

A COLUMN TO BE READ.

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

5. There is no obedience that is not voluntary. 6. There is no obedience that is not prompted by love, and accompanied by faith.

7. Every act of obedience is like baptism, the answer of a good conscience toward God. From the above all can see that infant baptism is not a religious act, because it is not in any sense considered an act of obedience.

8. If false, then the Episcopal clergy and all Protestant ministers have false orders, are unordained, and without authority to administer ordinances.

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10. All can see that the baptisms of Episcopalians, Presbyterians and Methodists are the same as those of Catholics since they came from Rome!

11. The Baptist Churches are either true churches of Christ, or they are false. 12. 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.

13. If Baptists Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

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

15. If Protestants and Campbellites cannot meet these dilemmas, they rest implied upon the third—"We cannot tell!"—and this makes a "Trilemma," a three horned difficulty.

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The Baptist.

MEMPHIS, TENN., MARCH 7, '68.

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. B. GRAVES.

THE NEGRO.

Is he our Brute or our Brother?

The Positions of Agassiz, Nott, Cartwright and Arel.

NUMBER TWO.

THE TEACHINGS OF THE NEW TESTAMENT.

The New Testament teaches the doctrine of the unity of the human race in the most unmistakable language, and rests the gospel of man's salvation upon this great central fact. It is needless to collate a great multitude of passages in proof. One clear unequivocal statement is as good as a thousand, for if each and every statement of our inspired Scriptures be not true, none of them are. If one can be invalidated, the entire Bible falls with it.

1. More than eighteen centuries ago, a member of the Jewish Sanhedrim, a body of the most learned men of that nation, and skilled in the Hebrew Scriptures, became a convert to Christianity. He visited Athens, and, at the request of its sages and priests, addressed them in the Areopagus on Mars Hill. In that world renowned speech he distinctly affirmed the doctrine of the "unity of the human race."

2. When he announced the doctrine of the resurrection of the body, the whole body of philosophers there assembled mocked and asserted that reason declared it most improbable, and that science demonstrated its impossibility; but when Paul asserted that "God made of one blood all nations for to dwell on all the face of the earth," we hear no one of all his distinguished auditors raising the shadow of a question about it.

3. But we adduce from this chapter additional and, if possible, still stronger testimony in favor of the "unity of the race." The salvation offered to each individual of the human race is predicated upon the fact of his blood relationship to Adam, and that through his disobedience we became naturally depraved and sinful in disposition, and actual transgressors so soon as we became moral agents.

4. Human language could not be more definite and unmistakable than the statement of Paul, especially as it stands in the original: "God made out of one blood every nation for to dwell on all the face of the earth," "That is to say," says a critical commentator, "God used the blood he put into Adam as the basis and means of national existence, and every nation has grown up out of that one blood. Nor is this all. The men entering into the composition of every nation, and thus making the grand aggregate of nations, dwell on all the face of the earth. It follows therefore with irresistible certainty that if there be a nation or nations, a people or peoples, which have not sprung from the one blood referred to, they do not dwell upon this planet, for the men composing the nations made of the one blood dwell on all the face of the earth. There is no room for nations of men other than those made of one blood."

5. If men loved the truth of God, the testimony of the Holy Spirit by Moses and Paul, would be all sufficient. They would regard the assertions and speculations of Agassiz and his class as the idle buzz of summer insects. We appeal to our readers, you have Moses and the prophets, Christ and the apostles; will you believe these infallible teachers, commissioned in mercy by heaven, to teach us, and save us from the enticing words of men's wisdom and philosophy, falsely so called, or will you receive Agassiz and Nott, Cartwright and "Ariel" instead? "Which of the twain will ye that I release unto you, Christ or Barabbas?"

6. THE UNIVERSALITY OF SIN AND ITS SIMILAR AND INSEPARABLE CONCOMITANTS CORROBORATE THE DIVINE DOCTRINE OF THE UNITY OF THE HUMAN RACE.

7. How came sin to be universal and loved alike by all men, of all races, tribes and tongues, white and black? Why is its sad escort everywhere the same, Pain and Woe, Sorrow, Misery and Tears, and its executioner, Death? It is all pervasive like the air we breathe. Earth has no mountains to bar its progress, no oceans wide enough to stay its desolation. Death is the divinely appointed executioner of sin. He spares none. Wherever man is found, be he white, or brown, or black, he falls alike under the stroke of death. Hence this universality of sin and death? Man cannot answer—Agassiz cannot. The Bible alone does, and

8. In our last leader, we designed to say that Japheth was of fairer skin than either Shem or Ham.

9. In our remarks on the Lord's Prayer, read "form of prayer," instead of "mode." Christ did not intend to prescribe those exact words, no more and no less, to his disciples, and therefore to forbid them to

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J. M. Pendleton, in No. 35.

reasonably, and satisfactorily accounts for it. "For as by one man sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned."

Agassiz admits that the negro is a moral agent, and can violate law, and commit sin against God. "Ariel" asserts that negroes did and now do profane the name of the Lord, by presuming to worship him. The Bible asserted fact of "the iniquity of the Amorites," and all the ites of the land of Canaan—who he asserts were negroes and mulattoes—being necessary to one part of his theory, he also admits. But if God's word is to be credited, all who can sin—every being accountable to either the laws of God or man—belong to Adam's family, are made out of one blood, are depraved and sinful in disposition by virtue of blood relationship to him as their federal head, and through his one act of disobedience have fallen under condemnation, and are subject to sickness and sorrow, pain and death.

This fact, and this fact alone, solves the problem of universal sin, and its universally similar and inseparable concomitants. That children should suffer for the sin of their parents, is neither new, stranger nor unnatural. We see it inflicted every day before our eyes. A father enacts treason against his government, and is transported for life with his family, and his descendants, to the latest posterity, are denied citizenship in the kingdom, except upon condition of personal application for pardon to the throne, and oath of allegiance to the government.

The descendants of that one man, whether pardoned or unpardoned, are affected by that one sin of the head of the family. There are millions of children in our land whose parents were either in comfortable circumstances or rich in hereditary estates, who are, to-day, impoverished through the acts of their parents, and this impoverishment may affect all succeeding generations of that one parent.

