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THE BAPTIST

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

SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv. 6. That an immersion is the profession of that one Faith in the burial and resurrection of that one Lord. See Rom. vi. 4-6; Col. ii. 12; 1 Cor. xv. 29; 1 Peter iii. 21.
2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.
3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of adults.
4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and seekers on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. ii. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-6; Acts ii. 41, 42; Matt. xviii. 20-23-28; 1 Cor. vii. 6-19; Rev. ii. 23; Phillip. xxvii. 27; 1 Cor. x. 12, 13.
5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such, (that is, in church capacity,) not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can act to the communion of another only by an act of courtesy and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.
6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii. 16 and xxviii. 17; Mark xvi. 16; John iii. 2, 3; Acts viii. 12; Rom. vi. 4, 5; Col. ii. 12; Gal. iii. 26, 27.

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

SIX IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or traditions, is, and ever has been, the religion of Baptists.
2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.
3. To divide the positive requirements of Christ into essential and non-essential, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.
4. Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as in infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.
5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, treason.
6. Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—(Liddell and Scott, Carson, Anthon, &c.)
2. Eminent historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—(Stuart, Robinson and Wall.)
3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purposes it is to be administered.
4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies have legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, or republican freedom ought to support; consequently, all the acts and ordinances of such irregular bodies are illegal, and ought not to be received by us, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.
5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry, can justly be called a gospel church, or church of Christ, or a branch of the church of Christ, for—(1) things equal to the same thing are equal to each other.
6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian churches, which have preserved pure the doctrine of the gospel through all ages.—(See Trillemann, p. 28.)

Exegetical.

REPENTANCE.
 BY "IOTA."

Believers of the gospel, even full of faith and hope, while reeling off the silken thread of revealed truth, are oftentimes run into a snarl, and thereby have a tangled hank.

I perceive in your last No. an "anxious inquirer," whom I fear has run his thread thin, and half exegetically and half inquiringly has seated himself at "the feet of Gamaliel," looking wistfully upon the face of his oracle for help to make his twine run smoothly. His solicitude, doubtless, is for truth. He seems, however, to favor the view of some, in the days of Andrew Fuller, called Sandemanites, who believed or held rather that faith is antecedent to repentance, thereby allowing the sentiment of an "ungodly believer." All I desire, is the way of truth, in all I communicate to others. I am not in for a controversy, but I simply inquire of the "inquirer," what he will do with the ordinary exposition of that part of Hebrew, sixth chapter, reading thus: "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance."

All Calvinistic expositors allow, that persons thus wrought upon, as stated in the above quotation, are not justified if they fall away. Arminians allow they are, and hence argue a "falling from grace." The text supposes they had a repentance; and if the theory of "priority of faith to repentance" be true, they had faith; and if they have lost their repentance, which the text supposes, by being "impossible to renew them again," etc., "seeing, etc.," then, of course, they will have lost their faith also, which is a "gift of God," and according to Arminianism, have "fallen from grace;" unless it be possible for one to lose the grace of repentance, and retain his faith. Such a one would be in the strange and anomalous condition of having a saving faith, without the possibility of being "renewed again to repentance." To say that he has lost both faith and repentance, is Arminianism. To say one inheres in the other, and it must be so in order to be effective, then according to the theory, both are lost, and we have "falling from grace." But the theory of priority of faith suggests, that faith is the means, and repentance the end. End of what?

I had thought, that the elements of God's procedure in the plan of salvation, stood related somewhat in this order: Love of God the cause; "blood of Jesus" the means of reconciliation of God the Father to rebellious humanity, satisfying the old attainer issuing from the broken law, "that God might be just and the justifier, etc." Repentance is a necessary condition to salvation of fallen condemned humanity, wrought of God, prior as a cause, to the laying hold of the instrument; faith the effect, which reaches forth its little hand, into which God deposits the inestimable, unspeakable, undeserved "gift of eternal life," the end. Pardon, justification, adoption, crown of glory, etc., the necessary free adjuncts of that end, all merged in that "gift of eternal life." Repentance follows incipient faith as a cause, or stimulus, to the increase of faith, the Holy Spirit giving and working it "from grace to grace," "from faith to faith," always increasing perceptibly, as our experience in "godly sorrow, working repentance" through expanding knowledge of the law, its spirituality, holiness, and the work of its canceling, by "the blood of Jesus," the taker away of sin. These elements work a repentance not to be repented of," a faith sure and steadfast.

Such faith cannot exist without repentance being wrought, first in slaying the lion—sin, from whose dead carcass springs a lamb—"newness of life." It is certain, in the experience of every Christian, that he had not a gleam of faith until he repented. Every one repents in proportion to light revealed, and faith supervenes upon the heel of such illumination. Repent ye. (Matt. iii. 2.) *Metanoite*, (Greek) from *metanoia* (*meta*), post, after, and *noeo*—intelligo, (Latin). To think—*metanoia*, the noun—repentance, sorrow, regret, reformation, amendment. *Post factum sapere; quasi resapere*, (Latin). "After a thing has been done, to understand and notice the error."

Deza. "Mature mentium in melius (Latin), "to return to a sound mind." From the above, repentance, in its generic form, signifies a change of mind, and an earnest wishing that something were undone that has been done. "In a specific, or religious sense, it signifies conviction of sin, and sorrow for it."—Bishop Watson.

1. There is a worldly repentance—"sorrow of the world."

2. There is an evangelical, or rather a spiritual repentance, which is a godly sorrow wrought in the heart of a sinner by the Spirit of God, through the word, whereby, from a sense of sin, as offensive, defiling, endangering his own soul, and apprehending the mercy of God in Christ, he, with grief, and hatred of all his known sins, turns from them to God as his Savior. This is "repentance toward God" as a law-giver, comprehending the spirituality and holiness of the law, and like Paul, under his conviction, exclaim, "when the law came, sin revived, and I died,"—repented, sorrowed, toward the law-giver, father and governor. Then beholding "a fountain open to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." (Zach. xiii. 1.) Thus seeing, in the midst of our spiritual convictions and sorrowing, we turn "change," and are washed in "the blood of Jesus." Thus faith, I think, attaches on the heel of repentance.

In support of the above, that conviction and sorrowing for sin, in a spiritual sense, is repentance in its incipient stage, I quote from Zach. xiii. 10. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me, whom they have pierced, and they shall mourn for him, as one who mourneth for an only son." Why? Because they have not received him as their Savior; not yet washed in his blood. Now read the first verse of the next chapter. (Zach. xiii.) "In that day there shall be a fountain opened for sin and uncleanness." "The spirit of grace and supplication," had been poured upon them, generating repentance "unto life," the "fountain opened." In this state of mourning and sorrowing, in consequence of "looking upon him whom they had pierced," prepared them for the delightful "fountain opened."

Now, we trust there will be no caviling as to the application of this national dealing with the house of Judah as a nation, being considered as the manner in which God bestows his favors of grace upon individuals in the Gentile world. It is by "pouring upon" whomsoever he will "the spirit of grace," etc. He has demonstrated the manner in which he bestows the grace of repentance. We have his own Divine procedure under Peter's preaching, at Pentecost. Peter's accusations, at that time, brought vividly before the eyes of the throng, "him whom they had pierced;" and his words brought the eye of the imagination to behold their Messiah, whom they had recently crucified; and the ghost of his person haunted their minds. The anointed of God, the seed of Abraham, stood out in bold relief. The bloody vision was before them. "Wrath upon his enemies," themselves of the number, extorted the cry, "Men and brethren, what shall we do?" That vision also showed them a fountain open for their sins.

"*Katanutesthai*," from "*katanutto*," to pierce; "*compungere in carnis*," (Latin) to excite, to awaken. "They were pricked in the heart." *Metanoia* (Greek), repentance; the word carries the idea of pain, and the admonition of Peter's declarations is accordingly conceived thus. The idea the word repent conveys, is, "enter profoundly, first of all, into your sin, that you may feel the full sorrow it should inspire, and long for a thorough conversion."

I think repentance necessarily runs through the whole Christian life, from conviction to death.

BONES AND MEAT.—Rev. John Newton once made a visit to a very distinguished preacher in London. The man had a great reputation as a dialectic teacher, and Newton heard him in the multitude of his distinctions so logically and analytically laid down. When the discourse was finished, the preacher came to him, shook him cordially by the hand, and said, "Well, Mr. Newton, how do you like the distinctions that I made?" "I liked them very well; but I perceive that you forgot the main one that lies at the bottom of them all." "Pray sir, what was that?" "Why, sir, the distinction between bones and meat."

THE POPE'S LETTER TO THE PROTESTANT CHURCHES.

