggs and ill luck in raising chickens.

A gentleman who wished to raise fancy poultry and purchased some expensive fowls, complained that his fowls suffered from a kind of cold in the head, with fetid discharges from the nostrils, which in time killed them. I accompanied him to his house to look at his fowls, I told him, but in reality to look at his fowl house. I saw at a glance that his fowls had the Roap, in a most offensive and contageous form. He said the chickens seemed perfectly healthy and lively when he received them; and after looking at his poultry house, I believed him. It was a roofless house, so common in the Southern country, with trees around it, affording a moiety of shelter—one of these houses which the rain is expected to keep clean and wholesome. "Mr. ——" said I, "your fowls lack warmth and shelter. The numerous rainy weather we have had to which they were exposed by night, etc., is the cause of the Roap."

"Impossible," he replied. "Wild fowls do not have shelter."

"In rainy weather, you may be assured, wild fowls have more shelter than your fowls get here." Wild fowls and your fancy poultry are not to be compared. Because a negro goes nude in his native state in Africa, is no reason one should go naked here: and you will please recollect that this is not the native place of your fowls."

It was the case of a "man convinced against his will"

Attention, is also one of our golden rules—and as important as any one of the trio—and without attention to the wants of the fowls daily, yourself, you will be very foolish to expect much. By attention disease is prevented, and "an ounce of prevention is better than a pound of cure."

A writer in the *Country Gentleman*, of Albany, very sensibly remarks, and I indorse his language *con amore*:

"Why is it that it pays to have a few fowls around a homestead but everybody believes that to attempt to raise poultry by the thousands will result in loss? The reason can only be because nature's laws are disregarded—for those who have tried to rear fowls on a large scale have treated the adult and the young in a manner that would prevent profit arising from any other animal in the world—in short, altogether contrary to common sense. The diseases of poultry are produced by mismanagement, or in trying to breed in improper situations. Sickness is certain to be the result when the roosting places are damp, and all around wet and boggy. And prosperity cannot be anticipated when old and young fowls are crowded together in a limited space."

The Brahmas require less attention, and are less liable to disease than any variety of fowl I know of; but that is no reason why they should be neglected. A perfect fowl cannot be obtained without attention, I can assure you.

A few words of advice—

You cannot take up an agricultural paper, without observing numerous advertisements of "Brahma eggs" for sale—from one to three dollars per dozen. I would advise all parties to purchase in every instance, the fowls in preference to the eggs, for they will prove much the cheaper in the end. Eggs coming from a distance are very doubtful, they may hatch, in fact, from a reliable party, some out of a dozen will probably hatch; but it is impossible for the chickens thus obtained to be A No. 1, healthy chickens, and in a majority of cases, if the chickens are raised, they are deformed, and weakly. It is not the fault of the seller of the eggs, but coming by rail, etc., no matter how well packed, they are shook up more or less.

I have ordered and received eggs from New Hampshire, and out of each setting have averaged three to hatch, but the chickens were not *good*.

I presume some one or more of my readers will order *eggs* from some reliable person, in which case, after receiving the eggs, I would advise him to just examine the eggs one by one, and cast aside any doubtful egg. Place the eggs chosen under a hen of gentle and peaceful disposition, and not one that is inclined to fight any stray chicken that comes into her coop.

From my experience, notwithstanding I have been told by *older persons*, that a cross hen is more watchful against vermin, I find that such a hen looses more chickens than a quiet one. Game hens are the poorest of mothers. I have lost numerous chicks by ill-tempered hens, and by fussy hens, and having paid dearly for my knowledge, I now never allow any hen to sit without knowing her to be a quiet, peaceably inclined Madam Chanticleer.

Several years ago I had several small "doll" houses constructed for my young chickens, and each house contained four departments, occupied by four hens with an average of ten chicks each, and one of the four hens very cross. At the end of one day my chickens were decreased twenty-five per cent, and the cross hen picked the heads off of several of the chicks. It had best be made a rule to keep cooped, hens with a brood of chickens, some distance apart.