But notice the statement of the infallible Spirit, "by one man sin entered"—not a score or more of men. That one man then must have been the father of each sinner on the face of all the earth. If you can find a race unsinful, or a man undepraved, you can find a man who has not descended from Adam. This should have the influence of an incontrovertible conclusion with every one who can appreciate the force of logic, or believes God's word.

12. But we adduce from this chapter additional and, if possible, still stronger testimony in favor of the "unity of the race." The salvation offered to each individual of the human race is predicated upon the fact of his blood relationship to Adam, and that through his disobedience we became naturally depraved and sinful in disposition, and actual transgressors so soon as we became moral agents.

13. "For as in Adam all die"—i. e., by reason of our being in him, as offspring in the loins of a father, "even so in Christ [not those out of him] shall all be made alive." So clearly has the above quoted writer developed the apostle's argument here that we adopt his language:

"Here the headship of Adam and the headship of Christ are assumed as facts. There is such a connection between Adam and his descendants, that they become sinners in consequence of his disobedience. There is such a union between Christ and his believers, that they are constituted righteous through his obedience. Sin, beginning with Adam in the garden of Eden, has been the sad inheritance of all his posterity. We may contemplate the fountain of iniquity as sending its poisonous streams to the ends of the earth, or we may trace these streams to the fountain. It is certain that if sin is pardoned and its consequences arrested and counteracted, it must be through the mediation of Christ. That is to say, grace reigns through righteousness unto eternal life by Jesus Christ our Lord! Ruin comes through the first Adam—salvation through the second. But if any of the inhabitants of the earth sustain no relationship to the first Adam, how can they be brought to relationship with Christ, the second Adam? There can be no connection with Calvary if there is no connection with Eden. He who cannot trace his spiritual lineage to Adam, will never trace his natural lineage to Christ."

14. From what we have proved in this paper, it is evident if you will accept Agassiz as your teacher, you must reject Christ as your Savior. If his theory be true, the Bible is false and you are left without a Divine revelation or a hope of final salvation. You must choose between them. Which will you accept, Agassian ethnology, or old fashioned Christianity?

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offer prayer in his name; for he elsewhere explicitly informs them, that "no man cometh to the Father but by me," and again, "if ye ask anything in my name I will do it." He gave his disciples the subject matter, not the form of prayer. To presume to come to the Father in praise or prayer, and not through the only Mediator, is to reject Christ and to insult God.

Now we might ask our Land Mark brethren, if they believe that God ever called any man to preach his gospel who was unbaptized? We assert that he has, and we instance Paul as an example. He was called of Christ to the work of the ministry before he was baptized. If one unbaptized person has ever received from God a call to preach, it proves that he may call another; and it is evidently the duty of all such to preach.—Christian Herald.

It is not a question whether God impresses one with the conviction that it will be his true duty, when properly qualified, to preach the gospel. But the question is, has God anywhere in the New Testament commanded or made it any one's duty to preach before he put on Christ in baptism? Where do we find an unbaptized man preaching the gospel and exhorting others to be baptized? Not in the New Testament. Christ himself did not—the apostles did not. Such a practice was unknown to the apostles, to the early Christians, to Baptists anywhere, until of late years. It is an innovation, and of evil tendency. It paved the way for open communion in England, says Orerhard, says Stock, and it will do the same thing in America, if only allowed to prevail.

They have not been baptized, and we tell them so, and when we invite them into our pulpits we do not recognize them as baptized persons and as being in a gospel church, yet as they have given evidence of being called of God to preach, and as their character for piety is unquestioned, we ask them into our pulpits, recognizing them only as preachers of righteousness.—Christian Herald.

Then it is admitted that we do recognize those whom we invite into our pulpits, not as authorized to preach, not as baptized persons, but as "preachers of righteousness"—i. e., of the right ways of the Lord. Very well—we cannot so recognize them. If a Baptist minister should preach the doctrines held and practiced by Campbellites, Episcopalians, Presbyterians and Methodists, we should exclude him from our church-fellowship and our pulpits. Would it be consistent in us, after he had joined one of these sects, to invite him to preach for us, and so recognize him as a preacher of righteousness? Bro. Jeter opposes open communion because it destroys the effect of church discipline. Does not pulpit communion do the same thing? We think so.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND REWRITTEN. No. 40.

The Black Fly and Caterpillar. A DEADLY enemy to the whole race of caterpillars is ever on the alert, winging about in the shape of a small black fly in search of an exposed and defenseless caterpillar. Having first selected her victim, the fly pierces the body with a sharp cutting instrument she is armed with, and in the wound deposits an egg; the caterpillar winces a little at this treatment, but seems to attach little importance to it. Meanwhile his enemy repeats his thrusts until some thirty or forty eggs, germs of the destroyer, are safely lodged in his body, and his doom is certain beyond hope. The eggs quickly hatch into grubs who begin to gnaw away at the unhappy creature's flesh, thus reducing him gradually, but by a profound instinct, keeping clear of the vital organs, as if they knew full well that the creature must keep on feeding and digesting too, or their own supply would speedily fail, just as the users, while draining a client, keep up his credit with the world as long as they can. Weaker grows the caterpillar, as the gnawing worms within grow stronger and nearer maturity; sometimes he has strength left to take the chrysalis shape, but out of this he never comes a butterfly; the consuming grubs now finish vitals and all, turn to pupae in his empty skin, and come out soon black flies like the parent.

How forcibly this illustrates the destructive effects of vicious and sinful habits. How easily they are acquired. The eggs of them laid within the victim by wicked associates, they hatch and grow and feed upon him, his credit, character, reputation, and his very body is often literally eaten up by them, and falls into an early grave a rotten putrid mass. But what an illustration of the soul, the prey of undying worms!

No. 41.