The following is the text of the Apostolic letter addressed by the Pope to all Protestant and Non-Catholic bodies:

Pius, Sovereign Pontiff, Nink of the Name, to all Protestants and other Non-Catholics:

You must already all know that we, who, despite our unworthiness, have been raised to the throne of Peter, and, therefore, have been advanced to the supreme government of the whole Catholic Church, and to its administration, which has been intrusted to us in Divine fashion by Christ himself, our Lord—we have judged it fitting to summon before us all our venerable brethren, the bishops, of all the world, and to convene them in an Ecumenical Council, which is to be celebrated next year in such a manner that, with those same venerable brethren who have been summoned to take part in this subject of our solicitude, we may be able to adopt all the most opportune and necessary resolutions to dissipate the shadows of so large a number of pestiferous errors which daily are extending their power and license, to the great prejudice and strengthen among the Christian peoples committed to our watchful care the reign of the true faith, of justice, and of the true peace of God. Relying, then, with firm confidence upon the close and affectionate bond of union which unites those our same venerable brothers to our person and to the Apostolic See, and who have never ceased at any period of our pontificate to give to us and to the Apostolic See the most striking evidence of faith, of love, and of respect, we truly hope that, as it has been in times past with other general councils, so it may be in the present, and that this Ecumenical Council convoked by us may bring forth, with the help of Divine grace, the most rich and the most fertile fruits, to the great glory of God and the eternal welfare of man.

Therefore, in that hope, and instigated and encouraged by the charity of our Lord Jesus Christ, who laid down his life for the salvation of the world, we cannot forbear, on the occasion of the meeting of the next council, addressing our apostolic and paternal word to all those who, while recognizing that same Jesus Christ as our Savior, and rejoicing in the name of Christians, yet still do not profess the veritable faith of Christ, or follow the communion of the Catholic Church. And if we do so, it is, before all, to warn, exhort, and supplicate them with all our zeal and all our charity to consider and seriously examine if they in truth follow the path prescribed by our Lord Jesus Christ, and which leads to eternal happiness. In fact, no one can deny or doubt that Jesus Christ himself, in order that all future human generations should enjoy the fruit of his redemption, built up here below his Church in the person of Peter—that is to say, the Church, one, holy, Catholic, and Apostolic—and that he granted to him all the necessary power, in order that the faith should be preserved intact and entire, and that the same faith should be transmitted to all peoples, to all races, and to all nations in such manner that all men should be able to be united in his mystical body in baptism, and always to preserve to themselves, until the entire development of that new life of grace without which no one can ever merit or obtain life eternal, so that the same Church which constitutes the mystical body shall remain, until the end of time, firm and indestructible in its own constitution, developed in vigor, and furnishing to its children all that is necessary to life eternal.

Now, whoever wishes well to consider and examine with attention the different religious societies divided among themselves, and separated from the Catholic Church, which, since the time of the Lord Jesus Christ and his apostles, has always uninterruptedly exercised, and still exercises, by means of its legitimate pastors, the power intrusted to her by our Lord himself—whoever, we say, shall thus examine will easily convince himself that not one of those religious societies, nor all the religious societies together, constitutes, or in any way can be considered as the one and only Catholic Church constituted, and desired—should see that they cannot in any way be regarded as a member or as a part of that same Church, because they are visibly separated from all Catholic unity. As, in fact, those societies are deprived of that living authority established by God, who pointed out to mankind, before all things, the matter of faith and the rule of morality, who directed and presided over them in all things affecting their eternal welfare, therefore those societies themselves constantly varied in their doctrine, and thus this instability is increasing.

Every one can easily comprehend that this state of things is altogether opposed to the Church established by Christ our Lord—a Church in which the truth must always rest unaltered, without being the subject of any change as a charge intrusted to that same Church, in order that she may preserve it in all its integrity, a charge for the care of which the presence of the Holy Ghost and its aid has been granted forever in this Church.

No one can ignore the fact that these differences of doctrine and opinion give rise to the social schisms, and that therefrom spring those innumerable sects and communions which are daily increasing, to the detriment of Christian and civil society.

Whoever, in fact, recognizes religion as the foundation of human society, cannot refuse to admit and favorable influence exercised over civilized society by those divisions and disagreements of principles of that nature, and of religious societies struggling one with the other; and also with what power the denial of authority established by God to regulate the convictions of the human intelligence, and to direct the actions of men, both in the social and private life, has excited, has developed, and has fomented those most unfortunate troubles, these

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events, and those disturbances which agitate and affect almost all nations in a most deplorable manner.

Therefore, in order that all those who are not initiated with the principles of the unity and truth of the Catholic Church should seize the occasion offered to them by this Council, in which the Catholic Church, to which their ancestors belonged, shows a proof of its complete unity, of its vigor, and of its inexhaustible vitality; that they should obey the necessities of their hearts; that they should strive to free themselves away from that state in which they cannot be assured of their salvation; that they should address without ceasing the most fervent prayers to God that he should dissipate the cloud of error, and that he should bring them back into the bosom of the Church, our holy mother, where their ancestors received the salutary nourishment of life, and alone preserves in its integrity the doctrine of Jesus Christ, handing it down, and dispensing the mysteries of celestial grace;

We, therefore, who ought most zealously to fulfill all the duties of a good pastor, in accordance with the charge of our apostolic ministry, intrusted to us by Christ our Lord himself, and who ought to embrace all men in the world in our pastoral charity, address this letter to all Christians separated from us—a letter in which we exhort and supplicate them to hasten to return to the fold of Christ.

It is because we heartily desire their salvation in Jesus Christ, and fear one day to have to render an account of their souls to that same Jesus Christ, our judge, if we do not point out to them and open to them as in us the way which they must follow if they would gain their salvation.

Also, in all our prayers and supplications, and while performing acts of grace, we never cease humbly to ask for them, both by night and day, in celestial light and the abundance of grace from the eternal Pastor of souls. And, whereas, despite our unworthiness, we fulfil upon earth the functions of the vicar of Christ, we await with open arms the return of those wandering sons to the Catholic Church, in order that we may be able to receive them with all affection into the dwelling of the celestial Father, and make them participants in his everlasting treasures.

It is that much-wished-for return to the truth and communion of the Catholic Church upon which depends not only the salvation of each one in particular, but of the whole Christian society; and the world will never enjoy true peace until all forms one flock under one pastor.

Given at Rome, at St. Peter's, September 14, 1895, in the twenty-third year of our pontificate.

We endorse the comments of *The Standard* upon this extraordinary document. It is here seen that the Pope acknowledges all the Protestant churches as branches of the Church of Rome. They are offshoots from the Catholic Church, and they will ultimately go back whence they come, or come forward to us. We believe that the voice of the symbolic angel will be heard by God's people in these sects, and they will come out of "Babylon," that they may not suffer the plagues that await her. *The Standard* says:

If only it could be made to appear that Pius IX is truly the Vicar of Christ; and if it were really true that the Church of Rome is that "Holy Mother who alone preserves in its integrity the doctrine of Jesus Christ, handing it down and dispensing the mysteries of celestial grace;" and if it were the fact that upon the "return" of all Christians "to the truth and communion of the Catholic Church depends the salvation of each one in particular and of the whole Christian society;" in such a case this appeal ought to be heeded, and those who came out from Rome ought to go back again as fast as they can. Whether the appeal as thus made is sustained upon the ground just indicated, we must leave for those to consider to whom it is properly addressed.

To ourselves, and to the denomination which we represent, the anxious words of "His Holiness" can have no application whatever. His call is to those whose "ancestors received the salutary nourishment of life" at the hands of this holy mother, and whom he is desirous to "bring back" into that blessed relation. The "ancestors" of Baptists, we are happy to say, never "belonged" to the Apostate Church, in whose name the Pope here speaks. The Baptists never came out of that church for the simple reason that they were never in it, and so the invitation to "return" can have no application to them. The Baptist ancestry is traced through the Waldenses, and the long line of primitive dissenters, up to the time when an oppressive hierarchy first began to assert itself in the Church of Christ. Our "succession" is the truly "apostolic" one, inasmuch as the spirit and teaching of the apostles were preserved along, during many dark ages, among those from whom we are proud to trace our descent. Baptists have never had any connection whatever with the Church of Rome. They reject, as they have always rejected, its innovations, of every class and name, and rejoice in their mission to uphold in the world the true character and testimony of the "one flock" which is willing in all things whatsoever to follow him who is indeed the "one Pastor."

We commend the Pope's appeal, therefore, to our brethren of the several Pedobaptist denominations. They may find their "ancestry" in the bosom of that "Holy Mother Church," and since they retain some of those rites in which the innovations of Romanism began, and assert the fundamental principle of that bad system, that Christ's followers may change his laws and ordinances to suit their own convenience; since, also, in their controversy with

Bible Readings.

15. **CHAR. IX. 2.—Who did sin—this man or his parents, that he was born blind?** Ah! say some, if this child's parents are sinners, then the child itself must not be baptized. Oh! say others, baptize him, though his parents may be sinners. Yes, baptize him, whether he can see or not; whether he can understand and obey Christ; whether he can go to a pool, or wash, and come back to Christ, or not, baptize him; whether he is of age, and can answer for himself or not, let somebody answer for him, and baptize him; yes, whether he can tell that Christ has opened his eyes or not.

16. **This man is not of God, because he keepeth not the Sabbath day.** What consummate folly, not to say wickedness, to censure as a Sabbath-breaker one who had given sight to a man that was born blind! But when the heart of the religionist is unreconciled to Christ, its malice blinds its judgment, till no reverence for Jesus is left in it. Said the Pharisees, We know that this man (Jesus) is a sinner. So, if some do not conform to certain strict traditional ceremonies, even to infant sprinkling, for example, why, the conclusion is, that they oppose infant salvation; they preach and practice "infants to hell." "Blessed are they that hear the word of God, and keep it." (Luke xi. 28.)

