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**THE BAPTIST,**  
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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.  
 Vol. I. MEMPHIS, TENN., SATURDAY, MAY 2, 1868. No. 49.

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BAPTIST DOCTRINES.

1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.
2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.
3. Since nothing is more evident than the fact that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.
4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.
5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.
6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.
7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she 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 impostor, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.
1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptized and unordained, although immersed minister, are null and void.
3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.
4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.
5. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.
6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.
7. No church should receive the letters of, or the members of, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorders; it should keep no company with it that it may be ashamed.

POLICY.
1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.
2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.
3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.
4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.
5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.
6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board outside of her. The churches should select, send for and sustain missionaries of the Cross.
7. To the churches, and uncompromising advocacy of these principles and this policy, this paper is devoted.

Correspondence.

VIRGINIA CORRESPONDENCE.

During the session of the Lebanon Association at this place, last autumn, a resolution was adopted indicating and urging the utility and necessity of a quarterly assembling together of the ministers and deacons of the Baptist Church, within the bounds of the Association; the object of which was to discuss and consider such subjects as would most conduce to the discipline of the different churches, as well as to awaken them to a proper appreciation of the relations which they sustained to the responsibilities of the age. Since the meeting of the Association its ministers and deacons have met quarterly; and such has been the spirit of these conferences that its founders or authors are encouraged to continue them. The last meeting was held at Greenfield, near Emory and Henry College, in Southwestern Virginia, commencing on the 20th inst., and closing on the 23d. Some very important subjects were considered, touching church discipline, duties of the officers of the church, etc. An elaborate report was submitted by Bro. Leonard upon the topic: "Is modern dancing consistent with a religious profession?" which elicited much interest. The report very properly condemned, and that with much ability, this most criminal and reprehensible practice upon the part of church members. The report was indorsed by able speeches from Elders Kincanon and Kitzmiller, and mainly upon the ground that this "modern dance" is prompted by motives foreign to the glory of God or the good of man. The report was unanimously adopted. Resolutions to the same effect were introduced by Eld. Kincanon, and indorsed by his own church at this place some time since.

The step taken by this assembly of brethren promises much good and great advantage to the Baptists throughout this country, since much of the lukewarmness and coldness in the churches is attributable to the prevalence of this sensual but so-called "innocent" amusement. This reformatory move is most certainly worthy of emulation.

A report, submitted by Eld. Haulsee, upon "the present necessities of our churches," setting forth the great want of true doctrinal Baptist preaching, was not only adopted, but earnestly recommended as the only method by which the cause of our denomination could successfully combat and triumph over the various sects of the country. In the same connection a more thorough system of benevolence was urged, by making contributions at every meeting of the churches. By giving in small sums, systematically, the pastor of a church could be maintained and missions encouraged, and the means thus given not misused at the end of the pastoral year; whereas, had the same funds been pledged to be paid at the time above indicated, not one-tenth of the amount could be collected. It is evident that persons of small means can contribute more to the support of the gospel by this method than by the usual custom of subscription.

A report was submitted by Eld. Kitzmiller upon the "Scriptural officers of the church." It was an able exposition of the ritualistic theories and formalisms of the present age. That leprosy of the Christian world, Episcopacy, was shown to be not only anti-Biblical and wholly unscriptural, but anti-republican in its every tenet.

The proposition, "Ought we to adopt the revised New Testament, as published by the American Bible Union, at New York?" elicited considerable discussion. Elders Baldwin and Kincanon were the principal participants. The prevailing sentiment favored the adoption of the revision. No action was taken to the contrary.

It will be seen from the following subjects, selected for consideration at the next meeting, that the Baptists of Southwestern Virginia are determined to be conversant with the Scriptures touching the fundamental doctrines of their church:

- Eld. N. C. Baldwin: "Is it in accordance with the Scriptures to hire ministers to preach?"
Eld. David Kitzmiller: "Discipline in the churches."
Eld. Wm. Parks: "Importance of correct belief."
Eld. J. M. Haulsee: "Is it right for one brother in the church to sue another in the civil courts?"
Eld. J. Sherwood: "Christian example."
Eld. A. Leonard: "May females vote in the church?"
Eld. John Cole: "Relative duties of husband and wife."
Eld. A. Routh: "Is the immersion administered by Campbellites and Pedobaptists to be received by the churches?"
Eld. J. T. Kincanon: "The difference between intellectual belief and Christian faith."
Deacon G. P. Crouch: "Observance of the Sabbath by the churches."

Deacon T. C. M. Aldermon: "Destruction between the church and the world."

Deacon L. H. Burroughs: "Is John's baptism to be regarded as of equal validity (as a Christian ordinance) with that administered by Christ and his apostles?"

A membership understanding and appreciating these several important subjects, will be at no loss in confounding and controverting the anti-Christian tenets and theories of denominations claiming evangelization, or to beorthodox. B. G. M. Bristol, April 6, 1868.

UNNOTICED HEROES.

Woods have their blossoms which we never behold.
And skies their worlds whose light is never shown.
Ocean its treasures of untold gold.
And earth her heroes that are all unknown.
You meet them as you pass, and heed them not;
You may not know what hosts before them felt;
You may not count the battles they have fought,
The wreaths that crown them are invisible.
Yet they have fought and conquered; they have bent
Night after night beside the couch of pain,
They have confronted scorn and death, and lent
Their blood to make the stricken whole again.
They have been pilgrims to that stricken shrine
Which sorrow rears in the bleak realm, Despair
Oft have they struggled in that gloomy mine
Where only dust is made the toiler's share.
They have beheld their sweetest hopes decay;
Oft they have seen their brightest dreams depart;
Have seen their golden idols turned to clay.
And many bear within a broken heart.
Their veiled and mighty secrets they ever bear—
Those scars that the deep burned into the soul,
Won where the flaming fires of vengeance glare,
And the tumultuous fires of passion roll.
They have been victors! They have conquered
Fields Earth's dreaded Hannibals could never win;
They have struck down the sword Ambition wielded.
And trampled Lust, and chained the hands of sin.
They have won captives! their sweet tones have brought
The erring back to Virtue's flowery path;
Their own and others' hearts submission taught
To God's high will, and smoothed the brow of wrath.
They drink the dregs of trembling; but their
moans
And anguished walls they stifle in the breast;
They say there is an ear that hears their groans,
And in His house the weary will find rest.
Went grief, the scorn of men, on them descend,
They only say it is His righteous will.
With chastened spirits to that will they bend,
Believing, striving, hoping, loving still.
O, there are daily martyrs toms that we
Heed not—the sufferers are to us unknown;
But angels, from the walls of Eden, see
How glorious are the laurels they have won.

ARKANSAS CORRESPONDENCE—CHEROKEE NATION.

This nation is situated west and north-west of this little city, and comes right up to our doors. For land, water and scenery, it surpasses any country in the West; and it is thought by many that this will be the home of the white man before many more years. A few of the citizens would now favor the opening of the country to emigration, but as yet the majority are unwilling. A charter for a railroad through the country from north to south has been granted, and it is confidently believed that this road will reach the Arkansas river at a point somewhere near the mouth of Grand river, within from three to five years; and somewhere near this point it is expected this road will be intersected by another up the valley of the Arkansas river, and here again it is expected a large city will rise up just so soon as the white people become the owners of the country. Meanwhile, however, the Indians of the several nations composing the Territory will organize a Territorial government, and locate the capital of this Indian government about the junction of these railroads; or, as the site of this Indian city will be determined upon before the roads can be built, the roads will simply go to the city. At least such are among the things more than probable.

On the first Sabbath in March I preached at Webber's Falls, which is fifty miles west of this place, and on the south side of the Arkansas river. Nearly five long and sad years have passed by since I preached there before. How changed the community since then! Their fine farms and nice residences made you feel like you were over in Alabama or Georgia; while their herds of cattle and droves of fat hogs made one think of Texas or Tennessee. Among these people a visitor was made easy and comfortable. They seemed to lack nothing so much as Christ formed in them the hope of glory. Now their houses are huts—the cabins of their negroes have become the residences of the owners—their farms are much smaller, much of their land being unfenced. Their cattle, horses and hogs are not there now. My good Bro. Israel Vore, who was Division Quartermaster for Gen. Cooper, and at whose house I have spent much pleasant time, is now living in what used to be his corn-crib, and does not own a hog in the world. This progress, at least, that the office of Quartermaster did not benefit him much. But he is now, just what he ever has been, ready to do all he can for the cause of Christ.

Would to God that some good missionary could be settled at Webber's Falls now. The field is truly inviting.

Never have I preached to a congregation so large and attentive at that place before. And yet they did not know of my coming till I was on the ground Saturday morning. They have no preaching except an occasional sermon by a Cherokee Methodist man, and yet only a few of the people understand the Cherokee language.

If Bro. James A. Glover could be sent among this people again, and located at this point, he would do great good. They would welcome him most cordially; and then he would find a large number of the Southern Cherokees settled in this district, and some of his best friends right at the falls. But he must feel sad, as I did, to find that most of the brethren, with whom he used to labor, have gone to their reward. Five out of seven of the native preachers, who used to be under the patronage of the Marion Board, are dead. Brethren Walker, Foster, Laugh-at-much, George and Jesse Owens, have all fallen since 1863. But as far as I could learn, they all died as they lived, in the faith of Jesus. Thos. Wilkinson is the only one of the seven who is in the Nation now. He is still laboring the best he can for his Master. Cannot something be done for his support? David Foreman is yet in Texas, but is expected to return soon.

How sad to think of these desolations! How humbled our country! How bereaved our Zion. Yet "God is our refuge and strength, a very present help in trouble; therefore will not we fear." If we only had the men to cultivate the fields and put in the sickle, a white harvest might be soon reaped. The people seem willing and anxious to hear the gospel, and at Webber's Falls I found Bro. Vore making preparations to commence a Sabbath school pretty soon. Having no preacher to guide, and no preaching to instruct the community, he felt the need of doing something; and agreeing with some others to commence a Sabbath school, he has written to the American Baptist Publication Society, to know if that society will furnish them the requisite books. God grant success to this effort; and may the Lord put it into the hearts and heads, or pockets of somebody to come or send over to the relief of these poor Cherokees, hungering for the bread of life.

In the name of our languishing cause, allow me to press this matter home to every one who may read this article. My dear brother or sister, poor as you may be, is it not in your heart or in your power to send one dollar, or one-half, or one-quarter of a dollar, or one dime, to enable the Domestic Board, at Marion, Ala., to re-establish the missions among the Cherokees? Do not decline simply because your contribution is a "mite." Send it—the Lord will bless it. And do not wait to parley about "the best way," while these people are looking to you for the gospel. The Board has done great good for this Territory—indeed it has done nearly all that has ever been done for our Southern Cherokees. Then send your mites to Bro. Sumner, and your prayers to God to restore and bless his worship among these people. E. L. C.

ARKANSAS BAPTIST MASS MEETING.