A Rusty Saw. "I HOPE you will excuse me this morning," said a rusty saw, as the carpenter took it down from a peg where it had hung inactive for a month; "I feel very unfit for labor. Indeed I am quite rusty. The board too looks hard, and it will require an effort to go through it, such as I am altogether unprepared to make. Besides, there are several of my companions both bright and willing; I commend you to them; and the saw yawned till every tooth was visible, as if this short speech had exhausted its small stock of energy. "True as steel, is a good motto," replied the carpenter, "and I trust you have not been so oxidized by the general corrup-

tion of the times as to forget your share in it. You ask to be excused, because you do not feel inclined to labor. I may not be able to appreciate the feelings of a rusty saw, but I must say that feeling is not to be consulted in cases of duty. You plead your rustiness. If this is to be admitted, I might as well hang you up to and expect no further services, for your rustiness will not leave you as long as you do nothing. Oil and exercise will alone remove it. As to the difficulty of the work, I am not aware that an instrument has any right to choose what work it will do. And your last plea, that I have other saws in better condition, only proves the folly of the first three; for if I had pursued with others the course which you desire me to adopt in your case, they would be in no better condition than yourself." Hereupon the workman, having overruled all excuses, applied a few drops of oil, and introduced it to a board of seasoned oak, and repeated the operation, till after a few days it became as bright and agile a saw as any you could wish.

We sometimes find a rusty saw at the prayer meeting. Ask him to lead in prayer, and he shakes his head. Perhaps he utters a half dozen words of prayer, not to the Master, but to the servant, "I pray thee have me excused," and short as it is, it is as long as several acceptable prayers recorded in the Bible, and if it were in the language of the publican, or the penitent thief, or Peter sinking amidst the waves of the Genesareth, or the Syro-Phoenician woman, and directed to heaven in the right spirit, it would find acceptance. But what reason has the man for not praying? The reasons of the rusty saw. He does not feel like it. He has not prayed for a long time, and is quite rusty. There are others, bright with communion with God who can do better. The workman feels tempted to hang him up, and thus spare him the mortification on one hand, of being refused when he asks him to pray, and on the other, the pain of listening to his first weak and awkward attempts to plead at the mercy-seat. This will not be best for the subject himself. A few drops of oil, such as the beloved disciple recommends, 1 John ii. 20-27, and exercise may make his face shine. I sat down by the fireside of a kind-hearted man, the other day, who seemed to be in this rusty saw condition. He is a professed Christian, and his wife also. His children have been presented to God he thinks, and yet he has never established the worship of God in his house. He knows it to be his duty. He is troubled, perhaps, at times, but he is reluctant to begin. He never feels just like it. Poor man, he is to be pitied, and his children. What refuge has such a family in the day of affliction? Alas, how many families of this kind there are, and how would the power of religion be multiplied if every professed Christian family would maintain the daily worship of God!

BRO. MORRIS' CHURCH, (Beal St. Colored).—We attended the communion service on the afternoon of last Sabbath. The scene was impressive. Fully 800 partook of the Supper. Everything was done decently and in order. There was no confusion, but deep feeling that manifested itself in tears and audible sobs. The remarks of Bro. Morris were peculiarly correct and appropriate to the occasion. He impressed us as a Christian man, and eminently qualified to instruct his people. A "souless brute," says Ariel and his admirers, and yet these, rather than Morris, are deserving to be regarded as "brute beasts." We consented to preach for Bro. M. next Sabbath at 3 p. m. Bro. Troughton, member of Chelsea Church, is devoting all his time as missionary to the colored population in this city, and is assisted by the Baptist Home Mission Board in N. Y., that is liberally assisting our ministers to sustain the cause in important, yet destitute places. We cannot express too warmly the admiration we feel for the truly Christian and unselfish course it has thus far pursued towards the South. We believe that Bro. Backus and his Board are laboring to spread the gospel, and not a sectional Christianity. But more anon.

TUSCUMBIA.—We were detained over night in this little capital of North Ala., on our late return from Nashville, and spent a few pleasant hours with our Bro. Shackelford, editor of the Christian Herald. He is occupying the most important post in the northern part of the State, and is devoted to his work. He is experiencing with ourself the difficulty of keeping up a paper in these moneyless times. We trust we fully understand each other touching our correspondent T., and church dancing. He does not occupy Bro. Dudley's position respecting it, but condemns it, and he condemns the spirit of T.'s articles, and thinks the picture possibly overdrawn. We saw the articles we called for the first time, in his office. Our Bro. S. disclaimed against intending to allude to anything in the past personal to ourself, by reference to "old wounds," etc., and we do not believe that he would favor dancing. We trust there is now the most cordial intent between us and ever will be, if we do differ on the pulpit question. We believe that he, and all other true Baptists will, in a few years, see as we now do. The first minds of the North now see and admit we are right.

The Sabbath School.

SABBATH SCHOOL LESSONS.

BY B. F. JACOBS.

Lesson for Sabbath, March 8, 1868. John xxi. 15-22. (Comm. 17-22.)

SUGGESTIONS TO TEACHERS.

Said unto Peter, Lovest thou me? Feed my lambs. Feed my sheep! Follow me. Signed, Peter's death, and said again follow thou me. Said, Yes Lord, thou knowest that I love thee. Peter: Was grieved, at being asked again Asked, 'What shall this man (John) do?'

Simon, son of Jonas, called by Jesus, Peter, (meaning a rock) brother of Andrew, a fisherman, was married, (and tradition says had two daughters), probably well off, (had a house) a disciple of John the Baptist, led to Christ by his brother, forsook all he had to follow Jesus, was with him on the most important occasions; very impulsive, promised to cling to Christ, even if all others forsook him, and if necessary to die for him, denied Jesus three times, cursed and swore, repented and wept; after the resurrection became the leader of the apostles, preached throughout Palestine, and Asia Minor, and suffered persecution and imprisonment, and was crucified (and at his own request head downwards), at Rome.

Peter three times denied his Lord—refused to be known as a disciple. Would not follow Jesus, and said he knew him not. Cursed and swore.

Jesus manifested himself to him three times.

Three times asked him "Lovest thou me?" Told him three ways to prove his love—by his word, his works (life), his death. Jesus expects us to fulfill his promises. Peter said he would do more, and suffer more than others. Jesus gave him the opportunity and grace to do it.

The punishment of our sin is often meted out with an exactness that grieves us. How great a difference between our self-confident boasting before we have been humbled, and the mild submission to God afterwards: Peter's will before—Jesus after. Verse 18.