17. **Are ye blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth.** These Pharisees did see that Jesus opened the eyes of the blind, and yet they held Jesus a sinner, and themselves righteous. How blessed it is to see the truth! But it is better not to see it, than to see it, and yet hate it. When we profess to know the truth, but teach and walk contrary to it, we not only pass judgment against ourselves, but we peril and impair the safety of others. The most wicked people recorded in history, were those who saw Christ's works, but denied them, or ascribed them to Satan or Beelzebub.

18. **Can a devil open the eyes of the blind? And many believed on him there.** Whenever the mind is brought to a serious, continued inquiry, the result is faith in Jesus Christ.

19. **XI. 21-32.—Lord, if thou hadst been here, my brother had not died.** We need not be anxious for either the dead or the living, if Christ has interested himself in their life. When sitting still, like Mary, or going to meet him, like Martha, we should still mention our friends to him. In such cases we shall meet at a less sorrowful place than the grave.

20. **XII. 10.—That they might put Lazarus also to death.** The mercy of Christ bestowed upon us, many a time, draws after it the vengeance of men. It ought to afford great satisfaction to Jesus' disciples, when they reflect that Christ was first in suffering, and that he now tenderly shares in all we endure for his sake. He who would wound a Lazarus, would kill a Savior.

21. **We would see Jesus.** If you would see him, you must see yourself first. Nothing can open our eyes to see him but a sight of ourselves. We shall not estimate the fullness of his atonement, till we see it impossible for us to possess any merit of our own. We shall never see his great ability to save us, till we completely learn that we are completely helpless.

22. **But because of the Pharisees they did not confess him.** Few persons can estimate the misfortune of being rich or popular. In such case, the rich and popular man has to live on the influences around him. And it is next to a miracle if he ever escapes from them enough to become a believer in Christ.

23. **Ye also ought to wash one another's feet.** This feet washing belongs to private entertainment. The master of a family should wash when needed, the feet of a male guest, the mistress those of a female; and this duty should no more be neglected than giving our guests breakfast and lodging and horsefeed. Either a warm or a cold bath to the feet, before going to bed, is seldom unacceptable; and to many persons, a very agreeable part of entertainment.

The Baptist

OLD LANDMARK DOCTRINE—No. 6.

J. J. SLEDGE.

I offer a few other considerations on old landmarkism. The doctrine should be calmly and thoroughly investigated in all its relative and practical bearings.

Is it consistent? Is it right, to recognize men whom we have deposed from the ministry, and especially from the church, as ministers of the gospel?

How, then, can it be right in itself, or consistent with the laws of the kingdom to recognize as ministers of the gospel, men whom we would exclude from church membership?

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 communions, whether Baptist or Methodist, who admit persons as "without being baptized at all; instead of requiring the apostles and first churches did, that all believers should be baptized before being received to membership and communion."

But this voluntary membership is opposed to the compulsion used by many national establishments, and to the fines, imprisonment, or worse penalties, which membership has been enforced; it is equally opposed to the initiation of unconscious infants by baptism; and to membership by birth.

IV. Baptist churches maintain that Christ requires holy activity in every member. Church members are expected to be "living stones," forming part of "a spiritual house," which is devoted to God.—1 Pet. ii: 5.

V. Baptist churches believe it to be Christ's will that all his churches should be separate and distinct from the world and errands. "Ye are not of the world."—John xv: 19.

VI. Baptist churches regard it as Christ's will, that all his churches should be separate and distinct from the world and errands. "Ye are not of the world."—John xv: 19.

But some say, God recognizes them as his ministers, and why should we not? This is making God's conduct a rule for our practice. It is saying that we have a right to do whatever God does!

as gospel churches, and their human traditions as gospel ordinances. If you say that the success of other denominations proves them right, then the success of the Pope and his clergy proves that they stand higher in Divine estimation than any others; the mother of harlots has given birth to more renowned ministers than any other denomination.

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IV. Baptist churches maintain that Christ requires holy activity in every member. Church members are expected to be "living stones," forming part of "a spiritual house," which is devoted to God.—1 Pet. ii: 5.

V. Baptist churches believe it to be Christ's will that all his churches should be separate and distinct from the world and errands. "Ye are not of the world."—John xv: 19.

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But some say, God recognizes them as his ministers, and why should we not? This is making God's conduct a rule for our practice. It is saying that we have a right to do whatever God does!

go forth preaching, and as they do not ask much, and as the Association has not asked much of you for them, you can easily be ready. Then let every member lay by at least seven cents each month, or sixty cents in the year.

Is it consistent? Is it right, to recognize men whom we have deposed from the ministry, and especially from the church, as ministers of the gospel?

How, then, can it be right in itself, or consistent with the laws of the kingdom to recognize as ministers of the gospel, men whom we would exclude from church membership?

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standing. Though the heart may ward off the command in various ways, by prejudice, by sincerity, etc., still, the truth must be believed, and every inclination, the affections, the heart.

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Business Department

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The Baptist

MEMPHIS, TENN., NOV. 21, 1868.

A COLUMN TO BE READ

- 1. All religious acts are acts of obedience. 2. There can be no obedience where there is no love. 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 towards God.

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

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? If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in their—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 schismatics, and having been excommunicated, have no authority to baptize. 3. If false, then the Episcopal clergy and all Protestant ministers have false orders, are unordained and without authority to administer ordinances. 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 "Trilemma," a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price fifty cents. Southwestern Publishing House.]

SIMILAR CREEDS.

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

EPISCOPAL.—"Every person who is confirmed is required to answer these questions: Q. 'What is your name?' A. 'N. or M.' Q. 'Who gave you this name?' A. 'My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.'—Common Prayer Book Catechism.

METHODIST.—"What are the benefits we receive by baptism? 'And the first of these is the washing away the guilt of original sin by the application of Christ's death.' 'By baptism we are admitted into the church, and consequently are made members of Christ, its head.' 'By baptism we who were by nature the children of wrath are made the children of God.' 'In all ages the outward baptism is a means of the inward.' 'By water, then, as a means, we are regenerated or born again.' 'If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism.'—Doctrinal Tracts, pp. 246, 247, 248, 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.

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 leads itself to the world by implicit and cheerful obedience to all his commands; no genuine love to his people that does not induce a man to do good to them, as he has ability and opportunity.

THE FARCE PLAYED OUT—A WIFE AND CHILDREN SACRIFICED TO FANATICISM.

We have given from time to time accounts of the doings of J. W. Rogers, Episcopal priest in this city—the religious farce and pantomime he has been enacting from Sabbath to Sabbath, in the Greenlaw Opera House. Well, the farce is "played out," the curtain has dropped, Mr. Rogers asserting, we understand, that he must be either a Baptist or a Catholic—that there was no middle ground—a truthful and honest confession—and openly renounced Episcopalism and declared for the mother of it—the Catholic Church. We quote his letter below:

MEMPHIS, November 12, 1868.

To the Congregation of the Church of the Blessed Virgin: Beloved in Christ: Grappling, however feebly, with the manifold errors of Rationalism during the past year, I determined some months since, as you all know, to throw myself, heart and soul, into the effort now being made by the Catholic party in the Church of England to unite that church with the Church of Rome; but unwilling to do anything stealthily, I preached and wrote too boldly for my brethren, and declared on the house top what others admitted in private. The Bishop sent his "interdiction," but was unable consistently to try me; meanwhile my studies and efforts convinced me, more and more, that even if our clergy were ready for such a union as that proposed, the people would, for the most part, split on the rock of private interpretation, so that, after all, our partial success would only be a quasi-justification for future schisms, whenever ambitious rulers, ecclesiastical or civil, should grow restive under the cross; and, therefore, after mature deliberation—led, I humbly trust, by the Holy Spirit—I determined to renounce the Episcopal Church, and leave the rest to God. Should those pure and noble spirits who have hitherto sought the Catholic truth under my poor ministrations, now feel bound to abandon all further investigation in this behalf, I need scarcely say, considering the awful struggles my own soul has experienced, that it was what most men would do. It is a fearful thing to meet the averted glances of those who once loved us, but far more terrible will it be, beloved, to meet an offended God and Savior.

I have, therefore, deliberately (though most unworthy of it), ascended the cross, even when my friendless wife and children, like the blessed Virgin and St. John, suffer around it. I believe the Ancient See of Rome to be the center of all jurisdiction in my Master's kingdom, and I humbly yield to convictions which all my worldly hopes and interests would dispense.

Appealing to God the Father, Son and Holy Ghost, for the purity of my motives, I am, as ever, your faithful servant in Christ Jesus, J. W. ROGERS.