Eld. W. M. Lea, President of the Convention, being absent, Eld. L. R. Barnes was called upon to preside. After singing, prayer was offered by Eld. Willis Barnes. On motion the following committees were appointed:
1. On Religious Services, S. W. Jackson, Chairman.
2. On Sunday Schools, Eld. J. R. G. W. N. Adams.
3. On Destitution, Eld. E. L. Comper.
4. On Ministerial Support, Eld. W. Barnes.
5. On Next Meeting, Eld. J. S. Gray. Adjourned to 9 o'clock to-morrow. Convention Sermon preached at night by Eld. E. L. Comper, from Luke xii. 32.

SATURDAY. After religious exercises, met at 9 o'clock, and received and adopted reports.

The following preamble and resolutions were offered by Eld. W. H. Robert: WHEREAS, it is necessary to concert of action in the denomination in this State that we have some medium of intercommunication among ourselves; and whereas, God, in his providence, has spared the life of Eld. J. R. Graves, and enabled him to begin again the defense of New Testament truth, in a paper called THE BAPTIST, and issued weekly at Memphis, Tenn., on the border of our State, and the center of trade for a large portion of the State; therefore

- Resolved, 1st. That we take this occasion to express our hearty indorsement of THE BAPTIST, and the manly course pursued by Eld. J. R. Graves, its editor, in defending the faith once delivered to the saints.
Resolved, 2d. That we recommend that paper to the denomination in this State as our organ, and advise our brethren to rally to its support at this time.
Resolved, 3d. That we will pray the

blessing of God upon its editor and proprietor—but especially upon the truths which it advocates.

Resolved, 4th. That we recommend to Eld. J. R. Graves, our brother E. L. Comper, as our choice to represent the interests of Arkansas Baptists in the editorial columns of THE BAPTIST.

Eld. E. L. Comper introduced the following preamble and resolutions:

WHEREAS, in the early part of last year, there was a man claiming to be a Baptist preacher, who passed through Arkansas, calling himself Rev. —McKee, professing to be from Kentucky, and seeking a location at which he might build up a female school of high order; and whereas, said McKee represented that the Arkansas Baptist, was being published at Little Rock, by Eld. W. H. Robert and P. S. G. Watson, having then 1,500 subscribers; and whereas, said McKee did take money as subscription to said paper; and whereas, there was no such paper in existence, nor has there been since 1862, nor has Eld. Watson been living in this State for some time, nor is he personally known to, and has never communicated with Eld. W. H. Robert on this or any other subject. Therefore,

Resolved, That it is the duty of this body to publish the above statements in our minutes, and ask our denominational papers to copy the same, that our brethren in other places may not be subject to like imposition.

Resolved, That the next mass meeting be held at Camden, on Friday before the 5th Sabbath in May, as we notice that June will not have five Sabbaths.

At 11 o'clock the Convention gave way to the meeting of Dardanelle Ministers' and Deacons' Meeting. Sermon by Eld. R. L. Barnes.

At 7 o'clock met and passed the following resolutions:

Resolved, That an abstract of these minutes be published in THE BAPTIST.

On motion of Eld. J. S. Gray—

Resolved, That the next missionary mass meeting for this portion of our State be appointed for Friday before the 5th Sabbath in May, 1869.

Resolved, That it is the sense of this body that each church should assemble every Lord's day for Divine worship—in the absence of the pastor or preacher, the church should engage in reading the Scriptures, exhortations, prayer and praise.

The Committee on Sunday Schools beg leave to report:

Believing that more labor and more lasting good can be accomplished in Sunday schools than in any other way, we would urge all the lovers of Jesus to immediate and prompt action on this subject.

We would solicit the hearty co-operation of mothers and fathers, brothers and sisters, young and old, in this important work.

Let us have Sunday schools in the town and country, on the hillside and in the valley, in communities where there are no churches or preachers. Let us have the "neighborhood Sunday school," the "family Sunday school," and the young and rising generation will bless us for our efforts, and the men and women will be wise in eternal things. Brethren and sisters, your opportunities will soon close. God help you to be faithful in this and every good work.

Your committee would recommend the adoption of the following resolutions:

- Resolved, 1st. That we urge all Baptist churches to organize Sabbath schools, not only for children, but also for adults.
Resolved, 2d. That every Baptist church should be a model church—and that the adult Bible school plan, promptly entered upon, and vigorously pursued, is a proper step in the right direction.
Resolved, 3d. That every Baptist ought to make a vigorous effort to create a proper public sentiment among our people upon this subject.

Your Committee on Destitution beg leave to report: That in the entire State we do not know of more than two churches that are supplied with weekly preaching. Most of the churches have preaching only once a month, and many of them have no pastors, nor any preaching at all. We have churches in a few of the towns—but only a few; while there are immense districts of country totally destitute of the gospel.

There is a great scarcity of men and means. Our preachers are few, and the country impoverished—and only a few young men coming into the ministry; therefore,

Resolved, 1st. That we feel it to be important that special prayer be made in our churches—prayer meetings—family and secret devotions, that God would send us more laborers in our midst.

Resolved, 2d. That it is the duty of our pastors and churches to make special efforts to encourage and develop the pious men among us.

Resolved, 3d. That we recommend all the churches to adopt a systematic plan for raising means, like that of Paul. (1 Cor. xvi. 2.) We believe that every Baptist should make an offering every

week. Such as have money may lay by a portion on the Lord's day. Those who have no money may contribute a portion of time, say one hour, more or less, each Monday morning, to the cultivation of a parcel of ground, the yield from which shall be appropriated to aid in supplying our destitution.

W. H. ROBERT, Secretary. Dardanelle, March 27, 1868.

SOCIETY MEETINGS.

I joined the church in 1828, and in 1829-30 the pastor of the church formed a number of the young brethren into a concert prayer-meeting society, the rules of which required all the members of it to go forward in prayer whenever called on, and to meet every Sunday night for the mutual worship of God, and to appoint one of its members to open the next meeting, which was done by reading a chapter in the Bible, and if he felt inclined to do so, to make any remarks he felt it to be his duty. He would then lead in prayer, and call on another brother, who went to the table, selected and read a hymn, prayed, and then called on and gave place to another, and so on. In the meantime the remarks made by the first brother on the passage read did not exclude any brother from making remarks on the same chapter, or any other that might be on his mind.

This society was a traveling concern. It went from house to house, was well attended by its members, and as well by the people. It proved a blessing to the vicinity in which it operated. I have seen some of the most soul-cheering and happy conclusions at these meetings that I ever saw anywhere—sinners weeping on account of sins, and Christians weeping for joy. Such meetings proved to be perfect love-feasts to its members; and not to them alone, but to all present, both saint and sinner. I do not expect now, at my time of life, ever to witness such scenes of joy as I did thirty-eight or thirty-nine years ago, at those little society meetings, nor do I expect ever to enjoy religion as I then did.

Pastors, can you not—Christians, will you not—churches, will you not awake once more to a sense of duty? Old sinner, stop and think—look at the great distance between you and God, and but the moment of time between you and an awful eternity. Young sinner, you, too, had better take warning. The old must die, and the young may die; therefore look to your soul's salvation; for what will it profit you if you gain the whole world and lose your own soul?

WASH. HARRISFIELD.

EDITOR BAPTIST: I can scarcely expect to interest your readers by what I have to say; but my heart is full—yes, burdened. There is a pressure on us—who does not feel it? Our brethren in Georgia are generally sound, particularly the young men, which I attribute, in a great measure, to the influence you exerted through the Tennessee Baptist, before the war. But there is a sad defect in our churches, to which I desire to call attention. We need a more entire consecration of soul and body to the cause of Jesus Christ. Correct theory is all important. The work of thoroughly indoctrinating our brethren is worthy the efforts of our ablest men.

But these principles and doctrines without the life-blood of practical piety and consecration will be as the Dead Sea fruit, and will dissolve in lifeless ashes on our lips. We need to feel that we are not our own, but bought by the precious blood of Christ. "No man liveth to himself, and no man dieth to himself; but whether we live we live unto the Lord, whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." There is a work before us which must be done. God has committed that work to his children. Will they do it? If they do not, will he not give the vineyard to others? Yes, there is a work for the head, the heart and the hands. The energies of the whole man are called into exercise in this work. And when God has been glorified in both our bodies and spirits, we have only done our duty. There is a mysterious, sweet and powerful influence exerted by the consecrated child of God without calling into exercise any mechanical means. Like the sweet perfume from a bed of roses, or the silent admonition from the departed dead, there comes over us a strange and constraining influence when we are in the presence of devoted piety. It makes one feel that he is in a holy atmosphere. It is the privilege and the duty of every Christian to live in such a manner that he may be thus felt. We owe all this and ten thousand times more to him who has bought us with his own precious blood.

Who took away that load of guilt and liberated that soul? Who relieved that guilty conscience and washed away all thy sins? 'Twas he who asks you now to give him that life which his own dear compassion spares. He spares this worthless life for some gracious end. O, my Savior, may I use it to some good purpose.

D. K. MORELAND.

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A COLUMN TO BE READ.

AXIOMS.

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

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

DILEMMA.

- 1. Is Christian baptism a personal duty - i. e., enjoined upon parents, as was circumcision, or to be administered to their children?
2. Is Christian baptism the personal duty of a penitent believer?
3. If parental duty, like circumcision, it can never be the duty of the child, though its parents were delinquent in theirs - and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

TRILEMMA.

- 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] the Presbyterian, and all Protestant churches are schismatic, and having been excommunicated, have no authority to baptize.
3. If false, then the Episcopal clergy and all Protestant ministers have false orders, are unordained and without authority to administer ordinances.

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

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 followers having been excommunicated from the Baptists have no authority to baptize.
3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

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

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

Answer these questions as they will, they stand convicted of imposing upon the credulity of the people. If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the third - "we cannot tell" - and this makes a "Tollemma," 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: Q. 'What is your name?' A. 'X, or M.' Q. 'Who gave you this name?' A. 'My sponsors in baptism; whereas 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 they be washed away by baptism.' - Doctrinal Tracts, pp. 246, 247, 248, 249, 250, 251.

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.

EDITORIAL CONTRIBUTORS.

CAMPBELLISM AS IT IS. - No. 4.

NO REGENERATION WITHOUT BAPTISM.

The ninth sermon in "The Living Pulpit of the Christian Church" is by Mr. Robert Graham, and is entitled "Regeneration."

That the preacher entertains a high estimate of the importance of the subject is evident from his introductory sentence: "It may be truly said that one-half of all the debates about the gospel arise from a misconception of the nature of regeneration." (p. 209.) That he entertains an equally high estimate of his capacity to explain the subject, appears also from what follows: "It is generally believed that regeneration is one of the things hard to be understood; and indeed this is true, if we thread the labyrinth by the rush-light of modern theology." (p. 209.) "But once take the bright and sure light of God's Word, follow the guidance of Christ and his inspired apostles, and what was dark is at once illuminated, and the difficulties are bridged, and we find ourselves in a hall, built as by enchantment, filled indeed with wonders, but wonders revealed, not less to warm our hearts than to quicken our understandings." (p. 210.)