Our duty, though it lead to the cross, not affected by others. John was the only one of the disciples that did not suffer martyrdom. "What is that to thee?"

Peter thought to save his life by denying Christ. He gave his life that he might confess Christ.

Our first duty, to love Jesus; next, to follow him. We deny him by not confessing him. If we follow him on earth, we shall reign with him in heaven.

The highest qualification for Christ's work—love to him.

BLACKBOARD OUTLINE.

"Lovest thou me?" FOLLOW ME. My Commands, On earth, My Example, To heaven, My Work, NOW. "He gave himself for us."

INFANT CLASS ("Feed my lambs.") BLACKBOARD OUTLINE.

"Lovest thou me?"

If ye love me keep my commandments.

FOLLOW ME.

"He gave himself for us."

Tell why we ought to love Jesus. (Sing, "Jesus loves me.")

Tell how we can love him. (Sing, "I love Jesus, hallelujah.")

To be his lambs we must love him now. (Sing, "I am Jesus' little lamb.")

JESUS' LOVE WORTH HAVING.

One of the Illinois delegates of the Christian Commission, to the army of Virginia, was passing through the hospital, just after the battle of the Wilderness. Among others, he found a soldier from New York, who had been badly wounded, and after a short conversation he asked him if he had written home. Shaking his head, he pointed to his wounded arm.

"Shall I write?" said the delegate. "I would be glad if you would," said the soldier.

After writing the particulars of the battle, and the manner in which he was wounded, the care he had received, and a few words of cheer for the loved ones at home, he paused for a moment, and the delegate said:

"Shall I tell your wife you need anything?"

"No," said the sufferer. "Tell her I have three postage stamps, thirty cents in money, and a good hope of eternal life through Jesus Christ, and I am perfectly happy."—Standard.

A NEW ELECTION.

Eld. W. B. national soldiers the rank of Old Guard former officer: "My regards he will do his present to the file."

We suggest States (the themselves) Lieutenants very last work, and we nine weeks the price now, and freely. Now the brethren will excuse us for us forcibly.

Bro. Graves scriber, Miss Postoffice, five dollars. Send Every Baptist himself under- laining a good the true principl—one that com- ones delivered, believe and to- tally organi- we claim the church. If the duty of all tho—"preach the selves; and business it is editorial chair selves, and to church to do, ministers (Bap- tion of that pr labor for the set up by Chris- be traced by the and sixty year- was found teach salvation, belie- tism, and imbr- such teaching n- A has the care- to each month- pose the mem- bers of the T. Crawford, Per- to visit them shepherds are place THE Bap- the lady, whil- them more int- lishing them in Sweetwater.

SABBATH S- man, from M- ing from the bath with us the First Bar- night. He w- courses, full o- cal Christiani- preachers th- tive talent, a- tor and a sou-

Though for- tor of the Ho- yet Bro. F.'s- ers eminently and import- fulness. The- just such min- will ere long- pastorate in- Western critic- three such m- pastors with v-

GEORGIA- has sprung up- in point of th- of the corres- replies, should- ourself for p- press without- trusted the- more, and by-

MASS MEN- At the requ- have consent- on the 4th S- urday before-

The Bapti- Covington, Conference, of February, apart to the (by calling Elders Josep- den and S. The followi- 1. Examina- Eld. Joseph 4. Prayer 5. Present by Eld. N. B. 5. Words crator. 6. Laying tery. PEYTON C-

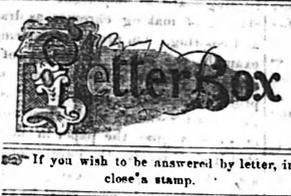
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th School.
101 LESSONS.
JACOBS.
March 8, 1868.
TO TEACHERS.
Loves thou me?
Feed my lambs,
Feed my sheep,
Follow me.
I am the good shepherd,
and I am perfectly

A NEW ELECTION FOR GENERAL IN MISSISSIPPI.
Ed. W. B. Gallman enlists six additional soldiers this week, and resumes the rank of Captain of the Mississippi Old Guard with this salutation to its former officer:
'My regards to ex-Captain Nelson. Hope he will do good service, and, if possible, retain his present rank, and not be degraded to the file.'
We suggest to all the Captains of States (the Generals will take care of themselves) to be up and active, for the Lieutenants may surprise them, and the very last week outrank them and win the honor and the premium. Let all work, and work with a vim the coming nine weeks that are left before this volume closes. Cotton is bringing a fair price now, and money is circulating more freely. Now is the time to appeal to the brethren to support their paper.
This, though private, we know Bro J. will excuse us for publishing. He pleads for us forcibly:
Bro. Graves: I send in another new subscriber. His address is Maj. J. Peak, Sewee Postoffice, Meigs county, Tenn. Here are four dollars. Send him THE BAPTIST for one year. Every Baptist minister ought to consider himself under obligations to assist in circulating a good Baptist paper—one in which the true principles of Christianity are taught—one that contends for the faith—the truth once delivered to the saints. We (Baptists) believe and teach that there is but one Scripturally organized church in the world, and we claim that the Baptist Church is the church. If these things are so, what is the duty of all those who profess to be called to "preach the word"? First, preach it themselves; and second, to assist those whose business it is to continue themselves to the editorial chair, in patronizing them themselves, and to their influence to get the church to do the same. It is the duty of all ministers (Baptists) to assist in the circulation of that paper, the object of which is to labor for the establishment of that church set up by Christ, the existence of which may be traced by blood and fire for twelve hundred and sixty years, and during which time she was found teaching Christ as the only way of salvation, believes the only subjects for baptism, and immersion the action. We need more such teaching now. The reasons are plain: Bro. A. has the care of four churches. He preaches to each monthly—no pastoral visits. But suppose the members of A's churches are readers of THE BAPTIST, they have Graves, Crawford, Pendleton, and a host of others to visit them once a week. Then let the shepherds use a little more energy, and place THE BAPTIST in the hands of more of the laity, which will be the means of making them more intelligent as Baptists, and establishing them in the faith.
J. JANEWAY, Sweetwater, Tenn., Feb. 15, 1868.
SABBATH SCENES.—Brother S. R. Freeman, from Marion, Alabama, returning from the West, spent the Sabbath with us, and filled the pulpit of the First Baptist Church morning and night. He won all hearts by his discourses, full of Christ and love and practical Christianity. Alabama has few better preachers than Bro. F.—a man of fine native talent, a natural and impressive orator and a sound theologian.
Though for a long time settled as pastor of the Hopewell Church, near Marion, yet Bro. F.'s cultivation and pulpit powers eminently fit him for a more extensive and important sphere of ministerial usefulness. The West needs a thousand just such ministers, and we trust Bro. F. will ere long be influenced to accept a pastorate in some one of our growing Western cities. Memphis alone needs three such men, in addition to the able pastors with whom she is now blessed.
GEORGIA CORRESPONDENCE.—In this has sprung up a discussion, questionable in point of taste. Neither the strictures of the correspondent, T. M. K., nor the replies, should have appeared. We blame ourself for putting the first article to press without reading it through. We trusted the initials. We can admit no more, and beg pardon of all.
MASS MEETING AT CENTER HILL, MISS. At the request of several churches, we have consented to preach at Center Hill on the 4th Sabbath in this month and Saturday before, twice each day.
ORDINATION. The Baptist Church of Jesus Christ at Covington, Tipton county, Tenn., in Conference, on Saturday, the 15th day of February, 1868, did solemnly set apart to the work of the gospel ministry, (by calling a Presbytery consisting of Elders Joseph H. Borum, N. H. McFadden and S. Rich.) William D. McCullo. The following order was observed:
1. Sermon by the candidate.
2. Examination of the candidate by Eld. Joseph H. Borum.
3. Prayer by Eld. S. Rich.
4. Presentation of Bible, and charge, by Eld. N. H. McFadden.
5. Words of ordination by the Moderator.
6. Laying on of hands by the Presbytery.
JOSEPH H. BORUM, Mod.
PETTIN COLLIER, C. C.
ABSOLUTE VS. PERMISSIVE DECREES. Will Bro. Pendleton, who used these terms in No. 32 of this paper, please explain the difference, real and practical, between these two classes of decrees, and greatly oblige his brother in away?
J. M. FULTON, Polk Co., Oregon.