Before I learned better I kept the mother hen confined in coop for a month or six weeks, the young chicks running in or out. It was very cruel on my part in the first place, and not at all necessary, besides being unprofitable, as the hen was at least one month later laying than she would have been had she been turned out when the chicks were a week old. The most profitable plan is, to keep the mother hen confined a week, or not longer than ten days—three days is generally long enough—and then every afternoon place the young chicks in a barrel. After doing so two or three times the chicks will go in the barrel of their own accord, and then turn the barrel up, and let them out in the morning after sunrise. When this plan is carried out, out of one hundred you will not lose one.

I find it essential, when a number of Brahma fowls are kept, (or any other variety as well,) to purchase a new cock every season, or any how every year: for the general principles which govern other domestic animals are applicable also in the management of poultry, and breeding from the same stock season after season, the chickens are bound to degenerate.

I find that eggs sit from the latter part of December to 15th February—that the chicks are easier reared and better chickens.

It may be said that eggs are scarcest during that time: but I never have wanted for eggs in that season, and the Brahmas are noted as winter layers. (In a future article I will state my management of fowls to promote laying.) When eggs are so much in demand during the Christmas holidays, I am well supplied myself, and have a large quantity to dispose of. I have set one hundred eggs (Brahma) in December, of which number eighty-four hatched, and of that number seventy-eight were raised. I must admit that it was a mild winter and a dry one.

Influence of Winter upon the Soil.—It is a tradition of early date, confirmed by the experience of all farmers, that a severe winter is almost universally followed by a good crop season. This happy consequence serves to mitigate its rigor, or to compensate for its inconveniences. In what way the severe frost acts upon the soil is one of the hidden secrets of nature, but the fact is palpable, and we are encouraged to look forward to the wealth and comfort which the approaching crop, in its various forms, will yield to the labors of the husbandman. The effect of frost upon the sub-soil brought to the surface is also a phenomenon which we cannot unravel, but which we are enabled to treasure up as an agreeable fact, giving solace and hope to the cultivator whose upper soil is exhausted. Geology and chemistry can alone enlighten us upon this subject.

A Novel Experiment.—Let five persons get together in a room, and one of them lie at full length on a table, with his hands folded over his breast. The others must take a position, two on each side of him, and endeavor to lift him up, with the fore-fingers of each hand only. This will seem an impossibility, but can, nevertheless, be accomplished, by all the five taking a long inspiration together, and then, when their lungs are fully inflated, letting out the air together, and the four lifting the other. After a little practice, care being had to breathe exactly together, they will be able to lift him high above their heads and let him safely down again, they say. Try it and see.

WHAT'S in a name? Everything is in an aim, if you wish to shoot straight.

Scientific.

LE CHEVAL MECHANIQUE.

A Wonderful Invention--A Mechanical Horse that Beats Dexter's Best Time.

The following description of a new invention, which was on exhibition at the great "show" in Paris, we clip from a private letter:

"I was fortunate enough to be present yesterday evening at a private view of this wonderful invention. The throng at the Exposition is so dense in the day time that any attempt to work it during the exhibition hours was impossible. Through the kindness of M. de M., whose acquaintance I made in 1858, when he was *attache* at Washington, I formed one of fifty persons provided with special permits. On entering, groups of the *Cent Gardes* made me think the Emperor was present, but I did not see him until the middle of the exhibition. I saw, among the curious, Nasmyth, of hammer celebrity, and Whitworth arm in arm with Howe, of sewing machine notoriety.

"The iron horse bears no resemblance to its equine namesake. Imagine a trunk-shaped box about seven feet long, and wide enough for a man to saddle, and about five feet high; the whole concern mounted on five wheels; the wheels concealed, however, under the machine. It is covered with leather, and has a saddle, only the saddle is very high in front and back, so that there is no chance of being unhorsed. In front is a steering apparatus of the simplest kind—two silk cords—and just before the saddle a steel bar, which regulates the speed. If you pull it up, you start the machine; pull it higher up, you increase the speed; if you depress it, you slow it until a point is reached, when the apparatus stops.