Of his renunciation of the Church of Henry VIII in favor of the Catholic Church, we have only this to say, he has acted consistently. If she be a true church of Christ visible, as all Episcopal standards admit, then the Episcopal Church is a sect, a heresy, a false and spurious church. But the voluntary ascent of his self-erected cross, leaving his wife and ten, more or less, small children, and one at the breast, perhaps, friendless and penniless, at the foot of it, to perish, or be cared for by some St. John or Judas, is a matter with which the principles of true Christianity and public opinion have something to do. Can it be possible, as he indicates, that this man, raised a Protestant, well bred, of respectable parentage and relationships in this State, has cast off his wife in order to become a Catholic priest? Who has required it at his hand? Christ hath not, Christianity does not, but commands him by all its solemn sanctions, and the penalties of the world to come, to cherish and support her. Does the Catholic Church require it as a condition to priesthood within her pale? It proves her to be a very synagogue of Satan, teaching the doctrine of demons. This is the testimony of the Holy Spirit: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a red hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Tim. iv. 1-4.) That church claims Peter as its head and first Pontiff, but Peter was a married man. This was written for our instruction.

It may be a very convenient excuse in Mr. Rogers' case to rid himself of the burden of a wife and a large family of children. We judge not his motives;

but we do say, should he do it, he will commit one of the grossest offenses upon the laws of God and man, and common decency, ever committed by a respectable white man in this State. He will disgrace our civilization and deliberately perjure his own soul. He led that wife, when youthful and beautiful, to the altar, and there in the audience of God and man, he swore that union should be as inviolable as her virtue. He was pronounced husband to her, by priestly rite and benediction. Dare he deliberately forswear himself, and now cast her, the mother of his children, off in lonely, unprovided widowhood, and consign his children to beggarly orphanage? Who requires it at his hands? Not God, not Christianity; they solemnly and with all the threatened retributions of the judgment, forbid it. Can it be that such a high-handed act as Mr. R. contemplates can be committed, and he retain the respect of a Christian husband, wife or child, in this city or land? Should not all who have the slightest regard for Christianity or morality spurn the man who would do it as a foul exorcism upon the fair form of society?

Will the Catholic Church consent to crucify this pretentious Jesus? The question is upon every lip. Not will she admit him to her communion as a layman, for she receives the vilest of earth, but will she nail him to "this cross"—make a holy priest of him—that's the question? We turn from the fanatic to the expected action of the Catholic Church. Will she openly and boldly say to this community that not a Protestant, not a Baptist or non-Catholic in this city, is married, by pronouncing John W. Rogers an unmarried man? Will she presume to say that every non-Catholic family in this city, and America, is living in "whoredom," and their children illegitimate, by her decision in this case? For if Mr. Rogers is truly a married man, there is no power on earth, nor under the earth, no Pope nor church can put them asunder in the eyes of God's law. Save for one cause, God forbids it. The Pope declared in the case of Henry VIII, that he had no power to do it. One farce ends, possibly, in guilt and shame; will another begin in impiety and blasphemy?

GENERAL ASSOCIATION OF MIDDLE TENNESSEE.

It was our pleasure to visit this body on the 4th Sabbath in October. It was held in Shelbyville, and Dr. Barksdale was our host. It was to us a sad and pleasurable visitation to the scene of past labors and reunion with old and precious brethren. We passed the night with Dr. B. in our *hospita* from Nashville in 1862, *en route* to reach the railroad at Huntsville. It is an elegant and lovely home then, and how beautiful looked the church upon the lawn adjoining! Now, that home is a wreck, and that church a mass of ruins; and Brother Barksdale, who was the very life and stay of that church, ruined in property and hope, and crushed in spirit, weeps like a child when he points to the grass-grown ruins of that once beautiful church-house.

The attendance upon the Association was not large, except upon the Sabbath, and the delegation small. It had been seven years since we had met with it. The body appeared half strange, so many new faces and ministers we never saw before. But there were the Kimbroughs, "clear and venerable names," good men and true, men of firm friendship and undoubted piety; and McNabb and McNeal and younger brethren, hard pressing to fill up the thinning ranks of the fathers Powell, and Cates, and Strode, and Selph, and Branham, and Stephenson—these familiar and friendly faces assured us that we were at home. Then there were faces new and strange in that body—Van Hoose, of Alabama, Terrill and Huff, of Virginia, and Johnson, of Arkansas, and others that gave it an appearance of strangeness. We cannot describe our feelings when we stood up, after an absence of seven years, to address that body, as we had so often done in other years, in behalf of ministerial education.

The General Association is not to-day what it once was. It has not recuperated since the war. The churches of Middle Tennessee, sadly distracted, scattered, dispirited, have not rallied as they have in West Tennessee and North Mississippi, and they are taking very little interest in the General Association. It is in the same situation that the West Tennessee Convention is. Concord Association is the only one that works solely through the General Association, and all the others seem to prefer to do their own missionary work. If they prefer to control their own missions (and it is their right), still we should strongly urge a union of all the Associations in the General Association for educational and Sabbath-school purposes. Union University should not be allowed to fail. Planted by the counsels, prayers, and sacrifices of the fathers, it should be nourished, and their noble aims consummated by their sons and successors. It

would be an incalculable loss to the Baptists of Tennessee to lose that College, so long as its influence is soundly Baptist, and its ruins would forever disgrace the very name of Tennessee Baptist—a name that every Baptist in the State was justly proud of! It must not be.

Foreign Missions, represented by Bro. J. B. Taylor, were handsomely refreshed. The Home Mission (State) was aided. It has raised and expended some twelve or fourteen hundred dollars. Nearly \$300 was raised for present repairs on the University building, and we believe a great deal of interest awakened in behalf of the University. This is justly looked upon as the paramount interest of the General Association.

Duncan H. Selph, one of its early graduates, is now, President of the College—Geo. Jarmon and T. Eaton, among the Professors; and there is a goodly number of young ministers in attendance. Will not some one at Murfreesboro give us an article on Murfreesboro and the University. Numbers of young men from Mississippi and Arkansas will seek a school somewhere the coming January, and why should they not select Old Union University?

Unless Tennessee educates her young ministers, she will lose a large per cent. of them. They will form alliances and find homes and fields of labor in the States where they are educated. We reserve for another article many things we have to say touching this great and vital interest, common to each section of this State.

There was a proposition inviting North Alabama to reunite with the Association. (This, we see, was at the late meeting, laid over by the General Association of North Alabama until another year.)

This paper was most heartily indorsed and commended to the support of every Baptist, and the *Christian Herald*, at Tusculum, edited by our worthy compeer, Bro. Shackelford.

We think there was an impetus in the right direction given to the cause in Middle Tennessee.

The next session will be held with the church at McMinnville, Tennessee.

QUERIES FROM IOWA.

Our esteemed brother and early boyhood friend, Eld. H. D. Field, of Maquocheta, Iowa, requests us to answer the following questions, viz:

- 1. To what extent is the Revised Translation being introduced and used in the South? and how is it regarded? 2. What proportion of converted negroes (who know comparatively little, as I judge, of commentaries, or ought but the Bible), become Baptists, or, at least, demand immersion as their baptism? 3. Are immersion sentiments generally gaining ground (I need hardly ask that), and in what proportion, so far as you know? And in what work, or works, could I gain this information, or about the exact facts?

1. So far as we can learn, the new version is scarcely known in the South among the masses. Here and there a scholar may purchase a copy for examination. There is not only no interest taken in it, but a decided aversion to it. Several Associations, to our knowledge, have reported in the most decided terms against it, and discontinued its circulation. Our views are recorded in our last issue. What number of copies have been given to the freedmen, or put in circulation by missionaries, we have no means of ascertaining. We regard it as a most objectionable book to put into their hands. It teaches them to esteem their old masters as they should the murderers of fathers and mothers, and the vilest and wickedest beings that live on the earth—to turn away from us with abhorrence and loathing, and to close their ears against our advice and our preaching, and to have no religious intercourse with us. You can read 1st Timothy 1st chapter, in new version, and see that *men-dealers*, as were the ancient patriarchs and apostolic saints, are classed with murderers, and the vilest conceivable characters. Would you associate with such as Christians? Would you not despise and avoid them? Is such a version calculated to produce harmony and good feeling between the freedmen and their former masters? It would be a blessing if the last copy were gathered out of the land and burned.

2. We believe that fully three-fourths of the negro population of the South professing religion are Baptists. You only need to read the 3d of Matthew and 1st of Mark to a colored man to make a Baptist of him; and if already a Methodist, add the 8th of Acts.

3. The belief that immersion is the Scriptural act of baptism, is rapidly gaining ground throughout the entire South. Wherever our ministers and brethren take high, consistent, denominational ground, and boldly and faithfully preach and teach the whole gospel, there Baptist sentiments prevail, and Pedeism fades away as the darkness before the sun's rising. Where Baptists affiliate, exchange pulpits, and hold union meetings,

they fail, as they have failed in Old, and are failing in New England. The increase of Baptists can best be learned from the ecclesiastical almanacs and Year-books, published by various houses. The one put forth by the Baptist Publication Society, of Philadelphia, is an excellent reference book—"Curtis Progress of Baptists." Have you seen a tract entitled, "An Old Landmark Reset?" If not, send here for one—15 cents, only. We hope often to hear from our Brother Fields.

EVANGELIOAL.