Review.
OHUBOH MANUAL.
Designed for the use of Baptist Churches, by J. M. Pendleton. Baptist Publishing Society, Philadelphia; pp. 180. Price 75c.
We have been in receipt of this some weeks, but so pressed with an accumulating correspondence, that not until this week have we had time to look through it. We regard it as eminently sound upon all the subjects treated, which are the following, viz: Nature of a church; office of a church; doctrines of a church; ordinances of a church; the government of a church; the discipline of a church; duties of a church; business meetings of a church; forms of minutes, letters, etc.; marriage ceremony; the province of Associations and Councils. The value of the book is greatly enhanced by the clear definition of the term church. Learned men seem to take great pride in mystifying this term. With some of this class any assemblage is properly a church. Hence they advocate the propriety of denominating the various human societies around us "churches." We mislead the people by so doing. We may as properly denominate temperance societies, lodges of Masons or Odd Fellows, churches. This would mislead. We welcome the term save in a religious sense, and speaking of a local body of churches. Pendleton defines a church to be "a congregation of Christ's baptized disciples united in the belief of what he has said, and covenanting to do what he has commanded." We should never call anything but such an assembly as the above a church, unless we are speaking of the "redeemed in the aggregate." He treats of the qualifications of membership under two heads. First, moral. Second, ceremonial. Not a shadow of Campbellism is in it, in some of our "manuals" we find the very substance.
HOW MEMBERSHIP CEASES.
He answers under three heads. First, by death. Second, by exclusion. Third, by dismission. We think he might have treated of letters of dismission more specifically, since there is so much misapprehension touching them. It is exceedingly questionable whether any one can get out of a church save by the first two ways. He may transfer his membership, but he cannot terminate it. His letter only informs whom it may concern to know that the bearer is a member in fellowship in a stated church, and will be dismissed whenever he has united with some other church of the same faith and order. No church has a right to exclude any member from the Christian duty of church membership. The member holding a letter is not excused from a duty he owed to the church before receiving it, and is subject to its oversight and discipline; for he is still a member, and his membership can only be terminated by death or exclusion. When a church receives a member from another, the clerk should, by letter, inform the dismissing body of the fact, and the clerk so informed should make a minute of the transfer on his record or roll. A member could then be traced from church to church, and his whole Christian life be ascertained and written out, if desired. There is always a right way.
We have thought that each church clerk should be supplied with printed letters of dismission and notification of union, to be returned, as well as other forms, as association letters, call for a council, license, certificate of ordination, etc. Such would be promotive of order, and greatly lessen the labors of a clerk. Under the head OFFICERS OF A CHURCH AND DUTIES OF OFFICERS, we found all that needs be said, and well said. Members and deacons should read and consider well what he says.
The faith of a Baptist Church he thinks fairly outlined in what is called the "New Hampshire Confession of Faith," prepared by J. N. Brown. He quotes the Scriptures at length, which is an excellence.
The eighteenth and last article of that creed we do not believe and cannot subscribe to, because it is not sustained by God's word. We discussed this with Bro. Brown in the Baptist Review. There is a most important article of faith omitted—the article professed by Baptists in 1660.
(To be continued.)
THE HISTORY OF THE FIRST BAPTIST CHURCH IN AMERICA;
Did Roger Williams Found it? By S. A. Adlam, Pastor of the Newport Baptist Church, Rhode Island. Published by the Southern Baptist Publishing House, Memphis, Tenn. Sent by mail, postage paid. Price 30c.
This work, by Adlam, and not "Cane," as the types made us say, is the one we recommended to the perusal of the editor of the Standard. Although he is unwilling to spend a few lines for one of the most valuable historical works ever offered to American Baptists, yet we trust thousands of our brethren and every Baptist minister will procure and read it. We can but believe that if our Bro. Smith will only give it an impartial reading, he will change his opinion; and so confident are we of this, that we mail him a copy, at our expense, to be reviewed. It was reviewed by a writer in the old Christian Review and a verdict rendered in favor of its historical accuracy. Backus' nor Benedict had the sources of information that Adlam had. If Roger Williams was indeed the founder of American Baptist Churches, or of New England Baptists, then are they unbaptized, to all intents and purposes.
THE SOUTHERN FARMER,