Let us proceed, then, under the guidance of Mr. Graham, if perchance we may behold the wonders and enjoy the glories of this enchanted hall. At the threshold the preacher says, "We do not think the apostles, in their use of the word, made any refined physiological discriminations between generation and birth. With them, our new life in Christ begins when we enter his kingdom, and we enter his kingdom by a birth of water and Spirit." (p. 211; his italics.)

The second sentence of the extract just made, gives Mr. G.'s theory in a nutshell. It embraces two asserted facts: 1st. There is no new life till we enter the kingdom; and, 2d. There is no entry into the kingdom except by a birth of water and Spirit. The reader, however, may be surprised to find that this theory, unlike the teaching of the apostles, is based upon "refined physiological discriminations between generation and birth."

In regard to "the means employed in our regeneration;" after affirming that "the word of truth" "is the means" of begetting us, Mr. G. goes on: "Does God beget some children by the word of truth, and others by different means? It becomes those who so affirm to show it by express Scripture statement, or necessary implication. This, we are confident, never can be done." (p. 214; his italics.)

He then says, "The common view of regeneration is that it is an act performed by the Spirit of God before faith." After one or two remarks, he adds: "In opposition to this, we maintain that the seed is the Word of God, that this is his chosen instrumentality, and that when that word is received by faith into a good and honest heart, that heart is quickened into new life." (p. 214.)

We have here a statement of a portion of the "process," for so Mr. G. calls it, of regeneration. By means of the word received by faith, the "heart is quickened into new life." But though quickened into life, and of course alive, the creature is not born. Here, then, is a "physiological discrimination between generation and birth." Is this discrimination of the apostles, or of the "Disciples of Christ," so-called? Mr. G. says the apostles made no such refined physiological discriminations, but Mr. G. himself makes this very discrimination.

But what is to become of this embryonic creature, begotten and quickened into life? What is its period of gestation, and when and how is it to be born? Mr. G. explains the matter, by referring to the account of Paul's preaching to the Corinthians. "He preached the gospel, testifying that Jesus is the Christ; the Corinthians, hearing, believe the testimony, and are immersed. Were not these persons born again? and if so, how?" (p. 216.) Now the only additional circumstance is immersion. The individual before believed, but he was only "begotten and quickened into life." Here he is immersed and therefore born. Says Mr. G.: "The fact is, language cannot make anything plainer than does this passage, the following propositions: '1. The Corinthians heard Paul prove Jesus to be the Christ. '2. They believed his word. '3. They were baptized. Consequently they were born of water and of the Spirit.'" (p. 217.)

We are not concerned with the logic of this passage. We quote it to show that Mr. G. holds that the period of gestation of the heart that has been quickened into new life reaches its full period at baptism, when the new creature is born. So, a little further on, he tells us, that Jesus is the Christ - "is the great central truth - the germ of spiritual life - which received into a good and honest heart, by faith, becomes the incorruptible seed of which we are begotten of God; and that when we are baptized into Christ according to the gospel, and come forth out of the water, we are born of water, and of the Spirit. I confess [he adds] that if this be not to be born again, then is the whole thing a myth, and Christ's teaching to Nicodemus incomprehensible." (p. 217; his italics.)

We still have the physiological discrimination between generation, or being begotten and being born. The former is of the "incorruptible seed" and "of God," the latter "of water and of the Spirit." Yet, says Mr. G., the apostles made no "refined physiological discriminations between generation and birth," and we presume the "unit" - i. e., "the great body of the ministry" of the Christian Church - agree with him; and yet unless we adopt their theory the whole thing is a myth!

We now quote a passage describing the whole "process," according to Mr. G.'s exposition. "The Father begets us through his Word, inspired into the apostles by the Holy Spirit, and spoken by them in their testimony that Jesus is the Christ; this Word, received into the heart of the sinner, dead in trespasses and sins, is the seed of the kingdom, which germinates there, and of it he is begotten, and of it only. When such a one comes forth of the water in which he has been baptized into the name of the Father, the Son and the Holy Spirit, the process of his regeneration is completed." (p. 225.)

In this "process" we have, first, the statement that the Father begets us through his Word; second, this Word received in the heart germinates there, is the seed of which alone the creature is begotten. Whether the preacher means that there is one begetting by the Father and another of the seed, or that both begettings are one and the same, we do not understand; for, like the apostles, we are not skilled in these "refined physiological discriminations." The third statement is that "when such a one comes forth of the water" of baptism "the process of regeneration is complete." Now the birth is complete, but what is born? Is it the thing begotten? or the seed that germinates? Again, our ignorance of "refined physiological discrimination" leaves us in darkness.

But though we fail to understand the meaning of the "process," we are left in no uncertainty as to the result. Mr. G. says, "Baptism is the consummation of the Divine process, and marks the point of transition from a state of alienation to one of reconciliation, pardon, and peace. He then, who, according to the gospel, puts on Christ, becomes in him a new creature; he is regenerated and born again." (p. 227; his italics.)

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Baptism then is the transition point from alienation to reconciliation, peace, and pardon. Before baptism, one is the old man; after baptism he is the new creature. It is only when one comes forth from baptism that he is a new creature. This is the teaching of the "Current Reformation," so-called.

And regeneration, thus explained, is held to be essential. Says Mr. G.: "We do not ask you to admit it, we challenge the world to deny it - that single idea is, that regeneration is absolutely necessary to the enjoyment of the kingdom of God." (p. 223; his italics.)

Mr. Graham then coincides with Messrs. Hopson, Burgess, and Longan. The ministry is a "unit," in affirming that baptism is essential to salvation.

(To be continued.)

THE WELCOME BACK.

Sweet is the hour that brings us home, Where all will spring to meet us: Where hands are striving as we come To be the first to greet us. When the world hath spent its frowns and wrath, And care has been sorely pressing, 'Tis sweet to turn from our roving path, And find a fireside blessing. Oh, joyfully dear is the homeward track, If we are but sure of a welcome back.

What do we reckon on a dreary way, Though lonely and benighted, If we know there are lips to chide our stay, And eyes that will beam love-lighted? What is the worth of your diamond ray To the glance that flashes pleasure; When the words that welcome back betray We form a heart's chief treasure? Oh, joyfully dear is our homeward track, If we are but sure of a welcome back.

THE CAMPBELLITE CHURCH IN A NUT-SHELL.

Last autumn, a reformer, going to preach near Monticello, Ky., on his way plucked a bunch of hazelnuts from a bush, saying, I will make an illustration of this to-day. Accordingly, during the discourse, he took the bunch from his pocket, saying, here I will make an illustration (proceeding to take off the outside casing). This, you see, is worthless; this I will compare to the Methodist Church. Next is the hard, dry shell; this I compare to the Hardshell Baptist. Now, brethren, I will crack it and show you the real kernel; this I compare to the Christian Church - suiting the action to the words, and alas! it was rotten to the core. J. H.

A BEAUTIFUL POEM.

On the bosom of a river Where the sun unloosed his quiver, Or the starlight streamed forever, Sailed a vessel light and free. Morning dew-drops hung like manna, On the bright folds of her banner, While the zephyr rose to fan her softly to the radiant sea.

At her prow a pilot, beaming In the flush of youth, stood dreaming, And he was in glorious seeming, Like an angel from above. Through his hair the breezes sported, And as on the wave he floated, On that pilot, angel-hooped, Warbled lays of hope and love.

Through those locks so brightly flowing Buds of laurel bloom were blowing, And his hands anon were throwing Music from a lyre of gold. Swiftly down the stream he glided, Soft the purple waves divided, And a rainbow arch abided On his canvas' snowy fold.

Anxious hearts, with fond devotion, Watched him sailing to the ocean, Praying that no wild commotion Might the elements would rise. And he seemed some young Apollo Charming summer winds to follow, While the water flags carolla Trembled to his music sighs.

But those purple waves enlaced Rolled beside a city haunted, By an awful spell that daunted Every comer to her shore. Night-shades rank the air enumbered, And pale markestatures numbered Where the lotus-eaters slumbered And awoke to life no more.

Then there rushed, with lightning quickness, O'er his face a mortal sickness, And the dews in fearful thickness Gathered o'er his temples fair. And there swept a dying murmur Through the lovely Southern summer As the beautiful pilot came Perished by that city there.

Still rolls on that radiant river, And the sun unheeds his quiver, And the starlight streams forever On its bosom as before. But that vessel's rainbow banner Greeted no more the gay savanna, And that pilot's lute drops manna On the purple waves no more.

A PAINFUL DUTY.

When in the office of the editor of the National Baptist, Philadelphia, a few days ago, I accidentally saw the Christian Herald of April 2d. Reading the leading editorial, I saw that there had been some discussion in the paper on a topic which an extract from said editorial will bring to light. It is necessary to say that a brother, who was a theological student in Union University when I was there, has taken part in this discussion. In kindness to him I withhold his name from the public. From the editorial referred to I quote as follows, leaving out the capital letter designating a name: "Bro. - says that 'Eld. J. M. Pendleton taught his class to teach others that there was no promise to them (the unbaptized) as such.' 'He gave us this theme to preach from: Out of Christ, God is a consuming fire; in Christ, he is reconciled to us.' We cannot accept the teachings of Eld. P., although he may be a D. D. And we presume that if it had been known that Eld. P. was indoctrinating his students with such views, there would have been a protest made against his occupying the chair of Theology at Union University by the Baptists of Tennessee."

When I first read this language I thought it contained an unkind editorial thrust at me; now I do not think it does. It did not, of course, enter into the editor's mind that his Bro. - had misstated facts. The intimation that I taught heresy in Union University was thrown out on the supposition that my teaching was as represented. The editor had to entertain this supposition, or question the veracity of his Bro. - To do the latter would have been cruel. And now, as the heading of this article indicates, I have a painful duty to perform. That duty is to deny, most positively, the statement made in regard to my teaching at Murfreesboro. This is a mysterious thing. Twice since I have been living in Pennsylvania the aforesaid Bro. - has written to me, evidently desiring my indorsement of his peculiar notion as to unbaptized persons. That indorsement he knows very well I have not given. Hence, he makes no reference to letters I have written him within the last two years, but goes back nearly, if not quite, ten years, to the Theological class room. This is mysterious, and I may say, cruel also. He represents me as having said, eye as having taught my "class to teach others, that there was no promise to them (the unbaptized) as such." I demur, first, to this language. It is not such language as I use in speaking of the Divine promises. If I had occasion to speak of "no promise," I think I would say there is, not there was. And what of the words "as such?" Would I use them? Would anybody use them in such a connection, who knows the force of language? "No promise to the unbaptized as such." That is to say, no promise to the unbaptized as unbaptized. I do not talk in this way. I suppose then it will be insisted that there is a

promise to the unbaptized as baptized, and this is neither good English nor good sense; for it suggests that persons may be considered unbaptized and baptized at the same time.