"The inventor, quite a young man, commenced winding up the machine with what seemed to me to be a crank motion, and as I distinctly heard the clink of the ratchet, I therefore supposed it was worked by a coiled spring, but I have reasons since to think that I was mistaken. I suppose it took two minutes to wind it, when he mounted it and started it by pulling up the steel bar. It moved gradually off, so that for the first minute I could walk alongside of it, but presently it started at the speed of a fast horse, and in a moment more was lost, going round the curve of the circle.

"I suppose you know the grand Exposition is a series of concentric rings, each one devoted to a peculiar branch of industry. The one the machine was running on was the Numero Quatre Section del Mechaniques, and is among the largest, measuring some yards more than an English mile. It seemed to me to be incredible that he should have performed the circuit in two minutes and twelve seconds. A hearty clapping of hands greeted the machine as it came careering on, and gradually stopping without any apparent trouble.

"I noticed the Emperor, generally taciturn, loud in his applause, clapping his hands as lustily as I did, and I was assured by M. de M. that he had never seen his majesty on any occasion before show the least sign of commendation. The inventor then said that he would put it up to its speed, but to do this he must give the machine a start. He then wheeled round, and just like a jockey starting a horse, got it up to a maximum; and as he passed us he seemed to be flying. The circuit was made in fifty-eight seconds. A new salvo of applause met him as he brought the machine to where the Emperor was standing, and I must say I felt some just emotion when the Emperor took the legion of honor from his button hole and placed it on the young inventor's breast.

"M. told me that its endurance, if he may use the term, was extraordinary; that at its highest speed it would keep going on for four hours. I was led to believe that the mechanical power was secondary in it, and that a galvanic battery was the real motive power. It is rumored that a battery of constantly increasing elements sustains the motion. Anyhow, the secret is well kept, the Emperor having, with the inventor, the only knowledge of it. M. also told me that in Vincennes a battery of artillery was to be moved with it, instead of horses.

"I may add that I saw four persons mount it, and it moved much more rapidly than would a carriage. An interesting experiment was made as to its capabilities of going over rough country. Several loads of dirt were shot on the floor, and it passed over it with apparent ease. One thing I remarked was that there was a perpendicular play in the wheels, and that as a difficulty was surmounted, one wheel would be higher than the other, whilst the body was on the same plane.

"I think that it has been placed purposely in a retired part of the Exposition before this exhibition, so as not to attract too much attention, and I learn this morning that the Secretary of War has had it removed from the Exhibition. The inventor's name is Victor de Narden."

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OFFICE OF JONES BROS., No. 8 MADISON ST., Memphis, Feb. 17, 1868.

MONETARY.—There has been much depression in the running of trains during the past week, and currency has been detained upon the way, causing more than the usual stringency in this market. There is more ease, however, to-day. New York sight is taken from regular customers at ¼@¾ discount. There is very little of New Orleans sight offering, but fifteen-day bills are taken at 1¼ discount. Selling on all points at par, except New Orleans, which is firm at ¼ premium.

COTTON.—Our last issue closed with middlings at 18¾@19c. It advanced steadily till Thursday, when prices in this market reached 19½@20c, which were too high for buyers, nearly all of whom withdrew from the market. The Liverpool market was quiet on Saturday; uplands 8¼@8⅜d, Orleans 8⅜@8⅝d. The New York market on that day was dull, with holders anxious to realize, and closed with a downward tendency. On Monday the Liverpool market opened firm, and was buoyant, and closed with an advance, uplands 8⅝@8¾d, Orleans 8¾@ , while in New York it advanced every hour during the day, and closed excited, middlings 21½c Orleans 22c. Our market was quiet at the opening, but soon partook of the character of that of New York, and closed firm, with holders asking 20@20½c. The Liverpool market was active at the opening to-day, and excited, Orleans 9½d, uplands 9d. The same grade to arrive sold at 8¾d. At noon prices were firm, and at 5 p. m. was buoyant, uplands 9¼@9½d, Orleans 9¾@9½d, uplands to arrive 9d. The unprecedented amount of 30,000 bales were sold to-day. In New York at the opening holders were asking an advance, but buyers were operating with caution. At 11 a. m. the market was so much excited that the accurate quotations could not be given. Holders, however, were asking an advance of ½c. At noon it was still excited and unsettled, and closed active at full prices, low middlings 22½c, uplands 22½@23c, good middlings 24½c. Sales for the day 7000 bales. Our market opened with a firm feeling among holders, who offered middlings at 20@20½c, but as the news came in prices advanced, and much excitement existed until prices were hard to quote accurately. The day's sales were large, and at the close holders were asking from ½ to 1c above our quotations. We give the following figures which will cover nearly all the actual sales of the day:

Ordinary	18 @	
Good Ordinary	18½@	19
Low Middling	20 @	20½
Middling	21 @	21½
Strict Middling	22 @	22½
Good Middling	23 @	

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BRAN.—$38 00@40 00.