for March, is out ahead of time, and is truly beautiful. It is not a picture-book, like some Northern agricultural papers, better calculated to amuse children than instruct farmers; yet the "Farmer" is always handsomely and appropriately illustrated. It is just such a paper as Southern farmers need; not one of them but can make money by taking it and following its eminently practical advice. Every farmer should take it for his sons to read, and so cultivate in them a love for farming. Every housewife and gardener will find hundreds of hints of great value to them. The article on sheep-raising in this number, is by Mark R. Cockrill, of Nashville, Tenn., and each of the departments is edited by the most eminent and practical men of the South. You should go without sugar, coffee and tobacco long enough to save \$2 00, to enable you to take the Farmer, if you cannot raise the sum otherwise. Read the article on the Seppurong Grape. Send for four or five, if no more. They will, if properly taken care of, as an arbor in your garden, yield you grapes enough for your family, and make you a barrel of wine besides. The Wild Goose Plum is the very king of plums. See Phillips & Co.'s advertisement this week. Only two hundred left for sale this spring. Send at once. We know them to be all they are recommended to be—have raised them for years.
MANUAL OF PARLIAMENTARY PRACTICE;
Rules for Conducting Business in Deliberative Assemblies. By P. H. Mott, of Chancellor University, Georgia.
This work was prepared at the request of the Southern Baptist Convention, and it is all that it should be, and should be carefully studied by all who are called to preside as Chairman, Moderator or President of a deliberative body, and all who wish to qualify themselves. Above all, no minister should be unfamiliar with it. Bro. Mell is, without question, a superior presiding officer. We never saw his equal, and he is, above all men, qualified to write this manual.
We will send either of the above manuals by mail, for a new subscriber to THE BAPTIST, sent this volume.
Items.
AN ANCIENT PROPHECY.—A correspondent of the Boston Transcript, writing from Ulm, South Germany, among other interesting matter, says:
"There is an ancient prophecy among this once powerful people, which says: 'When the steed of the Sultan shall go to wet his foot in the river Rhine, and quench his thirst with its waters, then look! for the Moslem power will be falling to its ruin.' The last summer months saw the Rhine waters troubled by the plashing hoof, and the Sultan's Arab steed drank of it to quench his thirst and wet his nostrils. And the signs of the times! do they point us to the convalescing or expiring sick man? This saying, I suppose, was used to express an impossibility, so strong is man's faith in his own ability to maintain good fortune when his days are unclouded by ill or misadventure, and all his surroundings are bright and prosperous. The 'true believers' were very averse to the visit of the Sultan to Paris last summer, and mingling with the barbarians; he had much courage to defy this feeling and objection, and thereby has made himself enemies at home among his people, and put in motion an avalanche that may hasten the downfall of his power."
BAPTISM AND RESURRECTION.—In the Bampton Lectures delivered before the University of Oxford in 1850, by E. M. Goulburn, we find the following paragraph, relative to the words, "Buried with him in baptism, wherein also ye are risen." "There can be no doubt that baptism, when administered in the primitive and most correct form, is a divinely constituted emblem of bodily resurrection. And it is to be regretted that the form of administration unavoidably (if it be unavoidably) adopted in cold climates, should utterly obscure the emblematic significance of the rite, and render unintelligible to all but the uneducated the apostle's association of burial and resurrection with the ordinance."
UNION UNIVERSITY, TENNESSEE.—The following, from President Selph, says the Religious Herald, is taken from a private letter:
"It has been just twenty years since I first entered her walls, [Union University,] a poor, penniless boy, unknown among strangers. I left her in a prosperous and flourishing condition, and resorted to by young men from all parts of our country. How changed! Her patronage gone; her libraries and apparatus scattered—who can tell where? and her walls alone indicating what she was; and bearing the marks of that reckless cruelty which seeks its own glory in the ruins of all other interests. I shall devote my best energies to the University, in dependence upon Him who alone can bring strength out of weakness, order out of confusion, and crown with success the efforts of his children."
CHOIRS RON US.—It is a privilege to sing God's praise in the sanctuary. The Bible gives this privilege to the people: "Let the people praise thee, O God; let all the people praise thee." But choirs rob us of this blessing by selecting strange tunes. We plead with pastors to interfere in our behalf. At a recent delightful recognition service connected with the settlement of a new pastor, our heart longed to join in the words:
"Was bid thee welcome in the name Of Jesus, our exalted head," but we were not allowed. The two brethren and two sisters of the quartette appropriated that joy wholly to themselves by selecting a tune nobody else could sing. Is this right?—Macedonian.
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If you wish to be answered by letter, in close a stamp.