A brother minister writing from South Carolina, says there are few of your sort (Landmark) of Baptists here. They claim to stand upon the evangelical platform—nearer the center of it than others—but all respectable denominations on it also. This is a fair representation of it:



If all are equally evangelical, why not all commune together—why not have one church—each member believing what doctrine he pleases, and being baptized in the way he likes best? "Things equal to the same thing are equal to each other." If all the above are evangelical churches, they are equal to each other—equally the churches of Christ—and it is immaterial which one a person joins; and certain it is, it were better for the peace of Christendom, that all but one—and it would not matter which one—were destroyed!

"If titular distinctions among ministers are indefensible, (and I do not take up the gauntlet in their behalf), is not 'Reverend,' as objectionable as any, except that assumed by the Pope?"

ANSWER.—Yes, Bro. Curry, we think the title unscriptural, as it is evidently papistical. Rt. Rev. Father in God, is scarcely more objectionable and offensive. Let us eschew all flattering titles, and especially those that denote a disparity among the ministers of Christ. Let us neither call any man Rabbi, nor permit men to call us Rabbi—since we are all brethren—each the equal of the other.

"WE WILL LIFT A LITTLE."

Lift a little! lift a little! Neighbor, lend a helping hand To that heavy-laden brother, Who for weakness scarce can stand. What to thee, with thy strong muscle, Seems a light and easy load, Is to him a ponderous burden, Cumbering his pilgrim road. Lift a little! lift a little! Effort gives one added strength; That which staggers him when rising Thou canst hold at arm's full length. Not his fault that he is feeble, Not thy praise that thou art strong; It is God makes lives to differ, Some from wailing, some from song.

Lift a little! Lift a little! Many who need thy aid; Many lying on the road-side, 'Neath misfortune's dreary shade. Pass not by like priest or Levite, Headless of thy fellow-man, But, with heart and arms extended, Be the Good Samaritan.

Will you not lift a little; obtain for us one, if no more—just one new subscriber, in December?

MEMPHIS BAPTISTS.—The Central Church commenced its house of worship last week. It will be, when finished, the finest church edifice in this city. It is a strong and noble band of brethren.

Eld. Burns baptized seven last Sabbath evening in the presence one of the largest crowds ever collected in the First Church. Chelsea is still without a pastor.

ELDER A. P. Williams, of Missouri, author of "Exposition of Campbellism," died last week. His death was occasioned by a fall from a horse. Another one of our great men and profound thinkers has passed away.

ENCOURAGING.—"Had I not read your paper," said a brother who was baptized into the First Church last Sabbath night, "I never should have been a Baptist." Thank God for this; and doubtless there are thousands who could say this. THE BAPTIST is a great traveling missionary, and we think 1000 additional ones should be put into the field before the 1st of January. Will you not order one more into the field.

PLEASANT REUNION.—Our room is sometimes the scene of pleasant meetings, as this morning the genial face and ringing laugh of Bro. Job Harrel, of Miss., Bro. Jolmson, of Macon, Bro. L. H. Milliken, of Lagrange, and Bro. H. Coffee, of Fayette, an old guardman of thirty years standing. He first subscribed for THE BAPTIST in 1835! Only here and there one of these old veterans remain. We are writing for the grandchildren of some of them! "Your presence," said Bro. Milliken to Bro. C., "recalls to my mind the

remarks of some of the good sisters of your church: 'The only improvement,' said she, 'I can possibly suggest in our Coffee, is that it should be poured a little faster, and sometimes a "light hotter."' "Yes," replied Bro. C., "I always take my members the way to have hot Coffee, and to blow the Coals." "There are apparently many years of good work in Bro. Coffee, and may God spare him long, for his Coffee is good, hot or cold.

Bro. KINGSBURY has returned with his family from the old North State to make a permanent settlement in the West. He may henceforth be considered a Western man. He is truly an acquisition to our ministry, and we trust will prove a signal blessing to the cause, and the Sabbath-school interest especially, which he comes to push with all his "might and main." Will not all the friends of Sabbath-schools in the South aid him in his great work?

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED

No. 169. EROPOS was the king of Macedonia and it was his favorite pursuit to make lanterns. Probably he was very good at making them, but his proper business was to be a king; and therefore the more lanterns he made the worse king he was. And if your work be a high calling, you must not dissipate your energies in trifles, on things which, lawful in themselves, are still as irrelevant to you as lamp-making is irrelevant to a king.

No. 170. The Silver Cup Destroyed and Restored.

In Dr. Brown's work on the Resurrection, there is a beautiful parable from Malty. The story is of a servant, who, receiving a silver cup from his master, suffers it to fall into a vessel of aquafortis, and seeing it disappear, contends with a fellow-servant that its recovery is impossible, till the master comes on the scene and infuses salt water, which precipitates the silver from the solution, and then, by melting and hammering the metal, he restores it to its original shape.

With this apologue, a sceptic—one of those great stumbling-blocks was the resurrection—was so struck that he ultimately renounced his opposition to the gospel, and became a partaker of the Christian hope of immortality. This converted sceptic died, trusting in his Savior, only six months after Dr. Brown was interred, in the same burying-ground; and, by a coincidence altogether undesigned, he was laid near Dr. Brown's grave—near his feet.

No. 171. For Thy mercy and Thy grace,

Constant through another year, Hear our songs of thankfulness: Father and Redeemer, hear. In our weakness and distress, Rock of strength! be Thou our stay; In the pathless wilderness Be our true and living way. Which of us death's awful road In the coming year shall tread? With Thy rod and staff, O God, Comfort Thou the dying bed. Make us faithful; make us pure; Keep us evermore Thine own; Help Thy servants to endure; Fit us for the promised crown.

No. 172. Only One Brick on Another.

EDWIN was one day looking at a large building which they were putting up just opposite to his father's house. He watched the workmen as they carried up the bricks and mortar, and then placed them in their proper order. His father said to him, "Edwin, you seem to be very much taken up with the bricklayers; pray, what may you be thinking about? Have you any notion of learning the trade?"

"No," said Edwin, smiling, "but I was just thinking what a little thing a brick is, and yet that great house is built by laying one brick on another." "Very true, my boy. Never forget it. Just so it is in all great works. All your learning is only one little lesson added to another. If a man could walk all round the world, it would be by putting one foot before the other. Your whole life will be made up of one little moment after another. Drop added to drop makes the ocean. Learn from this not to be discouraged by great labors. The greatest labor becomes easy, if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the whole of that great building is only one brick upon another."

No. 173. The Roman Sentinel.

"AND having done all to stand."—Paul. When Pompeii was destroyed, there were many buried in the ruins of it, who were afterward found in different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in lofty chambers. Where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping his war weapon, when it had been placed by his captain; and when where the lava stream rolled, he stood at his post; and there, after a thousand years had passed, he was found. If there is one grace more than another that a class of our ministers lack, it is the grace of steadfastness of purpose, decision of character. They have not the grace that enables one, like Paul, to stand by a principle, against a popular current, against a sneer; stand by a great truth, and perish for it, if need be—for a consistent policy, against a strong opposition. They are not composed of Pauline elements of heart, mind, and devotion, but are so constitutionally poised, as to make excellent weather-cocks—they will indicate the course of the slightest wind.

IS BAPTISM A SAVING ORDINANCE?

mean the immersion of a believer in water. When this is legally administered, it saves the candidate from any further doubts as to whether he was baptized in his infancy.

BRO. SANDERLIN, of Goldsboro, N. C., in a letter to the Biblical Recorder, giving an account of a fruitful meeting at that place, mentions having baptized two Methodists of high standing in their church, who had been troubled for ten or twelve years as to the question, Have I ever been baptized?

A NEW DISCOVERY IN GREEK.—An Episcopal Doctor of this diocese informed a graduating class that the relative pronoun in Greek must agree with its antecedent in gender, number and case!

REV. J. R. GRAVES, editor of THE BAPTIST, has accepted a challenge to a discussion with a leading Campbellite minister, on the errors of each other's faith. The discussion takes place at Memphis. If President Fanning don't get a terrible drubbing before he gets through with Bro. G., we shall be greatly disappointed.—Baptist Tidings, Michigan.

We shall expect to get a real Fanning when that discussion comes off, though we hear nothing from the Gospel Advocate, as yet.

BOYS USING TOBACCO.—A strong and sensible writer says a good sharp thing, and a true one, too, for boys who use tobacco: It has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, generally lacks muscular and physical, as well as mental power.

THE ALGEBRAIC SIGN OF EQUALITY.—In Robert Recorde's treatise on algebra, written about the year 1557, he mentions the origin of the sign of equality: "To avoid the tedious repetition of these words, is equal to, I will sette, as I doe often in worke use, a pair of parallel lines of one lengthe, thus, =, because no two things can be more equalle."

REV. P. H. MELL, D.D., of Georgia, in a private letter to the Index, says: "I have had a very interesting meeting at one of my churches. Thus far, I have had the pleasure of baptizing 55 persons—fifty whites and five blacks. The accessions were from the very cream of the community; and in intelligence, age, social position and wealth, they constitute a strong church of themselves. Laus Deo."

SPURGEON says, "The world maintains its players and fiddlers far better than the Christian church remunerates its ministers, and a dancer or an actor will receive more than the most learned and edifying divine."