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BUTTER.—Choice Western roll 38@40c, good tub 35@38c, cooking 20@30c.

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CORN.—Shelled 90@95c.

CHEESE.—English dairy 17@18c, factory 16½@17½c, Western Reserve 15½@16c.

DRIED FRUITS.—Apples 6@7c, peaches 7@8c.

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FLOUR.—Superfine $9 00@9 50, X $10 00@11 50, XX $12 00@13 00, XXX $13 50@14 50, fancy brands $15 00@15 50.

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GAME.—Venison 10@12c, prairie chickens $5 00@6 00, quails $1 50@2 00.

HAY.—Choice timothy $22 00@24 00.

LIME.—$2 00.

LARD.—Keg 15@15½c, tierce 14@14½c.

LIVE STOCK.—Choice 5@6c gross, common 3@4c, sheep 3 00@5 00 per head, hogs 9@10c gross, dressed hogs 12@12½c.

MOLASSES.—Choice Louisiana in bbls 95@$1 00, hf bbls $1 00@1 05, kegs $10 50@11 00, common 70@80c.

NAILS.—$6 00@6 25 per keg.

OATS.—Black seed $1 00@1 05, white 90@95c.

POTATOES.—Pinkeyes $4 75@5 00, peachblows $4 50@4 75, neshannocks $4 00@4 25.

PROVISIONS.—Mess pork $25 50, rump $19 00@20 00, bacon clear sides 14½@14½c, bacon shoulders 12@12½c, bulk sides clear 13½@13½c, clear rib 13@13½c, rib sides 12½@12¾c, shoulders 11@11½c, breakfast bacon 15@16c, plain hams 15c, sugarcured 16@17c.

THE BARBAROUS MODE OF LIVING ADOPTED BY NEGROES.—The *Native Virginian*, published at Orange Courthouse, gives the following lamentable condition of the negroes in that section:

In parts of Louisa and generally in Fluvanna, huts are multiplying rapidly. Many of these huts are built in the wildest solitudes, a mile or more from any arable land, and accessible only by a narrow path which the traveler passes unnoticed. They are built in the hastiest manner, of the rudest materials, and resemble more the habitations of the beaver than the residences of human beings. In these thickets the negro children are being reared in absolute, almost barbarous, idleness. These are the fruits of abolitionism—the beginning of the end.

"SIRE, one word," said a soldier, one day to Frederick the Great, when presenting to him a request for the brevet of a Lieutenant. "If you say two," answered the King, "I will have you hanged." "Sign," replied the soldier. The King stared, whistled, and signed.

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July, 1867.

REV. J. R. GRAVES, DEAR SIR: Believing the principles to be scientific on which Dr. Foote's Eye Sharpeners were prepared, I sent for a pair. I have used them about two months. My vision is so improved that I have not found it necessary, for the last six weeks, to use my spectacles, except at night, or when the light was very obscure. I can read any print of ordinary size, and any handwriting not smaller than this [the letter] without glasses. I have been using glasses for six years, and could not trace the lines on ruled paper, or read a newspaper without them.

I am disappointed, however, as to the result. My vision is so imperfect at night, that I am compelled to use glasses. I am still using the sharpener, and should I have my eyesight restored as it was in my younger days I will inform you. Mrs. Rivers has also been using them, and has experienced some benefit. But her improvement has not been at all equal to mine. She can, however, read a column in a paper, and thread a fine cambric needle without glasses. This she could not do before their use, nor for the last five years. Address

aug24 "Editor Baptist."

Knox's Seed Store

AT YOUR DOOR.