I am represented as having taught that there is no promise to the unbaptized. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Here is precious promise. The rest promised involves release and repose from the condemnation of the law and the accusations of conscience. Till Christ gives this rest, in fulfillment of his promise, no one is qualified for baptism. To say, therefore, that we must be baptized, to come within the scope of this promise, is preposterous, according to the etymology of the word; for it suggests the idea of placing that before which ought to be behind, as, for example, when the "cart is put before the horse." We must come within the scope of the promise to be entitled to baptism at all. Baptism should be administered only to those in whom the promise has received a personal, an actual fulfillment.

Peter uses these words: "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Here remission of sins is promised - promised to whom? To believers. Faith is a prerequisite to baptism, and if believing secures remission of sins, it is as clear as the sun in heaven that the promise takes effect before there can be a Scriptural administration of baptism. How then can it be that there is no promise to the unbaptized?

If I have made any point plain in my preaching it has been the doctrine of justification by faith in Christ. I may appeal too to what I have written, and surely I have written enough to make my views known. Any one who has the Western Baptist Review, edited by John L. Waller, will find in the volume for 1848 an article from me on Justification, in which I insist that justification occurs when a sinner believes in Christ. I have never written otherwise, I have never preached otherwise, I have never taught otherwise, I have never advised others to teach otherwise. It is a point I made prominent in my antagonisms with Campbellism for thirty years. And why? Because I have ever regarded it as so important, so vital a truth, occupying so central a position in the gospel plan of salvation, that its displacement is a ruinous dislocation of the entire plan.

The question is not whether baptism is the appropriate profession of faith, nor whether the believer should show his union with, and his love for his Lord, by being buried with him in baptism. All Baptists, worthy of the name, believe this. But the question is whether faith in Christ brings those who exercise it into a saved state, a state of acceptance with God. With the profoundest emphasis I answer this question affirmatively. And I have said again and again that Baptists are the only people in the world who require that persons shall be brought into a saved state by faith in Christ before they have anything to do with the ordinances of the gospel. These views I espoused in the days of my youth. Instead of attempting to conceal them by teaching something else, I have gloried in them - I expect to die believing them, and then to carry them with me to the judgment.

I am not willing, therefore, that a statement shall go forth uncontradicted, the tendency of which is, so far as it is believed, to weaken, if not to destroy, my testimony in favor of a vital truth of the gospel. I do not call in question the veracity of the aforesaid Bro. - I know his anxiety to establish a certain dogma, and I suppose he has persuaded himself that I said what he attributes to me. Because I have a sermon entitled WHAT GOD IS, from the two declarations, "God is love," "God is a consuming fire," and advised my class to make sermons occasionally on this plan, I protest against being presented to the public as teaching that we are not "in Christ" till we are baptized. If we are not in him before, baptism is an empty ceremony.

J. M. P.

Bro. J. V. SCHOFIELD, of St. Louis, Mo., sends us the following intelligence: There has been a good religious interest in the Clark Avenue Baptist Church of St. Louis for two months. Dr. Teasdale preached for the church nearly three weeks with earnestness and success, and more than twenty professed hope. Bro. Hickman, of St. Louis county, preached more than a week previous to Bro. Teasdale.

The meetings were continued by the pastor, Rev. J. V. Schofield, for two weeks; now the regular meetings only are held. The interest still continues. For seven successive Sabbaths baptism has been administered; thirty-two have been received, and four are now awaiting baptism next Sabbath. Over forty have been baptized in the last six months. Our prayers and God's mercies are like two buckets in a well, while one ascends the other descends.

Business Department.

Eld. J. D. RASBERRY is General Traveling Agent for the Southwestern Publishing House for the State of Arkansas. Eld. E. L. CONNER for Western Arkansas. Eld. A. J. HALL, Eld. C. N. RAY, Eld. J. W. YORK, Tennessee. Eld. J. B. BRISTOW, Virginia. Eld. W. G. CAPERTON, Texas. W. T. GORDON, Kentucky. H. P. RANDEL, Southern Kentucky. W. M. PRITCHETT, Alabama. Eld. P. M. MUSCROVE, North Alabama.

PREMIUMS.

- 1. For two subscribers to THE BAPTIST, and \$5 00, I will send one copy of the SOUTHERN FARMER one year.
2. For five subscribers, and \$20 00, Fools' Eye Sharpener, price \$5 00.
3. For five subscribers, and \$20 00, one copy of THE BAPTIST for one year, or any other \$4 paper or magazine published.
4. For thirty-five subscribers, one of Wilcox & Gibbs' magnificent Sewing Machines, warranted to be equal to the best, price \$50 00.

BUREAU OF WANTS.

[Advertisements under this head will be inserted at 25 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.]

Wanted. - Men who have capital to invest in a business which is yielding more clear profit than any other; to purchase State or County Rights for the sale of the celebrated "Combined Fanning Mill, Seed Cleaner and Smit Machine;" the best Wheat Fan and Seed Separator in the world. Parties engaging in this business are realizing large profits. Also wanted, Agricultural dealers and other responsible business men to act as Agents for the sale of the Mills. For particulars, address, T. H. JONES & Co., Nos. 2 and 4, corner College and Church streets, Nashville, Tennessee, my 21st

Information Wanted, of JOHN H. GALLON; was raised in Nottoway county, Va. moved South in 1851 or '52; resided in Texas parish, La. where he did business for a Mr. Gillespie. He joined a volunteer company at the breaking out of the war; was heard from in November, 1861; if living, is about thirty-eight years of age. Information concerning him will be thankfully received by his only sister. Address, J. B. Bass, Mt. Carmel, Halifax county, Va. my 23rd

Information Wanted. - The present address of A. J. D. Thurston, who, previous to the war, resided in Nashville, and who during the war made his headquarters in Memphis, trading up and down the river in cotton. Any one furnishing the above will confer a favor. Editor.

Teacher. - A graduate of the University of Alabama, of the class of 1855-6, who has had several years' experience in teaching, desires the situation of tutor, or assistant, either in the Classical or Mathematical Departments. Can give the best of references. Address, J. D. RHOODES, Roxhester, Butler county, Ky. mh 14 2d

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 Infidelity Peccol, The Ready Reckoner, The Southern Farmer, and

Those that wish an agency for the above, can accept by forwarding any amount from \$25 and upwards, and we will return him his commission and the value of his money on such terms that he can make from 33 1/3 to 50 per cent. There is a chance here for disabled soldiers and ministers, or others, to make from \$100 to \$150 per month. Don't write a long letter, but if you want a county, or two counties, send \$25 and name the counties. GRAVES, JONES & Co., 37 South Court Street, Memphis

Southern Baptist Theological Seminary. - Brethren who have given bonds are requested to carry or send the amounts now due to the Convention at Baltimore. If they have no acquaintances going to Baltimore, the money can be sent to me, at Greenville, S. C., by draft on New York, Post-office order, or express. The Seminary is in great and pressing need. Will not brethren make an earnest effort to pay it up? JAMES P. BOYCE, Treasurer.

The Southern Baptist Convention will meet in Baltimore on Thursday before the second Lord's day in May next, with the Seventh Baptist Church, (Dr. Fuller's.) Rev. J. L. M. Curry to preach the opening sermon, Rev. T. E. Skinner, alternate.

New Water Melons - The Persian and Russian Varieties. - While 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 subscriber to the Southern Farmer, at the subscription price, \$2 00. Address, at once, M. W. PHILLIPS & Co., No. 37, South Court street, Memphis, Tenn.

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. Enclose \$2 00 to GRAVES, JONES & Co., Memphis, Tenn.

BAPTIST CHURCHES' CONSTITUTION.

AS DISTINGUISHED FROM THAT OF ALL OTHER CHURCHES.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—alike 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.

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.

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Saul was engaged to join himself to the disciples at Jerusalem, he declined to receive him, because they "believed not that he was a disciple."

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.

Baptist churches, on the contrary, receive as members those 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.

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.

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.

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.

IV. 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 admitted, should give. They are making a collection for the poor inmates 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."

V. Baptist churches believe it to be Christ's will, that all His churches should be separate and distinct from the world and carnality. "Ye are a new creature," 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.

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The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., MAY 2, 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.

ABSENCE.

We reached this city from the South on last train, and leave this evening (24th ult.) for Greenville several days earlier than we anticipated, having been notified that the anniversary has been set a few days earlier in the month. We have been able to write but little for this week's paper, and shall leave the one of the week following in the hands of our correspondents. It will contain an excellent sermon from Bro. Pendleton, and valuable articles from Brethren Caperton and Freeman, and others. We have abundant reasons for devout gratitude to Almighty God for the abundant measure of prosperity that has crowned the first volume of this paper. It has gained over 4,000 subscribers in the past twelve months, severe as they have been. If crops and prices are fair this fall, we have good reasons to believe that another volume will close with 10,000 or 15,000 patrons. The BAPTIST is an established fact and a great success. It is a demonstrative proof that the doctrines and policy it advocates are cherished by a very large and increasing number of Baptists in the South and West.

We do most gratefully appreciate the efforts of our brethren who have labored for its circulation. God bless them all. The mammoth edition will be issued the first week in June, and will be the first number of volume two; and we do ask each subscriber to send at least ten names, and let each sister imitate the example of Sister Bennett, of Tennessee. There will be a week or two between the last paper, No. 50, and No. 1, of Vol. II., and let them be devoted to the work of canvassing for ten-cent subscribers to the mammoth edition. Let us issue 100,000.

LET IT BE DECIDED.

I choose this heading to avoid the monotony which one feels in reading a protracted article under the same caption. Bro. C. and myself have arrived at a point in our discussion where two ways meet. We have met, plump in the way, with quite a dogmatical air on either side. I would leave the question just where I last had it, but for the fact that there is a principle and a feeling in the expression, "Woman, what have I to do with you," that strikes every reader unfavorably, and commentators have never satisfied the popular mind on the subject. "Look to Jesus," comes to us from the Scriptures and the pulpit. "Behold the Lamb of God," reverberates along the sacred hills of Palestine from the mouth of the stern baptizer, as with prophetic ken and heavenly knowledge he points the world to the passing Messiah. All of this we interpret by the words of the Messiah himself, when he says to us in such sweet cadence and emphasis, "If any man will come after me, let him deny himself, take up his cross and follow me." In this we learn that we must imitate his example as well as obey his precepts. It is from this standpoint—on this line of reasoning, that the harsh sentence under consideration has ever sounded as a discordant note in the harmony and symmetry of his example and precept. Hence, from my boyhood, (and I merely represent the whole heart of English Christendom in the thought,) I have looked at it and read it with an unexpressed and suppressed desire that it had been otherwise. Hence, the first time my eye fell on the Greek sentence, I shouted for joy, that the light had broken from the darkness, that my loved Master had not curiously, petulantly reproved his mother in a crowd of strangers, in the midst of servants. I do not believe that he did. I am fully assured that when the question is duly considered, and when the character of the Master, more than the character of the scholastic magnates of the church, is more thoroughly canvassed, the judgment of impartial scholarship will unite in relieving the passage of its objectionable bearings. And here, in reply to Bro. C.'s nervous and vigorous sentence in his last article to this effect, "When you undertake to explain the meaning of a foreign language and . . . to criticize the labors of scholars," (italics mine), I would say, that many a humble heart has been driven from a proper inquiry after the truth by just such a scarecrow as the last sentence. I reverence the schools and scholarship as much as any man, and would honor them for what they have done. Our Bible Union have performed great labor in their revision,

but like Titans they have been dealing with mountains, and wrestling with giants, and in their great tasks, they would not pronounce it presumption in any man to call their attention to some stones or pebbles even, which "carelessness" of former translators had left in the road, against which children might dash their tender feet, and the lame are jostled in the way. In removing these pebbles, it is only co-operating with angels, who are put in "charge" of the elect, "lest thou dash thy foot against a stone." (Ps. xci. 12.) Bro. C.'s reproof, however, in the sentence "to criticize the labors of scholars," may be a just reproof to my quoting a rather jesting paragraph in a serious subject. I will bow my head in such a case, in the language of the Psalmist, and say, (Ps. cxli. 5.) "Let the righteous smite me, it shall be a kindness."