ROMANISM AND IMMORALITY.—The New York correspondent of the Western Christian Advocate says: "Another great hindrance to the salvation of New York, is the Roman Catholic Church. Nastiness and Romanism in great cities are twin sisters. The building of a Roman church in New York is a blasting and a mildew upon all decent property in the neighborhood. At once ruin shops and tenement houses, and low gambling places, spring up almost as by the magic of Satan. There is nothing absolutely bad in this city that has not the odor of Romanism upon it. I do not make this statement as a theologian; I make it as a citizen. New York is ruled by Romanism, and that is the secret of her abominations. Romanism seems to thrive best in the midst of mud, and rum, and scoundrelism."

SEVERE HIT.—A cotemporary relates that a lady who advocated dancing, said to an aged minister of another denomination: "Mr. N., with all your objections to dancing, you will be obliged to admit that it is not half so bad as to be in another room, at an evening party, drinking, or playing cards, or perhaps slandering one's neighbors." Mr. N. replied: "I candidly confess, as you say, that it is not half as bad as either of these, and if the members of your church are obliged to drink, gamble, slander their neighbors, or dance, I say, by all means, dance—or, which is still better, stay at home. As for ours, we are not obliged to do either."

SELECTION OF A WIFE.—An eminent divine once advised his hearers, in selecting a partner for life, to endeavor by all means to choose one of a gentle and cheerful disposition. He added: "It may surprise some to hear me place this before piety, but I am of Baxter's opinion, who said that the grace of God could live with persons that he could not."

REV. LUTHER GWALNEY, of Edgefield District, S. C., has been elected pastor of the Rome, Ga., Baptist Church. GOODMAN, Miss., is to have a Catholic Church.

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WORTHY OF NOTICE.—The President of the Merchants National Bank, of this city, called our attention to the noteworthy fact, that last week one hundred bales of cotton were purchased in this city by cable order, and the cotton was shipped on through bill of lading to the purchasers, Armitage & Rigby, Cook Hedge Mills, Warrington, England, at 1-16d. per pound. This is the second order of the kind this season. The cotton goes by the Memphis & Louisville Railroad, through to the mills in England by the Great Western Cotton Express Line. This operation puts the New York commission merchants in a () parenthesis, with the commission. Such direct trade with Memphis should be encouraged. There is no sense in New York becoming a cotton market, and the quotations of its unprincipled cotton speculators, aided by the influence of Wall street, ruling at will every six hours, the price of cotton in this city. Let them "bull" and "bear" their stocks, but let cotton alone.

THE SOUTHERN FARMER, published in this city, is pronounced by the press and the people to be the most beautiful and valuable agricultural paper published in the South. We learn that the enterprising publishers, the Southwestern Printing Company, Memphis, intend to bring out a magnificent number for January next, and chief among the embellishments will be a fine life size face and bust of the veteran editor-in-chief, Dr. M. W. Phillips. An extra one for framing will be sent to every one subscribing on or before the first of January, 1869. All who subscribe for the Farmer this month will be credited in full for thirteen months, and receive the framing copy of the engraving. We shall be pleased to hear that thousands of our readers avail themselves of this offer.

Eighty-eight Democrats have been elected to Congress.

HOW THE STATES HAVE VOTED.—The following statement shows the result in the electoral ticket at the recent Presidential election:

Table showing electoral votes for Seymour and Blair, Grant and Colfax, and other candidates across various states.

RECAPITULATION.—For Seymour and Blair, 93; For Grant and Colfax, 201; Not permitted to vote, (Mississippi, 7; Texas, 6; Virginia, 10); 23.

Total electoral vote, 317; Majority for Grant and Colfax, 108; The debt of Virginia is 46,000,000.

THE tobacco crop of North Carolina is large and fine.

GREAT quantities of white fish are being caught in Lake Ontario.

THE Orphan's Home, at Lauderdale Springs, Miss., contains two hundred and thirty-two children of Confederate soldiers.

GEN. AMES, of Mississippi, is said to be tired of playing Governor, and wants to be relieved.

THE Methodist church in Harrisonburg, Va., has been sold to the Baptists for \$2750.

ONE thousand dollars reward has been offered by Gov. Clayton for the assassin of Gen. Hindman.

In Hartford, Conn., a chimney eighty feet high was moved forty feet a few days since.

TWO bales of upland cotton brought forty cents per pound in Savannah, Ga., last week.

COL. James Magoffin, brother of the ex-Governor of Kentucky, died in San Antonio, Texas, recently, aged seventy-one years.

TEN thousand bushels of corn will be exported from Georgia and Tennessee this year. This is their surplus crop.

PROOF READING.—There are a good many who think proof reading one of the easiest things in the world, and who get very impatient over mistakes in the books and newspapers. A writer in the June number of the Galaxy gives some interesting instances of typographical errors. He mentions one edition of the Bible which contained six thousand mistakes. He gives the following example of the difficulties in the way of getting out a perfect book. Some professors of the University at Edinburgh resolved to

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publish a book which should be a model of typographical accuracy. Six proof readers were employed, and after it was thought perfect, the sheets were pasted up in the hall of the University, and a reward of two hundred and fifty dollars was offered for every mistake that could be discovered. When the book was printed, it was found that it contained several errors, some being in the title page, and another in the first line in the first chapter. The only books that are believed to be entirely free from errors, are an Oxford edition of the Bible, a London and Leipzig Horace, and an American reprint of Dante.

"SAPPERS AND MINERS."—The "American Church Union," is the title of an association formed over a year ago to promote certain ritualistic views in regard to doctrine and discipline. The able correspondent of the Episcopalian calls the members of this Union, the "sappers and miners of the Protestant character, Protestant practice, and Protestant principles of our branch of the Church of Christ."

THE late Queen of Madagascar was buried with great pomp. Four hundred dresses were placed in her tomb, some of which cost over £100. Her body was wrapped in seven hundred native lambas. Twenty watches, and a large number of ear-rings and finger-rings, were placed in her tomb. The coffin was made of dollars, beat up into bars and riveted together, the actual cost of which was \$22,800.

THAT Thaddeus Stevens died a Roman Catholic is without foundation. As he was possessor of a large estate, and a bachelor, the Catholics visited him while in an unconscious state in his last sickness, expecting a large slice from his rich loaf, but his will shows donations to the Baptists, and some benevolent institutions, but not a cent to the Roman Catholics, poor dupes!

SPECIAL EDITORIALS.

THE Southern Farmer.—This is pronounced by all familiar with its pages the best agricultural paper for Southern and South-western farmers published on the continent. It is edited by the ablest writers and experienced horticulturists, and our practical farmers contribute to its columns. It is beautifully illustrated each month. It is cheap—only \$2.00 per annum—twenty-four pages in each number. We cordially advise our patrons to take the Southern Farmer one year. Try it, and you will find that you will make money by reading it and following its advice. A truthful gentleman told us that he made \$200 cash by observing one hint last February; another, that it had been worth hundreds to him this year. You should wish your boys to become intelligent, thrifty farmers, and your daughters tidy and saving housewives. Take the Farmer for them to read. It will interest them in farming, in fruit-raising, and your daughters in domestic affairs; and you should read in your profession. It won't do for the doctor, or the lawyer, or the mechanic to sneer at and neglect "book-learning," nor will it for the farmer now. He will fall behind the age. We urge every farmer, next to his Bible and religious paper, to take and read the Farmer.

THE Southern Palace was thronged last week by admiring purchasers of the new and beautiful goods that are being received daily. So heavy are the sales of this house, that it keeps a man purchasing daily in New York. Here you will find the latest styles. Don't fail to call and see the palace of a store if you come to the city. It is worth seeing.

FURNITURE of all kinds, on reasonable terms, can be bought at Beattie & Co.'s, Main street. We can always recommend our friends to purchase where we do.

STOVES.—Large variety of splendid patterns of stoves, cooking and heating, can be found at H. Wester & Co.'s, at 13 and 15, Monroe street. Give them a call.

THE Baptist Associations and Churches of Arkansas.—Brethren, please try and meet us, if not personally, at least by letter, in the session of the Convention at Little Rock, Arkansas, on Saturday, before the fourth Sabbath in November next.

It is earnestly desired that we have a full delegation, and that our minutes shall comprise the full account of the actions of the Associations during the past year. We need the minutes of every Baptist Association in the State, and if we can get it, the postoffice address of every Baptist minister will be published in our next Convention minutes. All Baptists in good standing, who would like to be represented, can be of the Convention by a personal contribution of one dollar or more.

Matters of great moment will be brought before the Convention. W. H. ROBERT, Clerk of Arkansas B. S. Convention. Little Rock, Arkansas, Oct. 20, 1868. [We shall try to be at the Convention.—Ed.]

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laborers have not been, and are not entirely in vain; that while we have watered others, we have been watered by their prayers in return. It is indeed a matter of great comfort to us, to know that there are some, and how many we know not, who do more than read and throw down our paper, and wish it well, they pray for us.

"Secularism."—Twenty chapters or more, yet to be written. It will appear in a book so soon as the gifted authoress regains her health; and we shall call on every Christian minister in the land to sit us in circulating it.

A. G. HINDSON, Alabama.—We sent you your letter, November 5, and saw your Eye Sharpeners by mail—have they not yet come? You must always allow for slow and delayed mails.