GARDEN AND FLOWER SEEDS,

BY MAIL.

IN order to supply private families with the least possible delay and expense, and for the convenience of the inexperienced, we will send *BY MAIL, POST-PAID*, family collections of Vegetable and Flower Seeds, neatly put up, suited to the requirements of families of various sizes.

Collection No. 1, Price $10.

Comprises the following assortment, suitable for cropping a garden of half an acre, producing sufficient vegetables for an ordinary sized family, throughout the year, viz:

BEANS, 1 pint each. Valentine, Early Mohawk or Six Weeks, and Large Lima.
CAULIFLOWER, 1 packet. Early Erfurt.
CABBAGE, ½ ounce each. Early Oxheart, Early Winningstadt, Late Flat Dutch and Drumhead.
CELERY, 1 packet. White Solid.
CRESS, 2 ounces. Curled.
CUCUMBER, 1 packet each. Early Frame and Long Green.
CARROT, ½ ounce each. Early Horn and Long Orange.
CORN, 1 pint. Large Sugar, and Stowell's Evergreen.
EGG PLANT, 1 packet. New York Improved.
LETTUCE, 1 packet each. Early white Cabbage, Curled Silesian, and Drumhead.
MELON, (Musk) ½ ounce. Green Citron.
" (Water) 1 " Mountain Sprout.
BEET, 1 ounce each. Extra Early Bassano, Early Blood Turnip, and Long Blood.
OKRA, ½ ounce. Dwarf.
ONION, ½ ounce each. Red Wethersfield, White Silver Skinned, and Yellow Danvers.
PARSLEY, ½ ounce. Extra Curled.
PARSNIP, 1 ounce. Hollow Crown.
PEPPER, 1 packet. Bull Nose.
PUMPKIN, 1 ounce. Cashaw.
PEAS, 1 quart each. Landreth's Extra Early, Champion of England, and Blue Imperial.
RADISH, 1 ounce each. Early Frame, Early Scarlet, Short Top, and White Turnip Rooted.
SQUASH, ½ ounce each. Early Yellow Bush, Boston Marrow, and Hubbard.
SPINACH, 1 ounce each. Round Leaved, and Prickly.
TOMATO, 1 packet each. Tilden Fine, very fine, Extra Early, Large Smooth Red.
TURNIP, 1 ounce each. Red Top Strap Leaved, Ruta Baga, Purple Top.
SAGE, SWEET MARJORAM, and SUMMER SAVOY, 1 packet each.

Collection No. 2, (Mail) Price $5.

Comprises one-half of No. 1, same varieties, will crop a garden of quarter of an acre, sufficient for use of small sized family.

Flower Seeds Sent Free by Mail.

Collections which are highly commended for utility and excellence.

Assortment No. 1—	8 new and superb varieties		$1 00
" 2—	20 "	"	2 00
" 3—	20 good showy	"	1 00
" 4—	50 "	"	2 00
" 5—	100 " (many new)	"	4 00

Assortments Nos. 1 and 2 are each entirely distinct. The purchaser of both gains a special advantage. In addition to other novelties, the collections embrace General Negley's beautiful Asters, Phlox Drummondii, Japan Pinks, Double Zinnias, Cock's Comb, Balsams, New Giant Rose Asters, Sapiglossis, Bright Yellow Giant Bomb. Ten weeks stocks, Dark Crimson Candytuft, New Blue and Brown Wall Flowers, New Eternal Flowers, Calliopsis, Diversifolia, New Double Sweet William, Lychins Haageana, Petunias, Schizanthus Pansies, Sanvetalia, Procembens. Our

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Jan25 Blm&F2m

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One to cure TOOTHACHE in one minute.
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A VINEGAR RECIPE that came from Brazil, supposed to be the best in the world.

All or either of the above he will sell at the following low prices: The Milk and Butter Recipes, all three, $2; either of the others, $1 each.

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P. S.—If references are desired, inclose postage stamp to proprietor. jan25 B&F1f

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Of the newest and choicest kinds.