Having thus removed difficulties, let us recapitulate and refer to a selected and special board of scholars and let them pronounce judgment in the question, and then I will hush me and be quiet and subdue as a weaned child. I hold that Jesus did not intend a reproof for three reasons—

1. The occasion and surroundings. They were at a feast of the family and in a retired part of the building amongst servants, as intimated in my first article. The announcement of the mother was simple and to the servants, an unimportant fact. The occasion did not justify a reproof, even if he spoke as a Divine personage, and not as the Son of Mary.

2. His concluding sentence, "mine hour is not yet come," plainly shows that he wished to be considered yet as the Son of Mary, without reference to his Divine character, and as such, a reproof to so mild and, seemingly, so unimportant a fact, would be without meaning, and an example that we would not like to set before rising generations.

3. The term *quasi* does not necessarily imply a reproach, because our Savior used it afterwards when all the impulses of love, human and Divine, were in full play. While hanging on the cross, and looking at Mary his mother, and John the beloved disciple, he commended his mother to the care of that disciple.

The Greek phrase, *ti emoi ka soi*, I still hold, means, in as nearly a literal phrase as the English language is susceptible of expressing, "What is that to you and me." In other words, that is a matter, mother, that concerns the president of the feast. But as I affirm in my first article on this subject, that it is legitimate to infer that more was conveyed to him in the manner, or look, or in words not recorded, than is expressed by context. The common place reply of "what is that to you and me," in kindly tone, was evidently intended for the ear of the servants, on the supposition that he was simply the Son of Mary, but that she expressed more, (and I claim for it as a legitimate inference, the moral of my first essay,) and he so understood her, is unmistakably to be inferred from that expression, "Mine hour is not yet come."

Then my other conclusion that he set one of the most sublime filial examples, when taking it as a whole, and especially for the mothers and sons of Israel, that his history affords. He did do and mean to say, that though "mine hour is not yet come" to display my Divine character as the Son of God, yet I will anticipate that time and wield the power of the Father to wipe off a reproach from his mother's name.

Now, Bro. C., in addition to Messrs. Murdoch and Wesley, we have the concurrent testimony of Lonsden, in his Greek and Latin Testament combined, the following interpretation, in Latin, of the mooted sentence, "*Quid mihi tibi,*" I cannot make more or less of that than of the other, "what to you and to me;" supplying, as the laws of all language will justify, the verb *to be* in an interrogative sentence.

As to the other interpretation in reference to the demons, it may be said with force, as you have partially admitted in a former article, that they meant what was there in common between them. The idea of communion is the question before them, and the one to be met, and emphatically, without a previous question or announcement upon which to base a reply, they say in substance, "what is there in all this world that mutually interests us together?" or, in other words, what congeniality or communion is there between us?

But without debating the question further, let Bro. C. clip out all our articles from spare numbers of the paper in the office and inclose, with additional remarks if he chooses, to the Faculty at Greenville, S. C., Dr. Broadus, president, and let us abide their careful, and, I trust, impartial decision. J. T. F.

A SPIRIT of entire obedience is one of the important characteristics of a sanctified state; not obedience merely, but entire obedience. He who obeys in some things, but is fretful in others, has not the reality; and it can hardly be said that he has even the appearance of holiness.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED No. 69. Small Beginnings.

A PRINCE, who, being much displeased with one of his nobles, determined to punish him. The prince commanded that he should be shut up in a high tower. Into this tower there was only one entrance, which was walled up immediately after the nobleman had been placed there. Thus all hope of escape seemed to be cut off, and the unhappy man left to perish. Inside the tower there was a long winding staircase, by which the prisoner reached the top. While looking down from thence, he observed his wife, who had come, indulging a faint hope that she might be able, by some means or other, to aid her husband in escaping from his place of confinement. On inquiring if she could be of any service to him, he replied, "Oh, yes; go and procure a black beetle, a little grease, a skein of silk, a skein of twine, and a long rope." The poor wife hastened to obtain what her husband asked for; wondering, no doubt, at the strangeness of his request. She soon returned, furnished with the things. He husband then directed her to put the grease on the beetle's head, to fasten the silk to its hind leg, the twine to the silk, and the rope to the twine, and then to place the beetle on the wall of the tower. On being set at liberty on the wall, the beetle, smelling the grease on his head, and not being able to discover where it was, crept up the tower in search of it, till it arrived at the top. The nobleman caught it, and taking the silk from its hind leg, carefully drew it up. When he came to the end of the silk he found the twine, and next he came to the rope. Fastening this to a hook, he let himself down, and thus made his escape.

Small beginnings should not be despised. Nor should we despair of ultimate success when compelled to begin with the most slender resources. How many a man has accumulated an immense fortune, starting with only a few pence. How many a glorious enterprise had its beginning slender as a silken strand. The Missionary enterprise, the Revision movement, and, lastly, the Southern Baptist Sabbath School Union. The instruments may have been despicable in the eyes of some as the beetle, yet they drew the silken strand, and that strand drew onward the twine, and that twine the rope, that no mortal power can sever.

No. 70. Unbelief—The Sunken Rock.

A VESSEL was once sent out to cruise in the Mediterranean in search of a sunken rock said to exist there. The captain, after searching for a long time, abandoned the enterprise, declaring the supposed danger all a dream. One of his officers afterward in the same latitude and longitude discovered a reef of rock, which he reported to the admiral. His discovery was inserted in the charts, and he was abundantly rewarded. When this intelligence reached the old captain, he was deeply offended, and declared the whole thing an imposition—and promised that if he ever sailed again in those waters he would pass his vessel right over the spot. Some two years after he was conveying the British Ambassador to Naples, when, one dark, stormy night the two were looking over the chart, when the Ambassador pointed out the sunken rock. "What!" said the captain, "is this pretended discovery to meet me in the teeth again? I said I would sail over it the first chance I had, and I will." He went down to the cabin, and in a strain of mockery related the story, and pulling out his watch, said, "In five minutes we will be over the spot." There was a pause, when he laughingly exclaimed, "Ah! the time is passed; we have gone over the wonderful reef." But soon a dull grating sound was heard, then a terrible crash, and the noble vessel had foundered. By great exertion nearly all were saved; but the captain refused to leave the wreck—he would not survive the results of his mad conduct; and soon the wild waves rolled over his head.

He perished because of his unbelief. So shall the sinner who rejects Christ. A chart, heaven drawn and authenticated, has been put into his hand. His peril is pointed out by the finger of God himself. There is but one way of escape from the impending ruin. It is trust in Jesus for "he that believeth shall not be damned." Sinner! cast your whole soul with a steadfast trust upon the dying words of Jesus.

No. 71. Weeds and Flowers.

A WOMAN asked her gardener why the weeds always outgrew and covered up the flowers? "Madam," he answered, "the soil is mother of the weeds, but only step-mother of the flowers." Alas! the heart is like the soil. Evil thoughts are native to it. Pure and holy thoughts are exotics. Hence we cannot expect a spontaneous growth of grace; but must cultivate its germs, when planted by the Spirit, with patient assiduity. We must use diligently all the means of growing in grace.

No. 72. Faith.

THE sailor, by using his eyes in looking for land, acquires great keenness of sight. Use the eye of faith in looking for your eternal heaven, and you give it greater clearness of vision. To strengthen faith, exercise faith.

"THE SOUTHERN RELIGIOUS PRESS.—There is something sad, as we notice the growing signs of prosperity in the Northern religious papers, to mark the sickly blight upon almost all the Southern press. These papers are in the main well edited, but poverty has withered their freshness. May God give them power to stand yet as heralds of truth!"—Church Union.

We do not ask this precious paper to mourn over us. We see no blight upon our Southern papers. They were never larger, brighter, fresher, more ably edited, or more interesting than now, and never much better supported. We have nothing to complain of. Before the war

we were twenty years in carrying the paper up to 15,000. We expect to reach one-third of this circulation by the close of the first year, had as these times are. In five years at this rate we will have 25,000—a pretty fair circulation for a country paper.

The fact is, the Southern Baptist press is a great deal too denominational for that open pulpit to bring about open communion advocate, called *Church Union*. Some of our brother editors are a little too weak in the spine, to be sure, to suit us, but they are all a long ways ahead of their brethren of the press in the North, and thank God that such is the fact.

WOMAN'S POSITION IN CHURCH.

It has long rested upon the minds of many pious men and women, what was the true position of woman in the church. The prevailing tendency to universal suffrage and universal anarchy has of late years brought the subject before the mind with greater force. Your contributor contemplated writing an article on the subject for some time past. In meantime it has been agitated in other sections of our country, and among the rest, Dr. Jeter, of the *Religious Herald*, Richmond, Va., has been induced to lead out on the subject. His thoughts appear to me eminently pertinent and Scriptural, and I would commend his criticisms to our churches generally. I do not propose that any church action be taken on the subject, but simply put the thoughts before the brethren, and judicious action will follow as a natural sequence.

QUERIES.

"DR. J. B. JETER: An editorial in your paper of the 20th of February last, headed, 'Should women speak in public?' has attracted my notice. I suppose it to emanate from your pen. If convenient and agreeable, not otherwise, I should be gratified to know your views of their relation to the vote in conferences of the church; also, in what relation to the vote (the right of it) stand minors and freedmen, in your judgment." M. J. WELLS.

"Hamilton, Ga., March 2, 1868." DEAR BRO. J. We answer your inquiries the more cheerfully, because if we should err in our opinions, (as we are very liable to do,) your age, experience and habits of investigation qualify you to correct our error; and we request you to do it.