P. HILL, Pennsylvania.—Your paper is mailed from this office regularly.

G. NORWORTHY, Arkansas.—We have your letter of 21st October, and have entered the four names at \$3. On receipt of the forty dollars, will order your Brace and the books.

J. RICHARDS, Miss.—Mrs. M. Springer's money never reached here, but we now credit her. How long—what amount did she send?

T. J. HEFFIN, Texas.—Your letter, nor the money you speak of, never reached us. Bro. J. James' money never came. If those letters were mailed at Crockett Postoffice, we warn all persons against sending money to us through that office. You must register all future monies, and we will catch the thief. We, nor Bro. J., have a right to think strange. We will answer you queries soon.

E. N. HALL, Mississippi.—You shall have a Brace. Send measure around abdomen, two inches below points of hips. Twenty subscribers at \$4 each, will pay for it. Go to work for them.

T. J. ALLEN, Missouri.—You did not give your postoffice, and we cannot find your name so as to change it. Always give your postoffice.

J. B. HAMBERLIN.—We will wait until the 20th of December. The history is Adam's History of First Baptist Church in America. Send ten cents more. We truly rejoice at your success.

P. HILL, Pennsylvania.—Your time was out No. 50, last volume! Our rule is to first put on that mark so hateful to Baptists—the mark of the Beast, thinking they have such a traditional hatred to it, that they will at once wipe it out. If that fails, we wipe their names out of our book; and so the paper is apt—very—to stop when the time is out.

M. Y. MORAN.—We have never seen a letter from you, nor have we had that work on Sorgum. Your name is on our book at Branchville. We have not seen Mr. Kelles yet. This is unfortunate, as he may come over when our supply is out.

M. J. MELTON.—The clerks inform me that the books and papers have been forwarded, and by this time you should be in receipt of them. We had to manufacture the Psalmist.

NEW PATRONS.—Eld W C Wilkes Ga 5, J M Rutledge Tenn 1, J H Rowton Tenn 2, J S Killen La 2, J W Cooper Texas 4, G W Harrisfield La 1, Geo W Day Tenn 2, Eld Jonas Johnson Texas 4, Eld J E Wallace Ky 1, W T Bennett Tenn 1, Eld Jobe Harrel Miss 3, J H Corde La 2, Mrs M A Edwards Tenn 2, Geo Newell La 2, C P Swanney Ark 2, Eld O J Fiske III 1, Eld R S Hurt Miss 1, Eld Geo E Brewer Ala 3.

BUSINESS.

LECTURE ON SPIRITISM BY J. R. GRAVES. We have issued 5,000 copies of this Spirited Lecture in small book form, and will send them singly by mail postpaid, for 25 cents; by the dozen or one hundred copies, 25 per cent. discount. It has received the highest commendation from all quarters, North and South. A minister, writing from New York, says: "It is the very thing we need. It meets the delusion, and overturns it with a master hand. I wish 1,000 copies to circulate." Another: "A brother, who was a medium, has read your Lecture, and, strange to say, the spirit of divination has left him!"

Another New York minister, addressing the author, says: "I am so well satisfied that your sermon on Spiritism contains the only rational, as well as Scriptural explanation of the subject, that I want more of the numbers to give to others. Send me at present two copies of the book, and I will undoubtedly send, before long, for additional copies. I have seen too much of this devilry around me. Families in this country, not more than one county from me, have been broken up, and freeloarism ushered into the place of matrimony. Give them no rest. Lift up your voice like a trumpet, and show 'any people their sins, saith the Lord.' I feel that we are sleeping too securely at the North, while our own firesides are invaded by a worse foe to domestic peace than the one we have battled with on Southern soil."

GRAVES, JONES & CO. Printing Minutes.—Will all clerks of Associations remember that we are prepared to print minutes neatly, cheaply and promptly, and we solicit their patronage. They can send manuscripts by mail, and we can return the minutes by express. Get up your minutes nicely written.

LOCAL ADVERTISEMENTS. Take The Southern Farmer for one year—only \$2. It will be worth scores of dollars to you. Read on your own profession. You will teach your sons to love farm and fine stock and fruits, and so keep them out of trades and the city. We want farmers, intelligent farmers. Take The Farmer. Address M. W. PHILLIPS & Co., Memphis, Tenn.

The purest and sweetest Cod Liver Oil in the world, is Hazard and Caswell's, manufactured by them upon the sea-shore from fresh and healthy livers; it is perfectly pure and sweet. Patients who have once taken it can take no other. After years of experimenting, physicians have decided it better than any of the brown oils. Sold by all the druggists. ii 204

THE Pacific Railroad in Winter. Nature and the seasons seem to favor the Pacific Railroad. The working season has been so far prolonged that it is estimated that by the end of the current month there will not be over 200 miles of the Through Line remaining uncompleted; and of that distance a good part of the grading will be done. The great question of final completion, as has been satisfactorily settled. Rich beds of coal have been discovered on the headwaters of the Humboldt river, and on the slopes of the Wasatch Mountains, where the eastern links of the railroad unite. Next summer will undoubtedly witness the binding of the Atlantic and Pacific waters by a continuous line of railroad 3,200 miles in length.

By the advertisement of the Financial Agents of the Central Pacific Railroad Company in another column, it appears that great success has attended their negotiations of the First Mortgage Bonds, issued under the authority of Congress. The important aid granted by the nation, together with excellent credit, enables this Company to push on the work with unlimited vigor. Fifteen thousand men and three thousand teams are engaged on the line. Three hundred miles of iron have been laid since the 20th of June last; or at an average rate of two or two and one-half miles per working day. From Salt Lake to the Pacific ocean the line rises one mile (in crossing the Sierra Nevada Range), to the altitude of heavy snows. Over this stretch of about thirty miles, substantial sheds have been built which will enable the line to be worked at all seasons, in spite of drifting snows. The business on the Pacific end of the line is already greater than the present facilities will accommodate.

Choice Vines. We have 20,000 White Snapperrong Vines, from 1 to 4 years old. Price 50 cents to \$6.00. 20,000 Concord and other vines, 25 to 50 cts. 20,000 Wild Goose Plum, 50 cts. to \$1. 20,000 Perycanthus Hedge Cuttings, \$10 per thousand.

Now is the time to plant. Send for a circular to Dr. Geo. S. DIXON & Co., Magnolia, Miss.

Coughs and Colds.—Dromgoole & Co.'s Amygdalin Pectoral is a beautiful, worthy and effectual expectorant for the various affections of the throat and lungs so prevalent during the winter season. It instantly relieves the pain, checks the cough, loosens the phlegm, causing free and easy expectoration, and promotes refreshing sleep so much desired by those troubled with a distressing cough. For coughs and colds, bronchitis, pneumonia, hoarseness, pain in the side, croup, hoop, gough, etc., no family should fail to procure it. One single dose frequently checks a troublesome cough. Being prepared by physicians of long and extensive experience, the public have no hesitancy in using this remedy at once. See advertisement headed "Great Southern Preparations." nov

"The Great Prophecy," illustrating the noted periods of 1260, 1290, and 1335 years, and the great millennium, or thousand years reign of Christ upon earth, by Eld. D. G. Garnett—a new work. Send 35 cents, and receive it, postpaid. GRAVES, JONES & Co.

Bee Keeping—A new system, by Dr. D. L. Adair, adapted to the habits and characteristics of the honey-bee. Sent by mail, postpaid, for fifty cents. GRAVES, JONES & Co.

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

NORVELL-NICHOLSON.—Married, on the 11th instant, by Rev. Dr. Shelton, Mr. T. H. NORVELL, of DeMark, Tennessee, to Miss C. R. S. NICHOLSON, of Haywood county, Tennessee.

DEATHS. [Obituary notices not inserted unless accompanied by responsible names, and within six weeks of their occurrence. No obituary notice of more than one hundred and sixty words will be admitted, unless all over that amount is paid for at the rate of ten cents for every eight words. Please count the words. Any notice out of that length of any one not a patron of this paper inserted as paid matter—twenty cents for each eight words.] FOSTER.—Died, in Henderson county, Tennessee, on the 16th of October, 1868, Sister WEALETHY T. FOSTER, consort of B. W. Foster, in the 71st year of her age. She was one of the most prominent female members belonging to the Pleasant Grove Church, being the wife of one of the deacons of said church, whom she assisted in the performance of his official duties up to the time of her death. Her piety and religious deportment is so well known among the circle of her acquaintance, it is deemed useless to give a full detail of her religious character. She left an aged husband, and a number of connections and friends, to mourn her loss; but we mourn not as those who have no hope, for we believe that our loss is her eternal gain. We have not the shadow of a doubt but that she is enjoying the reward of the finally faithful.

DARDEN.—Died, in White county, Arkansas, on the 2d of September, GEORGE ROBERT DARDEN, infant, and only son of J. W. and Nancy H. Darden. The subject of this memoir was born June 24, 1868, and had just begun to endeavor itself, by its smiles and innocent prattle, to the hearts of its fond and doting parents, when the angel of death folded his sable wings at the door, and claimed the precious charge. We truly sympathize with the afflicted parents in their great distress, and would freely offer consolation, but we know that human condolence cannot remove or alleviate the suffering of their crushed and bleeding hearts. We can only point them to the comforting influence of the Holy Spirit, and the precious words of our dear Savior, when he said: "That in heaven, their angels do always behold the face of my Father which is in heaven." O, then weep no more for the little babe, but strive more earnestly and faithfully to enter into the joys of our Lord, where you shall be reunited to the loved one—shall clasp him in your arms, with the joyful assurance that you shall never be separated again. J. CARROLL. Mount Vernon, Arkansas, Nov. 3, 1868.