250,000 SMALL FRUITS,

Currants, Gooseberries, Blackberries, Raspberries, furnished at the lowest prices consistent with first-class stock. Nearly

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This is, pre-eminently, the grape for the million. The demand last year was very heavy; and this season we are in a condition to supply any quantity. Also, Iona, Israella, Adirondac, Clinton, Norton's Virginia, Hartfort, Diana, Isabella, and all the popular varieties.

100,000 EXTRA FINE PLUM STOCKS,

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An unequaled stock of choice three and four-year-old Pear and Apple Trees, some of them in bearing.

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Roses, Ornamental Shrubs, etc.

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Fresh from Europe, at the low figure of $2 50 per lb., for ten lbs. or more.

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1868.

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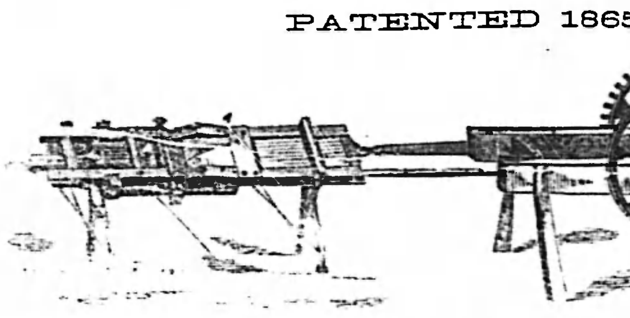

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WILL RIVE, SHAVE AND JOINT 25,000 SHINGLES IN ONE DAY OF TEN HOURS.

IT will work all timbers that can be worked by hand, and much that cannot of hard or soft timber, and will make a superior shingle. Three-horse power will drive it to its utmost capacity, and is very easily applied. It is substantially built, made of iron and steel; will occupy the ground room of thirty inches wide by ten feet long, and weighs 2,000 lbs. The shingles made by this machine are similar, and better than those made by hand. The first revolution rives a shingle, the second rives a second shingle and shaves the top shingle on the first side; the third revolution rives a third shingle, shaves the second on the top and the third on the bottom; the fourth revolution rives a fourth, shaves the third on top, the second on bottom, and the first shingle is jointed, and that finishes it complete. Every revolution afterward throws out a perfect shingle at the rate of sixty per minute.

No shingle machine brought before the public equals this, nor can any be made more available for this purpose at as LITTLE COST. The high price of labor, the want of competent workmen, and the great labor-saving capacity of this machine, will enable builders and others to supply themselves with a superior shingle at a less cost than by any other machine. The expense of running this machine is at least $2,000 less per annum than the ... machine. The purchase of saws and files, the power and time required in running a sawing machine, are ... this machine.

This machine can be run two days by grinding the knives once, which may be done in half an hour, and then it is ready for the next 50,000 shingles.

The patent right for these machines and their use is for sale in the whole United States, except two States; and one of these has been already sold by counties for twenty thousand dollars. As it is out of our power to attend to the sale by counties, but will sell by States on very liberal terms.

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KNITS A STOCKING COMPLETE, forming the Heel and narrowing off the Toe as it goes along. It widens and narrows the same as in hand knitting, producing all varieties of knit fabrics from an infant's sock to a lady's shawl or hood. It is SIMPLE, DURABLE, and easy to operate.

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PLANT THE BEST
PLANT THE GENUINE.

JUCUNDA—Our No. 700.

At the very head of the list of strawberries, as vastly superior to any and all others, containing in itself almost every strawberry excellence, we place this wonderful variety.

We claim for it, and have abundance of testimonials to sustain the claim:

1st. That the plant is healthy, hardy, and of vigorous growth.
2d. It is remarkably capable of resisting frosts, cold, winds, and drought.
3d. It never fails to produce an immense crop of the finest fruit.
4th. It is bisexual, and needs no fertilizer.
5th. It continues a long time in bearing, the fruit increasing in beauty and brilliancy to the last.
6th. The fruit is of enormous size—ten and twelve berries often filling a pint measure.
7th. It is of great beauty, perfect in form and brilliant in color.
8th. It is excellent in flavor.
9th. Its shipping and keeping qualities are most remarkable. To test it in these respects, berries gathered on our farm at Pittsburg on Monday, and shipped the same day to New York—over 400 miles—were kept till Friday and Saturday, and then sold for a higher price than other varieties would bring grown in the neighborhood and taken fresh into the market.
10th. It commands the highest price in the best markets—bringing last season in New York 60 cents per pint, holding ten berries.
11th. It requires no special treatment, is the least expensive to gather, and is greatly the most profitable strawberry we grow.
12th. It has been thoroughly tested—8 years on our farm—and has greatly the advantage in this respect over newer or recently imported varieties.