First, then, should women vote in church meetings? On this question, we present our views with unfeigned diffidence. It is a point in regard to which Baptists are divided in opinions and practice; and on which very little light is shed by any volumes within our reach. The Scriptures give no direct information on the subject; and the passages which are supposed to bear on it, are, at best, of doubtful interpretation.

As women in common with men were members of the apostolic churches; as the power of ruling was vested in the churches; and as the right to rule implies the right to vote: it is inferred by some that women have the same right to vote that men have. This reasoning is certainly sound, if the Scriptures impose no restriction on the right. This restriction, if it exist at all, is found in 1 Cor. xiv. 34, 35. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church, or in the corresponding passage, (1 Tim. ii. 11, 12.) "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." These passages teach nothing directly on the question under consideration; but do they not answer it by implication? The right to vote would seem to involve the right to debate; at least, the right to vote without the right to give the reason for the vote, would be a very contracted and unsatisfactory privilege; but Paul forbids women to speak, even to ask questions, in the churches.

Again, voting is to exercise authority in the church. Its government and discipline are maintained by the vote. If women vote, they exercise authority in the church; and if they constitute the majority, as in most churches they do, a controlling authority. They may receive or exclude members, elect or depose pastors, regardless of the wishes of the other sex. But women are "commanded to be under obedience," and are not suffered to "usurp authority over the man," but must "be in silence." The voting of women is, in our view, incompatible with the restrictions imposed on the sex by apostolic authority.

Why should women vote in the church? God has made men to rule, endowed them with the qualifications, and invested them with the authority to rule, and what advantage, social or religious, can result from the perversion of the Divine order? Cannot women safely leave the government of the church with their fathers, husbands, brothers and sons? Their brethren in Christ will respect all their rights and interests, and so far as may be reasonable, their wishes. The right to vote in the election of pastors has been accorded to females by many of our churches; but its exercise has fallen more and more into neglect, until it has been almost entirely abandoned. Even when urged to vote, women generally shrink from a service at which their modesty revolts. We conclude then that the practice is, not only anti-Scriptural, but inexpedient and unfeeling.

Secondly, *Should minors vote in the churches?* We think not. They are by God's law subject to the authority of their parents; and their just subordination is incompatible with their participation in ecclesiastical government. Besides their immaturity of mind, which, by common consent, unfits them for sharing in the responsibility of civil authority, equally disqualifies them from bearing rule in the church. In our churches generally they are permitted to vote, and being a comparatively small class, no serious injury results from this course; but we are persuaded that a sound interpretation of the Scriptures, and a wise expediency, demand a change of policy.

The Sabbath School.

SABBATH SCHOOL LESSONS. BY D. F. JACOBS.

Lesson for Sabbath, May 3d, 1868. The Lame Man Healed. Acts iii. 1-16. (Comm. 1-8.)

Went up together into the temple, at the hour of prayer. Met a helpless beggar at the gate. Earnestly looked upon him. Command him in Jesus' name to rise up and walk. Took him by the hand, lifted him up.

Helpless from his birth. Carried daily to the temple. Asked alms of the apostles. Looked, obeyed, was healed. Went with them into the temple, walking and praising God.

Denies that the man had been healed by their (the apostles) own power. Accuses them (the people) of denying and crucifying Jesus. Declares the man healed thro' faith in Jesus' name.

It is not known how long after the events narrated in former chapter this miracle occurred. The going up to the temple at the regular hour of daily prayer shows the sacredness of the time and place of public worship to the apostles. (They went up literally, as the temple stood on a hill.) The example of a daily prayer meeting did not commence at Fulton street, New York. In Jerusalem they held three—at nine o'clock, twelve o'clock, and three o'clock. This occurred at the latter hour.

They went together, Christian fellowship. So Christ sent them forth, two and two. It is probable they intended to be retired, but God's plan was different. They met a lame man at the gate called "the beautiful gate." (Probably the one on the east side made of Corinthian brass.) His friends carried him there daily to ask for alms, knowing that those who loved God most, and we not daily to pray, would be most likely to give. (The gospel makes us tenderly benevolent, and the church the place for its largest development.)

When asked, they looked earnestly on him, and bid him look at them. (The world turns away.) He gave heed, expecting something. (When invited by us, whether ministers, teachers or other Christians, sinners expect us to do something for them, don't turn away.) Though not having money, they had some help to give, and this they gladly gave, not in their own name, but Jesus'. They took him by the hand and lifted him up. (Not enough to preach to sinners, or talk to scholars, we must lift them up and help them.)

The man was healed, and converted, and went with them. (How blessed for us to take some sinner saved by our instrumentality with us.) He did all he could—was willing to be carried, laid at the gate of the temple, not able to use his limbs he used his tongue and asked. He gave heed, obeyed, believed, rose up.

How much more he received than he expected! We are all like this man—helpless from birth, must be aided; beggars, cannot purchase healing; saved, if at all, through faith in Jesus' name. Christ the gate—the door, the way. Costly, beautiful, precious. He was saved at once, "immediately." He praised and glorified God.

BLACKBOARD OUTLINE. Faith in Jesus' name Saves. He Was Impotent. Begged. Looked, Rose up. Was Healed. I Am Helpless. Must Ask. Believe and Obey. May be Saved. By Faith in Jesus' name.

Little Things. Little drops of water, little grains of sand, Make the mighty ocean and the pleasant land. Thus the little minutes, Humble though they be, Make up the mighty ages Of Eternity.

Thus our little efforts lead the soul away From the path of virtue, off in sin to stray. Little deed of kindness, Little words of love, Make our earth an Eden, Like the heaven above.

"Do to Others as Ye Would that they Should do to you." Never say a harsh word, when you can say a kind one! Never do a selfish deed when you can do a merciful one! Seek to be like Jesus in this. "He pleased not himself;" "he went about continually doing good;" and in this "he left us an example, that we should follow his steps."

"THE BAPTIST" The Editor absent from (27th ult.) S. C., where Southern. We take say a the And first Publishing this est skill and the nature the eleg their wo speak parties of the propo great lo to let may writt requisite here eng one of th disaster, after ma were put But, in an ent to we of capital, give it and siverwise terest, de be lost to sacrifici With it of the bi direct ad adopted themselves and to man tion. Th a printed help, not making a It is thierist—th buy—thun Publishing of books, possible to likewise. Here is one which brethren the comm against th changed t which we buy them, cause that let each make at of lished at the order you will dply your mind and House of save to th be auxili the truth. And in this ers of this tion of the 1st of June Baptist. have that without it that to bri a paper w of money, Neither m to make th the most t that has ev tory of ju all who ap truth, not each singl amount. is no vagi personal in the matter the paper. undertakin we all hol do someth of each and Let all ma Bro. G. n copies of G scribes. Y but you will off his hea truth. Wi good workl

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LESSONS.

May 3d, 1868.

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May be Saved.

THE BAPTIST AND SOUTHWESTERN PUBLISHING HOUSE.

The Editor of THE BAPTIST and Superintendent of the Publishing House is now absent from the city—left yesterday p.m. (27th ult.) for Baltimore via Greenville, S. C., where he is to preach the anniversary sermon before the students of the Southern Baptist Theological Seminary.

We take advantage of his absence to say a thing or two about affairs here. And first, let us direct attention to the PUBLISHING HOUSE. Of the character of this establishment—of the enterprise, skill and probity of the proprietors—of the nature of their publications, and of the elegance and dispatch with which their work is done, we need not now speak particularly. But, of the necessities of the House, of the great sacrifices the proprietors are making, and of the great loss the denomination would sustain to let this establishment go down we may write briefly. A large capital was requisite to set it on foot. Three parties here engaged to furnish that capital; but one of the parties sustaining a financial disaster, failed to furnish his quota, after machinery, stock, material, etc., were purchased to a large amount. But, in order to enable the Superintendent to work successfully under the deficit of capital, the friends of the House must give it an immediate, active cash trade; otherwise failure may result, and this interest, dear to many, very many Baptists, be lost to them and their friends so nobly sacrificing to set it up.

With this statement of the condition of the business, it will be sufficient to direct attention to the plan that has been adopted by the proprietors to relieve themselves of present embarrassment, and to save this interest to the denomination. The Superintendent is sending out a printed appeal to all friends, asking for help, not begging, not supplicating, but making a modest, a reasonable request. It is this—that each reader of THE BAPTIST—that every friend of this enterprise, buy immediately from the Southwestern Publishing House, as much as \$2 worth of books, and as much more as may be possible to buy, and induce others to do likewise.

Here is a plan which is feasible, and one which is principle is right. These brethren have involved themselves for the common cause. They are struggling against time and tide. They have exchanged their money for books, for books which we need. We can well afford to buy them. They are worth to us much more than the purchase money. These let each—brother, sister, and friend—make at once a selection from the published catalogue of books, and forward the order with the money. In doing this you will do a double good: you will supply yourself and family with food for the mind and soul, and you will relieve the House of its present pressure, and save to the denomination an indispensable auxiliary in the spread and defense of the truth.

And in this connection let all the readers of this paper remember the proposition of the Editor to bring out, about the 1st of June, a mammoth edition of THE BAPTIST. All, of course, would like to have that paper. Few are willing to do without it. But let it not be forgotten that to bring out a single edition of such a paper will cost no inconsiderable sum of money, and a vast amount of labor. Neither money nor labor will be spared to make that number of the paper one of the most interesting and valuable ones that has ever been published in the history of journalism. It will be worth, to all who appreciate religious and scientific truth, not only ten cents, the price of each single copy, but ten times that amount. This is not supposition. This is no vague guess. We speak from a personal knowledge of the character of the matter which is being prepared for the paper. And now, since the Editor is undertaking so much for the cause which we all hold dear, should we not, in turn, do something for him? Let the response of each and all be—"We can! we will!" Let all make a special effort. Why should Bro. G. not be able to publish 100,000 copies? Give him the means, the subscribers. You will never miss the amount, but you will remove a heavy burden from off his heart, and advance the cause of truth. Who will lead the van in this good work? A. C. C.

REV. GEO. B. BEALER. This distinguished minister, who is for the first time in his life on a visit to the West, reached this city in time to fill an appointment for another brother on last Sabbath. He occupied the pulpit of the First Church morning and night. It was not our pleasure to hear him, but we have heard many expressions of satisfaction with his efforts. Bro. B. has recently resigned the care of the Freeman Street Baptist Church, in Norfolk, Va. The humility of the atmosphere, and particularly the salt air on the Atlantic coast, have proved deleterious to his health. He is compelled to seek a home and a field of labor where the atmosphere is more exhilarating. We therefore commend him to the confidence and favorable con-

sideration of our brethren in the West, and suggest that the church which first supplies him with a home and a charge will be the most fortunate. A. C. C.

What relation to open communion Baptists sustain to missionary Baptists? Can we consistently receive their members, as we do anti-missionary members—without baptism? Or must we require them, like Campbellites and Pedobaptists, to be immersed by a missionary Baptist preacher before we can fellowship them? Bro. Graves, please give your opinion upon this question, and gratify more than one inquirer.