W. J. Hatcher, Ala.—We do accept your kind wishes and sympathy, and we do give Bro. Smith the hand of fellowship, and welcome him into the "Try Company." We hope he will not do like some who have not sent us so much as one, nor half a subscriber during the whole year. Have they tried? They have deceived us out of four dollars, and feel satisfied with themselves, we suppose. But we do not mean you, brethren, though we thus speak.
J. P. McCant.—We would send your paper to Coville, but tell us where you now take it, that we may stop it. We would like to look over four thousand names to find it. This is the form to procure a change of postoffice: "Dear Sir, You will please change my paper from Brownsville, Texas, to Caverville, Haywood county, Tenn.," etc.
J. M. Patterson.—Thank you for your good wishes. Now is the nick of time to add a thousand names to THE BAPTIST. Now let every friend bestir himself.
H. M. Teasdale, Miss.—We know that whereas we once used glasses, now we do not, but have our young eyes again. We have yet to hear of but one failure, in an old man who could not "get the hang" of exhausting the cups—a very simple operation.
D. S. Porter, Santa Rosa, Cal.—Your previous letter must have miscarried. What business did it contain? What looks do you allude to? Write again. Don't send. We have never recommended the Eye-sharpeners for nearsightedness.

NEW PATRONS.
Eld. J. T. Perry, Ga. 1; D. Thom, Tenn. 2; F. W. Cheatam, Ky. 1; R. P. McCrackin, Tenn. 1; Eld. J. A. Conley, Ky. 1; J. K. Ryan, Ala. 1; Eld. J. S. Autler, Miss. 3; T. W. B. Gallman, Miss. 6; Eld. P. S. Jones, Tenn. 2; Eld. J. B. Box, Mo. 2; W. B. Gumpston, Ky. 1; Mrs. M. E. Trimble, Tenn. 1; E. B. Warren, Ark. 1; R. S. Eaton, Ark. 1; J. J. Byers, Ark. 1; C. Tempurley, Ala. 1; Mrs. Eliza M. Broyles, Ark. 1; Mrs. L. O. Hamilton, Ala. 1; J. W. Wilson, Ga. 1; William Walker, Ky. 2; G. G. Tucker, Cal. 1; D. E. Yeiser, Ky. 2; D. M. Cookran, Ark. 1; Dr. James M. Sanders, Ala. 1; T. A. Nixon, Ark. 1; James Soward, Tenn. 1; T. Janeway, Tenn. 1; A. G. Parrott, Miss. 4; A. Gandy, La. 2; Eld. J. A. Coulson, Ky. 1; H. Cornelius, Ala. 2; Eld. James Newman, Miss. 1; Eld. J. M. Peay, Ky. 2; P. W. Powell, Miss. 1; B. Canada, Tenn. 1; R. A. Pruden, Tenn. 2; Eld. J. H. Huckleberry, Ala. 1; B. C. Simons, Tenn. 1; M. H. Austin, D. C. 1; Mrs. H. B. Whitley, Miss. 1; J. B. Moody, Ky. 2; J. S. Miller, Tenn. 1; S. O. Jenkins, Ala. 1; E. Jenkins, Mo. 2; T. W. Smith, S. C. 1; Eld. J. T. McKay, Ga. 2; Eld. J. W. Brewer, Tenn. 5.
MARRIED.
At the residence of the bride's mother, in Union county, Ark., by Eld. J. P. Everett, Mr. H. D. Fowler to Miss Mary A. Carroll.
On Thursday, the 27th ult., at the residence of R. A. Pruden, Esq., near Bartlett, Tenn., by the Rev. Dr. Ford, Mr. T. C. Corcoran to Mrs. Olivia I. Pappex.
DIED.
On the morning of February 8, 1868, Zacher F. only son of Smith D. and Charlotte Isabella Broyles, aged eleven weeks.
OBITUARY.
Again the all-conquering arms of Death have visited the household of God, and Rev. H. L. W. Strickland, of Mississippi county, Ark., is numbered with its victims. He was born January 26, 1841, and died December 21, 1867, aged twenty-six years, ten months and eight days. Bro. Strickland embraced religion in his early boyhood, and joined the Baptist Church, continuing therein until death removed him to swell the numbers of the redeemed in heaven. He was licensed to preach by Elden Church, Lauderdale county, Tenn., December 20, 1858, and he has not only by his exemplary life reflected credit upon the ministry, but has accomplished much good in the name of Jesus. And though he went forth in sorrow, sowing precious seed, he returned bearing his sheaves with him; and having turned many to righteousness, shall shine as the brightness of the firmament forever and ever. He died of typhoid pneumonia, contracting the disease by riding through the cold and rain to fulfill one of his appointments. When informed by his physician that he thus contracted the fever, and that it would terminate fatally, he exclaimed, with a smile upon his countenance, lighting the dark valley: "Thank God I die at my post." He was confined seven days, and remained at his bedside both day and night for four, but could accomplish nothing. It has been my lot to see many of my fellow-kinsmen pass from time to eternity. I have seen infants expire in the arms of a devoted mother—while bathed in tears she offered them up to God as her all. I have seen the followers of Christ sink into the arms of mercy as quietly as the passing away of a summer's cloud, and I have seen the soldier expire upon fields of carnage and death, where the warrior sleeps upon his arms all stained with the blood of recent battle. But never did I see a mortal meet the ravages of disease and the convulsive throes and agonies of dissolution with that fortitude and Christian submission with which Bro. Strickland died.
"How blest the righteous soul he dies,
When sinks the weary soul to rest;
How mildly beam the closing eyes,
How gently heaves the expiring breast."
O, the transition was only a passage to Paradise—a birth into a better world, an introduction to a nobler life. It was stepping from the mountain-top radiant with the glory of God, into the Tishbite's chariot of fire, while angels breathed their sweetest melodies over the bed of death, and the sacramental host of God's elect dispelled the darkness from the valley of the shadow of death, while he marched to the thunder-chant of their triumphant minstrelsy. As the frail bark thus rode the billows of death's ocean, I asked him how he felt, to which he replied, firmly grasping me by the hand, "I am ripening for the shores of eternity—I shall soon be in heaven. Life's labors are o'er, and glory be to the Lamb. I have an unfading home in heaven: my mansion is

prepared—it is ready; I will go and receive it." Let me say to his weeping family and friends, he is in heaven.
Where the spoiler finds no prey,
Where lovely things and sweet pass not away?
And though you deeply mourn your loss, it has been his infinite gain. Weep not, then, as those who have no hope, but with the assurance of immortality, let hope cheer your aching breast and linger as an immortal sentiment around the grave of him you love,
"Pointing beyond the bounds of time,
When what you now deplore,
Shall rise in full immortal prime,
And bloom to fade no more."
E. JOSEPH DAWN, M. D.