We subjoin a few testimonials, and for others refer to our catalogue.

"The plant is as thrifty, vigorous and hardy as any I know of; the stout stocky fruit-stems bearing up a weight of fruit I never saw equaled."—*T. W. Harrison, Secretary Pennsylvania Horticultural Society.*

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"Could corroborate all that others have said of its great beauty, size, and excellence of flavor."—*M. B. Batcham, Secretary Ohio Pomological Society.*

"A most remarkable point of value in this variety is the great number of extra large berries. I saw great quantities, ten to twelve of which filled a pint."—*Geo. M. Beeler, late Secretary Indiana Horticultural Society.*

"The prince among strawberries. The fruit is enormously large, and the plant wonderfully productive. Fruit very solid, and the richest and most highly flavored of any strawberry I ever tasted."—*John N. Jenkins.*

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"The largest strawberries seen in this market during the present season, and probably the finest ever sent here, for sale in quantity, were some monstrous Jucundas, sent by the Rev. J. Knox, of Pittsburg, Pa. They were extremely large—12 to 15 berries filling a box—of a bright color, and so firm after their journey of 400 miles, that they might readily be shipped as much farther."—*New York Tribune.*

For further information in reference to this most wonderful strawberry, send 10 cents for a catalogue.

The past season being very favorable with us, we have grown a large stock of superior plants of this variety, the greater proportion of which we intend planting, and would plant all, if we had the ground to spare. We offer strong plants at the following prices:

12 for	$1 00
50 "	3 50
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At the price per dozen, and single hundred, we will send plants by mail when desired, larger quantities by express, the purchaser paying express charges. Orders will be entered as received, and filled in rotation, at proper season.

An acknowledgment and a circular with brief instructions for cultivation, will be sent at once, to all parties from whom we receive orders accompanied with the cash.

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We will issue about the 1st of January next, a new edition of our *Small Fruit Catalogue*, containing descriptions of all Grapes, Strawberries, Raspberries, Blackberries, Gooseberries, currants, etc., of any merit. Also illustrations of the Martha and Ives Grapes, Jucunda and Fillmore Strawberries, Hornet and Philadelphia Raspberries, Kittatinny and Wilson's Early Blackberries, Cherry and White Grape Currants—considerations that should influence the purchaser in the choice of nursery stock; select lists, both by mail and express; the secret of our success in plant, vine and fruit growing; prices of stock for spring of 1868, and much valuable information in reference to small fruit culture.

We will inclose in the above catalogue a directed envelope and an order list, giving the plainest instructions how to order, and forward to all applicants inclosing 10 cents.

As it is desirable to know as soon as possible how large an edition to issue, applicants will please send their names, with full address, at once.

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A COMPLETE ASSORTMENT OF

Grapes, Blackberries, Strawberries, and Raspberries, Gooseberries,

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OUR stock cannot fail to give entire satisfaction, to the planter, in growth and yield of fruit. It is stored in frost-proof house, and can be forwarded at any time with entire safety.

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We will send to any postoffice address in the United States,

GRAPE VINES.

6 CONCORD. The most valuable Grape in America.
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1 ISRAELLA.

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12 WILSON. The best for canning.
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1 KITTATINNY. The best.

GOOSEBERRIES.

1 AMERICAN SEEDLING. Very good and a great bearer.

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WE WILL SEND

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6 Ives.	1 Iona.
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STRAWBERRY PLANTS.

50 Jucunda—Our No. 700.	25 Golden Seeded.
25 Fillmore.	25 Wilson.
25 Burr's New Pine.	25 Agriculturist.

RASPBERRIES.

3 Clarke.	3 Philadelphia.

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1 Wilson's Early.	2 Kittatinny.