RESIGNATION. The following preamble and resolutions were unanimously adopted by the Baptist Church at Unionville, S. C., in conference, February 5, 1868.

WHEREAS, our beloved pastor, Dr. D. X. Breaker, has just presented to us his resignation of the charge of this church. Therefore—

Resolved, That while this church deplores the necessity for this change, we cannot but approve the reason assigned, and, therefore, accept the resignation.

Resolved, That Dr. Breaker has maintained during his stay with us the character of a good minister of Jesus Christ, and has deserved the sincere respect of the entire community, and the highest esteem and confidence of his brethren.

Resolved, That he carries with him our warmest sympathies and earnest prayers for his happiness and success in the great work in which he is engaged.

Resolved, That a copy of these resolutions be furnished to Dr. Breaker, and that they be published in the Unionville Times, the South Carolina Baptist, and THE BAPTIST. W. C. BENNETT, J. G. McKISSICK, C. C. Mod'r.

Items. STILL THEY COME.—Baptism of a Methodist Minister.—Rev. N. F. McCraw, a Methodist minister, living at Bastrop, La., related his "Christian experience" to the church, and in the afternoon of the same day was "buried with Christ by baptism unto death," in the beautiful stream of Bartholomew, by Rev. P. E. Collins, retiring pastor of the church. Thus has truck gained one more conscientious standard bearer, and providentially, the church is not left without the regular administration of the word, as without this timely access it would have been. Bro. McCraw is a relative of the distinguished and venerated A. G. McCraw, of Alabama, who for years was President of the Baptist State Convention, and pastor of the Selma Baptist Church, which he so largely contributed and assisted by pastoral service to build up. He has gone to his reward on high, but the mantle of his usefulness and piety, we may hope, has fallen upon the relative who survives to perpetuate a name historic in our annals. The future ordination of Bro. McCraw will, it is believed, enable him to become a "right defender of the faith," and to prove himself a valuable acquisition to the church at Bastrop, and to the Baptist denomination of this State. The Baptist Church has room for many more, who, like the brother above mentioned, is on his way to the Celestial City, and who has the proper "countersign pass-word."—L. A. Baptist.

THE Western Recorder says: "During the past year there have been reported through this paper four thousand and fifty-two baptisms; four thousand four hundred and thirteen additions to the churches."

CHRIST PLEASED NOT HIMSELF.—One thing impressed my own mind most peculiarly, when the Lord was first opening my eyes—I never found Christ doing a single thing for himself. Here is an immense principle. There was not one act in all Christ's life done to serve or please himself. An unbroken stream of blessed, perfect, unfeeling love flowed from him, no matter what the contradiction of sinners, one amazing and unwavering testimony of love and sympathy, and help; but it was ever others, and not himself, that were comforted, and nothing could weary it, nothing turn it aside. Now the world's whole principle is self—doing well for itself.—Witness.

CAMPBELLISM.—A prominent Baptist, who has within the past year visited 35 counties in West Virginia, assures us that the followers of A. Campbell in that State are very much inclined to unite with the Baptists. "I think," says he, "that before very long all the best of them will do so."—Herald.

[If so, we trust only on a relation of a Christian experience and Scriptural baptism. We could not receive Lard or Franklin any more than we could have done A. Campbell himself, the father of Campbellism, into church or Christian fellowship.]

A MINISTER should have all his words and actions baptized in the spirit of love; some have talents but not affection, they are only sounding brass and a tinkling cymbal in the pulpit.



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

Mrs. Nancy Polk, of Chulahoma, Miss., sends \$10, to be forwarded to Miss Josephine Eaton, Murfreesboro, for the laudable object of rebuying the Confederate flag. The money has been forwarded. Hereafter let all funds for this worthy object be sent direct to Miss Eaton, Murfreesboro.

Eld. C. C. Biting.—The friends of Bro. Biting will in future address him at Lynchburg, Va. Letters to Sunday School Board as heretofore, at Greenville, S. C.

We beg the forbearance of our correspondents during the ensuing week. We have many letters unanswered. Do not think we neglect you—each in his turn will receive our careful consideration—only be patient till we get through our present pressure of business.

H. G. K.—We have no connection with the "purchasing agency" of Mr. Phillips, but feel warranted in recommending Mr. Phillips and his firm to all our readers. He informs us that he will have the largest and most reliable stock of vines, fruit trees, etc., next fall, ever offered by any nursery or agency in the South. Their credit, on our knowledge, are from ten to fifty per cent lower than Northern nurseries.

J. L. R.—We answer yours as a representative letter of at least one hundred, which we have not an opportunity to answer personally. The mammoth Baptist will be issued on June 1st. Each number can be had by other class subscribers for ten cents per copy. It will be cheaper than many fifty-cent volumes. We earnestly beg all our friends to work for us, and get as many subscribers for the mammoth as they can. Any of our neighbors will take at least one copy, if you but half represent its merits to him.

Our numerous friends, applying for agencies for the Eye Sharpener, need not duplicate their letters—we will answer all in full as soon as our Eastern arrangements are definitely settled. We are making terms that will give our agents additional profit. We will give further particulars through the columns of THE BAPTIST. Agents must not feel slighted if their letters are compelled to lay over during the next two weeks. We give each one our attention as early as we possibly can.

T. H. Hand.—Your papers are regularly mailed. We cannot account for the difficulty. Will give it our attention.

NEW PATRONS. W. T. Gaddie, Tenn.; Eld. T. Jones, Tenn.; Wm. Trammel, Tenn.; Eld. A. D. Brook, Miss.; W. C. Robinson, Ark.; Madrid Evans, Ill.; M. C. Rogers, Texas; Eld. R. J. Coleman, Ark.; Eld. Wm. Lea, Ky.; G. W. White, Ga.; T. H. Jones & Co, Tenn.; C. A. Marshall, Miss.; E. M. Campbell, Mo.; Eld. B. W. Butt, Miss.; J. Wilson Hall, Tenn.; E. F. A. Cole, Tenn.; Eld. N. A. Hornedy, Ga.; Eld. J. W. York, Tenn.; J. W. Swinney, Ark.; G. S. Bagley, Cal.; A. J. Waldrop, Ala.; J. C. Tharr, Tenn.; Eld. T. Perry, Ga.; Eld. W. D. Dawson, Ky.; W. D. Stewart, Miss.; J. D. Quair, Ala.; A. E. Fant, Miss.; J. S. Taylor, Ky.; E. Lindsey, Texas; J. H. Dodson, Ill.; R. W. Mahon, Ky.; J. C. Ferguson, Tenn.; J. M. Cole, Tenn.; J. W. C. Burgeson, Miss.; Mitchell Davis, Ala.; S. Willford, Tenn.; D. Ferrell, Tenn.; Eld. J. M. Wood, Ga.; E. N. Sumrall, Miss.; W. H. Vaughan, Ky.; Eld. W. Hadlock, Ill.

ACKNOWLEDGMENTS. The following amounts have been received during the past week in response to our circular, and for which we are truly grateful. From the expressions accompanying the remittances, we feel truly encouraged, and have confidence that our friends will afford us the necessary aid in re-establishing the Publishing House. Come, dear friends, each one make an effort, as requested:

Table listing names and amounts: M. Neal, Tennessee, \$2 00; N. C. Whitlow, Tennessee, 3 50; W. T. Gaddie, Kentucky, 1 00; Wm. Trammel, Tennessee, 3 00; A. D. Brooks, Mississippi, 2 00; A. Borden, Tennessee, 7 50; F. M. Freeman, Tennessee, 5 00; Maria Evans, Illinois, 30 50; M. M. Anderson, Mississippi, 4 50; A. Hass, Tennessee, 3 00; Wilson Hall, Tennessee, 4 00; C. A. Marshall, Mississippi, 1 50; J. W. Tallaferro, Tennessee, 40 00; E. A. Fant, Mississippi, 3 00; T. K. Powell, Tennessee, 2 00; W. B. Vasser, Tennessee, 2 00; B. H. Lucas, Tennessee, 4 00; W. H. Portwood, Mississippi, 3 25; J. C. Spinks, Tennessee, 10 50; Miss Hattie Horn, Tennessee, 4 00; J. C. Pruett, Tennessee, 6 80; Dr. S. L. Wynn, Mississippi, 10 00; E. N. Sumrall, Mississippi, 10 25; Eld. J. M. Wood, Georgia, 18 10; A. A. Sterret, Alabama, 6 00; W. H. Vaughan, Kentucky, 3 50; C. H. Mathews, Tennessee, 6 00; M. W. Shannahan, Mississippi, 1 50; M. Massengale, Alabama, 2 00; Macon Baptist Church, Tennessee, 11 25; A. W. Harris, Tennessee, 4 00; J. M. Frazier, Tennessee, 1 50; J. W. O'Kelly, Tennessee, 1 50; Mrs. T. O'Kelly, Tennessee, 1 50; Miss R. J. O'Kelly, Tennessee, 1 50; J. P. O'Kelly, Tennessee, 2 25; B. F. Moodie, Kentucky, 1 00; D. F. Ham, Tennessee, 16 00; N. C. Whitlow, Tennessee, 9 00; Asa Cox, Tennessee, 17 00; W. T. Ursey, Tennessee, 16 90; Mrs. L. D. Grant, Tennessee, 3 00.

SPECIAL NOTICES. Read! Read! What shall I read?—The advertisement in another column of the "Williams' Combined Fanning Mill, Grain and Seed Separator, and Smut Machine."

This great invention will be hailed with delight by the farmers and grain dealers throughout the United States, as it will supply a want that has long been felt; and with its use there will be no excuse for offering impure grain to

the market. Its many advantages over other Mills of this kind will enable the farmer to save the price of it in a single season. It must eventually take the place of all other Fans now on the market, and become the "indispensable Fanning Mill," as every farmer and grain dealer, who has seen it, has pronounced it. The most competent judges have examined and tested it thoroughly, and cordially testify to its peculiar and great excellencies. The intelligent agriculturist must at once see the inestimable value of this Separator. It is to him the greatest labor-saving machine that he ever possessed. There is more CLEAR PROFIT in this business than any now before the public; and energetic men, with small capital, can, by the purchase of County Rights, soon acquire a handsome competency. State and County Rights for sale in Kentucky, Tennessee, and the Southern States. Call on or address T. H. Jones & Co., Nos. 2 and 4 corner College and Church streets, Nashville, Tenn. my22t

W. H. Kenneday & Co.'s card will be found in our columns this week. We take pleasure in commending these clever gentlemen to all who may be in want of boots and shoes, or caught in their line. We have looked over their stock: it is complete in every particular. We advise our friends to make a note of their advertisement.

Notice.—The stated contributors of THE BAPTIST are requested to furnish their MSS for the Mammoth Edition as early as possible, as it will occupy much of our time reading manuscript and proof before going to press. It is of the utmost importance that we have the matter early.

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

See Joseph Levett's advertisement. The oldest shoe house in Memphis, corner Main and Union streets.