SPECIAL NOTICES.
A Valuable Medical Work.—A new edition of Dr. R. Thompson's celebrated work on fevers, and typhoid fever in particular, has just been issued from the press of the Southwestern Publishing House. Price \$2 00, bound in sheep. Every physician and every family should possess a copy. The treatment is so plainly given, and symptoms described, that almost any parent can arrest the disease, if not abort it altogether. The medical profession commend it highly. The testimony of scores of physicians who have tested Dr. T.'s theory and treatment is given. Price \$2 00 to \$3 00.
GRAVES, JONES & CO., Memphis, Tenn.
The Southern Life Insurance Co. This deservedly popular institution, we are gratified to learn, is receiving a liberal patronage wherever its claims are presented. We regard it as solvent as any Life Insurance on the continent, and have proved our faith by our works, and advise all our friends to like-wise. A small sum paid annually, will, in case of death, secure a large sum to the wife and children that otherwise might be provided for. The wise foresee and provide, two words meaning the same thing. The general agent of this Company, L. B. Hatch, Esq., visits the upper counties in this division of the State this month, and will give many an opportunity to secure policies. All will find him just such a man as they will love to do business with.
To the Ladies.—A New Idea.—Did you ever dream that the drudgery of sewing would one day become the cheerful pastime? Did you ever believe that a little polished seamstress would step into your sewing-room and, with scarcely a breath of noise, make up your entire wardrobe? Did you ever think that a sewing machine could do all your work, even in the hands of your servant girl, without the complaint of "out of order"—which is so often and so unjustly made of sewing machines generally? Any one who will watch the operation of the Willcox & Gibbs Machine for ten minutes, while, in the hands of a little girl, it throws off the most delicate hems and falls in absolute perfection—cuts its triumphs in beautiful letters, figures and wreaths, in rich embroidery and fashionable braid—now sewing in a sleeve or sewing on a skirt of your dress, and now flashing over yards of seam with but the flutter of a swallow's wing—will certainly get a new idea of the practicability and real benefit of a family sewing machine.
—Chicago Tribune.
New Water Melons.—The Persian and Russian Varieties.—When Bayard Taylor, the world-renowned traveler, returned from the East, he brought home these two new and rare varieties of melons, as the best he had ever tasted in any climate. They will be an acquisition to every gardener; and one variety, the Persian, will keep fresh for a long time after it is pulled from the vines. It is unsurpassed as a market variety. Price fifty cents per paper. We have engaged five hundred papers of the seed, which we offer to give away this spring to each one who will send us a new subscription to the Southern Farmer, at the subscription price, \$2 00. Address, at once,
M. W. PHINNS & CO.,
No. 37, South Court street, Memphis, Tenn.
To ALL ERRORS we will send, by mail, two papers—one of each variety—for one insertion of this offer and this note, and attention called to it. Send a marked copy to the Southern Farmer, Memphis, Tenn.
Wanted.—The address of all the Alumni of Georgetown College. We wish to give each one a personal invitation to participate in a festival in Georgetown during the next commencement week. Steps are now being taken to prepare an entertainment that will certainly prove interesting to all who may be present. Every alumnus who may see this will please send his address immediately to Rev. E. D. Isbell, or myself, at Georgetown, Ky. All papers friendly to educational interests, please copy.
J. J. RECKER,
Georgetown, Ky., Jan. 15, 1868.
Proposition.—As agent for the Southwestern Publishing House, I will act without charge till the 1st of June, 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 deduction. 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. COMFERE,
Agent S. W. P. Pub. House,
Fort Smith, Ark., Jan. 1, 1868.
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. BRUN, Clerk.

1000 FOR PRIZE ESSAY.
TO BE PUBLISHED IN
'The Baptist' in 1868.
Sends wishing to secure one valuable theological article for each number of my paper for 1868, I propose the subjoined passages and subjects for Prize Essays to all writers of all nations, 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 essay 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 in space in the paper.
6. The following brethren have been selected as arbiters: Elder S. H. Foad, L.L.D., Elder C. C. Caperton, Dr. P. S. Jones.
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.
Second Prize Essay, on Matt. xix. 28.—Awarded to Eld. Geo. Vanders, Paris, Ky., and published in Nos. 27 and 33.
Third Prize Essay, on Feet Washing.—Awarded to "MIRA," and published in No. 30. All who wish to commence their subscriptions with that number can indicate:
MARCH.
1. Matt. xvi. 29.—Will Christ drink Bitter wine? If so, where?
2. Pst. xxviii. 29, and Matt. ix. 5.—Will these promises be literally fulfilled.
3. 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 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 xii. 11-12?
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 reign be literal?
JUNE.
1. Rom. vii. 11.—Neheliodoc—Was he human or divine?
2. Rom. xv. 8.—Christ a minister of the Covenant of Circumcision.
3. James i. 11.—Did Christ tread the wine press on Calvary, or is he to tread it?
4. Eph. ii. 10.—Did the Divinity of Christ participate in his sufferings?
JULY.
1. Rom. viii. 19-24.—The liberance of the Creature.—To the liberty of the Son of God.
2. Heb. xi. 30-40.—What "promise" and the fulfillment alluded to?
3. 1 Cor. vi. 1.—Are Christians justifiable going to law with each other? If so, under what circumstances?
4. Rev. xx. 12-15.—Will the righteous be judged at the last judgment? Will there ever be a "general judgment"?
AUGUST.
1. 2 Cor. v. 8.—Do the spirits of departing saints go immediately to "Heaven"—an especial dwelling-place of the Father?
2. Luke xxiii. 43 and 2 Cor. xii. 4.—"Paradise." Where?
3. 1 Peter iii. 18-20.—"The Spirits in Prison."
4. The death of the soul; Eccl. xviii. 4, and Matt. x. 28.
SEPTEMBER.
1. Rev. xii. 12.—The River Euphrates; symbolical what?
2. Rev. xii. 13.—The Two Witnesses; symbolical whom?
3. 2 The. ii. 3-4.—The Man of Sin, or Anti-Christ. Is he a person? Has he appeared?
4. Eccl. xxviii. 2-19, and Rev. ix. 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, 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 cometh to us to fulfill all righteousness."
3. Mat. iv. 5-6.—Will it be a personal return to ministry?
4. Amos ix. 14-15.—Will the Jews—all tribes—be returned to Palestine?
DECEMBER.
1. Mark xi. 30.—Was John's baptism Christ's?
2. 1 Cor. ii. 26.—Will Christ's second coming and reign be personal?
3. Will Christ's second coming be Premillennial?
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 organization 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?"
FEBRUARY.
1. 1 Cor. xv. 29.—Import of "Baptism for the Dead."
2. Matt. xxiv. 34.—The meaning of "generation" in this passage.
3. Matt. xxv. 1-14.—The parable of the ten Virgins.

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6. Christian baptism is the outward expression of inward faith.

7. The Bible is the inspired and infallible Word of God.

8. The Church is the body of Christ, the community of all true believers.