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2. Carefully marked.
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By the above arrangement, wherever there is a postoffice, parties ordering may be sure of getting a first-class article delivered to them as safely as their letters, and *free of charge.*

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Send 10 cents for catalogue. J. KNOX,
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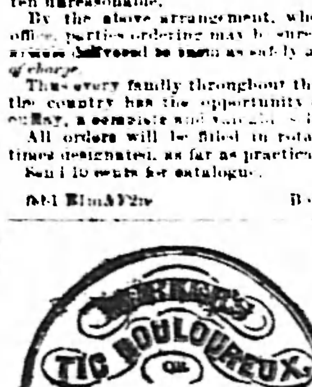

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One package,	$1 00	Postage	6 cents.
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Lung and Body Brace,

FOR THOSE suffering from Weak Lungs and Voice, Laryngitis, Clergyman's Sore Throat, Weakness of the Back, or Diarrhea.

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SIX IMPORT...

1. One Lord, one Fa... iv: 5. That an imme... that *one* faith in the... that *one* Lord. See ... 1 Cor. xv: 29; 1 Pete...
2. The Grace of Go... Hope and Faith *in* ... Justification.
3. The Word of God... Spirit of God the Age... adults.
4. Each visible Chu... of scripturally immer... believers and their *un*... on probation,) associat... to obey and execute ... Christ, having the sam... officers, and ordinance... salem, and independen... edging no lawgiver in... mitting to no law he... Rom. i 7; 1 Cor. i: ... Acts ii: 41, 42; Matt... vii: 6–19; Rev. ii: 23; ... v 12, 13.
5. The "Lord's Su... commemorative ordin... by a Church of Christ... capacity), not as a te... personal feeling of ... another, as Pedobapti... only to show forth ... again; and being a ... dentally, a symbol of ... sequently, only those ... in this ordinance tha... tice. The members ... the same faith and of ... munion of another or ... and not by *right*, for ... being made the gu... sacred feast, is invest... discipline those whos... gives the right.
6. Christian Bapti... believer in water by... in the name of the ... the burial and resur... fession of a death to ... consecration to his ... therefore, can answer... fession of baptism ca... except "*the children o*... 16 and xxviii: 17; Ma... Acts viii: to the close... Gal. iii: 26, 27.

Burying in water ... only action; since th... the only "likeness" ... in the world, for it... death.

SIX IMPORT...

1. The *Bible*, and ... with human devices ... has been, the religion...
2. *Positive* laws (a... of baptism, etc.) are ... *in all cases* require *po*... or *examples*.
3. To divide the ... Christ into *essentials* a... how far Christ is ... points we may safe... refuse to obey one ... requirements or to te... in the guilt of violat...
4. Every positive ... in the Church, *not exa*... pled, is *positively forb*... *one thing is the prohibi*... are all human invent... fant baptism, sprin... practiced for religiou... tural warrant can b... *sinful.*
5. Christ gave no ... the authority to *tra*... organization ... his ... make or change his ... thing for another. ... established, is *treach*... son.
6. Principles can ... *promised.*

SIX IMPO...

1. *All scholars, criti*... note, *unanimously* dec... is, first) and *leading* ... is to dip or *immerse*, w... scholars of any aged ... *meaning.*—[Liddell an...
2. Standard histor... *primitive* and *apostolic* ... by the *immersion of* ... of the Trinity.—[Stu...
3. *Nearly all standa*... admit that the Bible ... *command for*, or *exa*... there is the utmost ... *tion* among them on ... purpose it is to be ad...
4. All standard his... that the *government* of ... *purely democratic*, (th... or membership,) and ... *republics.* All religi... *powers*, and *clerical* o... (that is, in the hand ... a session,) are *anti-*... tyrannies which ... tenance, or *republic*... consequently, all the ... irregular bodies ar... received by us, nor ... any way, recognize... their preachers as of... pel. The Baptist Ch... eratic and republica...
5. No society, org... ing from those of t... *different subjects*, *ord*... can justly be called ... *Christ*, or a branch... "things equal to th... each other."
6. Protestant his... Baptist churches ar... nities that have sto... Christian societies, ... "the doctrine of the g... Trilemma, p. 36.