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?

The Mississippi Baptist State Convention meets in Meridian, Miss., on Thursday before the first Sabbath in June next. A full attendance is solicited, as important business will be transacted.

Proposition.—As agent for the Southwestern Publishing House, I will call 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 June 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. CONRAN, agent S. W. Publishing House, Fort Smith, Ark.

A MAMMOTH EDITION OF "THE BAPTIST." 50,000 Copies at Least, 100,000 if Possible.

We propose to issue, on the 1st day of June, the First Number of the Second Volume of THE BAPTIST. On that day, at the present rate of increase, this paper will have 5,000 paying subscribers.

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

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

That most amusing and valuable poetical work, entitled "The Watery War, or a poetical description of the controversy between Pedobaptists and Baptists on the subject and mode

of Baptism—by John of Aeon," will be published in full in this mammoth edition of THE BAPTIST, which of itself will be worth five times the price of the number.

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

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

OBITUARIES. DIED, at his residence, near Cross Plains, Robertson county, Tenn., on the 29th of February, 1868, Bro. WILLIAM K. BERRY, aged thirty-five years.

Bro. Berry had for several months exhibited symptoms of unusual mental depression, which finally terminating in a serious state of insanity, caused him to seek death by shooting. The ball taking effect in his forehead, produced almost instant death.

He left behind him an affectionate wife, three loving children, his aged parents, his brothers and sisters and numerous relatives and friends to mourn over his untimely end.

Thus passed away an affectionate husband, a kind father, a dutiful son, a warm-hearted brother, an obliging neighbor and devout Christian, who, for nearly twenty years, had been a consistent member of the Baptist Church, and who, in the most satisfactory manner, for five years, had filled the position of Deacon. He was greatly beloved by the members of his church, and who was highly esteemed by every one, has gone to meet his reward.

But life—the spirit shrinks to see How full, ere Heaven recalls the breath, The cup of woe may be." J. Z. W.

Sacred to the memory of SUSAN MARY HARBERT, daughter of W. T. and Mrs. Susan Harbert, of Memphis, Tenn., who was born July the 19th, 1824, departed this life October 26th, A. D. 1867, aged 43 years, 3 months, and 9 days.

Human existence must have its termination. We speak now of the suspension of that change which leaves the eye closed upon the most beautiful, and the ear heavy to the sweetest melodies, and the heart dead to the tenderest emotions. We mean the period in the history of human existence. We all must die—the doom hangs on all, and has passed upon all with a few exceptions, from the hour in which the knell of heaven proclaimed "dust thou art, and unto dust thou shalt return;" and so will it continue until that period shall have arrived, to the full display of which John was admitted, when he heard a voice out of heaven saying, "There shall be no more death." God has so established it that the agitations we give birth to while voyaging on the sea of life, are to march on dominant and widening, gathering strength in their ample circlings, until the dirge of Time's last wave, breaking upon the shore of eternity, shall be lost amid the voices that people the endless future.

I had the pleasure of some five or six years acquaintance with the dear little sister, being a member by marriage of the family. I knew her at home, and I knew her abroad; around the family circle, and in the public sanctuaries. She was ever amiable and mild; she was highly esteemed by schoolmates and preceptors, and in a word, by all who knew her.

She was on a visit to Mississippi county, Ark., with her mother and little brother at the time of her death. For some weeks previous to her illness, I attended a protracted meeting with her. She manifested an interest in the salvation of her immortal soul, and, glory be to God, while I am writing the cell of memory forms the look, the words, the life, and even the death of the dear little friend and relative. The grave, it is true, holds her dust, but her life is with us still. Innumerable are the thoughts that present themselves when we go back to the death-bed scene, far away from a dear father and elder brother, who loved her dearly, but in the hands of the dear mother and elder sister, together with the attending physician, to administer to her wants as far as lay in their power.

Weep not, father, weep not; for methinks that while thou art weeping, the ministering angel looks out, and says the sweet notes of that voice that once mingled with yours around the fireside, are now going up in funeral notes to heaven, seemingly sweeter than the music of David's harp. Weep not, mother, weep not; for our loss is her eternal gain. Yes, God, her Redeemer lives, And ever from the skies Looks down, and watches o'er her dust, Till He shall bid it rise."

Father, mother, brothers and sister of the deceased, of what immense moment is it to us and to those who are to live after us, and who are to be molded to some extent by the influence we are to leave behind us, that we study to make that influence profitable. When we die, our voices, too, like Susan Mary Harbert's, will go up from the lonely graveyards either to gladden or sadden the living. Ah, methinks there is a small voice coming down, whispering to us of the departed sister. It tells us of the temple in which she dwells, and of which, in a little time, we are to become occupants; of the waving fruit, the glad river, the blessed songs, the waiting friends; they tell us of heaven, and bid us to be ready to scale the inaccessible heights, and share those joys forevermore. Speak on, beloved sister, speak on; we hear your distant voice, and hope soon to see you as you are, and so be ever with the Lord.

H. L. W. STRICKLAND, Mississippi Co., Ark., November 22, 1867.

\$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. C. CAMPBELL, 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. PENNINGTON, and published in No. 18.

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

Third Prize Essay, on Feet Washing.—Awarded to "MIXER," and published in No. 39. All who wish to commence their subscriptions with that number can indicate it.

APRIL. 2. Matt. vi. 15—Is it our duty to forgive an impenitent offender? 3. Matt. xxv. 31—40—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. xii. 1-4—Will the "binding" and "loosing" of Satan be literal? and the effect of the two acts on the living. 3. Rev. xii. 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 winepress 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" unto the liberty of the Son of God. 2. Heb. xi. 30-40—What "promise" and the perfection allured to. 3. 1 Cor. vi. 1—Are Christians justifiable in going to law with each other? If so, under what circumstances? 4. Rev. xii. 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"—the 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; Ezek. xviii. 4, and Matt. x. 28.

SEPTEMBER. 1. Rev. xvi. 12—The river Euphrates; symbol of what? 2. Rev. xii. 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. 2-19, and Rev. xx. 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. 28—Escape what things, and how?

NOVEMBER. 1. Mark i. 4—The import of "baptism of repentance for the remission of sins." 2. Matt. xiii. 15—The import of "For thus it becometh us to fulfill 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?

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. Pal. xxviii. 29, and Matt. v. 5—Will those promises be literally fulfilled. 4. 1 Peter iii. 18, and Rev. xxi. 1, and Isa. lxv. 17—Are these "New Heavens" identical of the Church?

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



Female College. Principal, with Faculty of Teachers. ... J. N. Bradley, A. M. ... J. E. Lewis, A. M. ... J. Adams, ...

BUSINESS CARDS. J. L. VERSER, Successor to Terrell & Hatchett. Cotton Factor and Commission Merchant, 24 FRONT STREET. ... JONES BROTHERS, Commission Merchants, COTTON AND TOBACCO FACTORS. ... THOS. D. WILDER, (Formerly of Ogilby Bros. & Co.)

INSURANCE. A CARD. To my Old Friends in West Tennessee, Mississippi and Arkansas. ... THE ST. LOUIS Mutual Life Insurance Co. Assets April 1st, over \$1,500,000. ... THE ORIGINAL Travelers' Insurance Comp'y, HARTFORD, CONN.

INSURANCE. CAROLINA INSURANCE COMPANY, OF MEMPHIS, TENN. Office No. 391, Main Street. ... AMERICAN WATCHES. (WALTHAM.) The Best. The Cheapest. ... THE AURORA OIL. PATENTED BY H. C. DEWITT & CO.

PUBLICATIONS. Southwestern Publishing House, 37 SOUTH COURT STREET, Memphis, Tenn. OUR OWN PUBLICATIONS. ... BROCKLESBY'S ASTRONOMY. ... KEETEL'S FRENCH METHOD. ... SHELDON & COMPANY, NOS. 498 AND 500, BROADWAY, N. YORK.

PUBLICATIONS. NEW AND IMPROVED SCHOOL and COLLEGE TEXT-BOOKS. ... ENGLISH LITERATURE, By THOS. B. SHAW. ... BROCKLESBY'S ASTRONOMY. ... KEETEL'S FRENCH METHOD. ... SHELDON & COMPANY, NOS. 498 AND 500, BROADWAY, N. YORK.

PUBLICATIONS. New School Books. ... MONTEITH'S PHYSICAL AND GEOGRAPHY. ... JARVIS' PRIMARY PHYSIOLOGY. ... FOWLE'S FALSE ORTHOGRAPHY. ... THE GOLDEN PEN. AGENTS WANTED.

MEMPHIS PRICES CURRENT. COTTON STATEMENT. Stock on hand Sept. 1, 1897. Received to-day. Received previously.

NEW ADVERTISEMENTS. BATCHLOR'S HAIR DYE. This splendid Hair Dye is the best in the world...

NEW ADVERTISEMENTS. THE CHURCH UNION. The largest and most Catholic paper in the world.

NEW ADVERTISEMENTS. WEEKLY TRIBUNE. PRICE REDUCED. FIFTY COPIES FOR \$50.

MISCELLANEOUS. R. G. CRAIG & CO. SEEDSMEN. 370 MAIN ST. MEMPHIS, TENNESSEE.

MISCELLANEOUS. STRAWBERRIES. PLANT THE BEST. PLANT THE GENUINE.

NEW ADVERTISEMENTS. DOTY'S WASHING MACHINE. The Universal Clothes Wringer. ROWELL'S NEW DOUBLE GEAR AND THE PATENT STOP.

NEW ADVERTISEMENTS. A PBEENT OF \$25.00 VALUE. FREE OF COST! A FEW DAYS SERVICES. BOOK AGENTS WANTED.

NEW ADVERTISEMENTS. WANTED! WANTED! WANTED! Railroad Across the Continent.

NEW ADVERTISEMENTS. THE GREAT FARMERS' PAPER! THE PAPER OF THE PEOPLE. NOW IS THE TIME TO FORM CLUBS.

MISCELLANEOUS. SEEDS. Stock Peas. Grain Cradles & Grain Scythes. Geddes' Harrows and Knox's Horse Hoes.

MISCELLANEOUS. FINLEY'S HEADQUARTERS, 321 MAIN ST., MEMPHIS, TENN. J. A. CAMERON & CO., AGENTS.

What they ought to know. 1. To dress himself, black his own boots, cut his brother's hair, wind a watch, sew buttons, make a bed, and keep his clothes in order.

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ENTIRE LINE WILL BE COMPLETED IN 1870. More than TWENTY MILLIONS OF DOLLARS have been expended in the work, and the CONSTRUCTION REPORTS are ample for the remainder.

THE TRIBUNE is the best and cheapest paper in the country. It is not sold in spirit of covetousness, but in the spirit of benevolence.

5,000 AGENTS WANTED. AGENTS granted by Counties or States. Call and see us, or write for particulars with stamp.

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W. H. CROCKETT. Retail Agent for the County of Shelby, 321 MAIN ST., MEMPHIS.

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