The House and...

Why are young ladies often taught the use of the celestial globe, which is really of no use, but never cookery? If I was a young Government clerk, or a barrister who has just done "eating his dinners" only in one sense, how much rather would I marry a girl who could give me a good omelette, until we could afford to keep an artist, than one who could speak French with an English accent, or play indifferently on a cheap piano, or know "Magnall's Questions" by heart! Talk of romance! In all the fiction of courtship—I mean in all the courtship of fiction—what is more touching than the making of that beefsteak pudding by Tom Pinch's sister! And this is an attraction, remember, that remains when beauty has departed, when the beloved object has become an object (to the casual observer), and there is not enough of her hair left at the back of her head to cover her frizzette!

To Remove the Taste from New Wood.—A new keg, churn, bucket, or other wooden vessel will generally communicate a disagreeable odor to anything that is put into it. To prevent this inconvenience, first scald the vessel with boiling water, letting the water remain in it till cold. Then dissolve some pearl-ash or soda in luke-warm water, adding a little bit of lime to it, and wash the inside of the vessel well with the solution. Afterward scald it well with plain hot water, and rinse it with cold water before you use it.

Boiling Potatoes.—There are many ways of boiling potatoes, but only one best way, and this is the formula: Let each measure be of equal size; let the water boil before putting the potatoes in. When done, pour off the water and scatter in three or four teaspoonfuls of salt; cover the pot with a coarse cloth, and return it to the fire for a short time. In five minutes take them out and serve. Watery potatoes are made mealy by this process.

Grape Jam.—Boil grapes very soft, and strain them through a sieve. Weigh the pulp thus obtained, and put a pound of crushed sugar to a pound of pulp. Boil it twenty minutes, stirring it often. The common wild grape does extremely well for this.

Corn Vinegar.—Take one bushel cornmeal, put it in a barrel and fill with soft water, let it stand till it sours, then strain it off and add two quarts of good yeast, and in a short time it will be equal to cider vinegar. So says one that has tried it.

A Fact for Farmers.—It may not be generally known that the seed of the sunflower is the most infallible remedy yet discovered for the speedy cure of founder in horses. The directions which we glean from a brief article upon the subject in the Essex Farmer, are:

Immediately on discovering that your horse is foundered, mix about a pint of the whole seed in his food, and it will perfect a cure. Sunflowers are easily grown along sides of fences and out-of-the-way places where they take up but little room. The seed when fed in small quantities to the horse is very healthy, giving to the hair a peculiar gloss. It is diuretic in its tendency. Fowls like it much and thrive on it.

Texas Cattle Fever.—This disease, which has created quite an excitement along the route of the Illinois Central railroad, is the spoken of by one of the editors of the Prairie Farmer who accompanied the commission headed by Prof. John Gamgee, of London, England, who was staying a short time in Chicago, and who undertook the task of investigating the disease by arrangement with the Chicago Packers' Association. It will be asked, what is the disease? and how is it communicated to the native stock, while the Texas cattle are apparently exempt from it? and why is it that native cattle will not communicate it to others of their kind? To the first inquiry, we can only answer by giving the opinion of Prof. Gamgee, who, after a careful post mortem examination of several animals, pronounced it one of a group of inflammatory fevers, or blood diseases, called in England Anthrax fever, in other places Black Water, from the color of the urine; and from the resemblance of this one in that, would suggest that it be called the Black Water of Texas.

How this disease is communicated the investigation has not yet gone far enough to establish. The disease seems not to be contagious but infectious, as the native stock do not seem to have the power of imparting it to their kind. Some calves may safely suck the cow after infected, and in one instance this has been known after the cow was dead, without apparent injury. After the disease has become developed, which is known by the drooping head, arch back, hollow flank, "glarry" coat, labored respiration, running at nose and eyes, dark colored urine, and, frequently, bloody discharges, there seems to be no help for the animal whatever. As soon as it is known

they should at once be isolated from the rest, and treated to some purgative medicine and fed on green, succulent food, like green corn, which treatment would probably have a tendency to overcome the disease.

Grapes and Wine.—We have a horticultural society in this place, and one of the objects of the society has been to encourage the culture of fruits. And for the past two or three years, the culture of the grape, both for market and wine making, has been a special subject of discussion. Although we think it will be a long time before we shall be able to supply the market about us with fruit, the probability of using grapes for wine making has been favorably spoken of.

Now, if the manufacture of native wines can be proved to be an instrument to hurry countless victims down to a drunkard's grave, then we ought to use all our efforts against such a giant wrong. But if on the other hand, the native wines are to take the place of poisonous drinks, and help drive them from use, as we believe it will have the tendency to do, let us go on and plant the vine largely for wine making, as well as for market fruit.

Professor Agassiz says: "I know how important it is to a country to have vineyards to grow wine, and what advantage it is to a people to have sound wine, and to be able in that way to drive out all intoxicating liquors. It is the most excellent temperance movement that was ever started on this continent."

Hon. E. W. Bull says: "I need not say (what all the world knows), that the people of the wine growing countries are the most temperate on the face of the earth." Now there is some proof of these sayings here in New England; take cider, as used by nearly all of our farmers from boyhood to old age, and we shall not find one in a hundred that is a drunkard; indeed we hardly know of one in all our acquaintance. —Correspondence Massachusetts Ploughman.

Curious Bees of West Mexico and Honduras.—A Santa Barbara correspondent of the San Francisco Bulletin says:

"The tame bees of Olancho are kept around the farm houses in hives which are only hollow logs of wood which the swarms has occupied in a wild state, and which is cut off and suspended in the corridors of houses with a hide thong—a small hole at one end giving ingress and egress. The honey of this bee is contained in little bags or bottles, two inches in length, ranged in rows along the hive; but the cells for the young occupy the central parts. Fourteen distinct species of the apis are known in Olancho (an elevated country with a California climate), one of which (eļoveritas), makes a small nest, or hive, of capsules, with a waxy covering like insulating, filled with a delicious fluid generally used in medicines.

"From Well's Notes we judge this last species of apis is the same as that producing the fine honey of the island of Jamaica, which never cloy, and is of such aromatic flavor as to be in special demand for presents to Europe. That in common domestication in the parais of Honduras, appears to be the same as the Yucatan apis or angelitos mentioned by Humboldt, and nearly agrees with that described at large in Beechey's California Voyage of 1824-27, known in science as melipona bechei, and brought by the California admiral from the vicinity of San Blas to England, a hive of which was presented by him to the great Swiss Apiarian, Huber, in 1827.

"The hives of these bees contain over one thousand insects smaller than ours, whereas those of Europe have from ten thousand to twenty thousand of much larger size; but the Mexican insect, which is stingless, is raised with very little trouble, and all the honey can be taken out twice in the summer without disturbing the bees, as they are widely separated from the broad cells of honey-sacks or bottles, which sacks often measure seven inches in length by five in diameter, and the active little jokers continue on in their labors as if nothing had happened. The Mexican bee-master asserts that their species have a sentinel always placed over the entrance of each hive, which is relieved every few hours, to keep a look-out for the armies of black ants, their worst enemies.

"Several of the hives of the Angel bees were brought to San Francisco from Mexico in 1853, but we know not what was done with them, though bee swarms were then selling at from one to two hundred dollars apiece."

Bee Keeping for Women.—Mrs. E. S. Tupper says: "The quick observation and gentle handling, so requisite in the business, belong peculiarly to women, and there is no part of it which is laborious, or that may not be appropriately performed by them. It has proved of great benefit to me. I came West twelve years ago, under sentence of speedy death from one of New England's best physicians, yet now rejoice in perfect health. More than to all other causes I attribute the change to the interesting occupation which has kept me so much of the time in the open air, and paid me for being there. I most heartily recommend it to others who are seeking either health or a pleasant and profitable employment."

The peach crop in Delaware and in Southern Illinois, will be the shortest ever known since the orchards have borne. Quinces are splendid fruit, and inquiry is made by many good housewives why this fruit should be so scarce and dear in the markets when it is so easily grown. Who will answer the question, and go to work to help supply the demand?

HOTEL REGISTERS, in best style, at Southwestern Publishing House, No. 27 Court Street, Memphis, Tennessee.

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It will give immediate relief in Colic and Flux. It will cure Constipation. It is a mild and delightful invigorant for delicate females. It is a safe Anti-Bilious Alternative and Tonic for all family purposes. It is a powerful reconvalescent after the frame has been debilitated or reduced by sickness. It is an excellent appetizer, as well as strengthener of the digestive forces. It is desirable alike as a Carvative and a mild Cathartic.

EDWARD WILDER'S Sarsaparilla and Potash An unfailing and rapid cure for SCROFULA, IN ALL ITS FORMS.

EDWARD WILDER'S COMPOUND Extract of Wild Cherry This preparation is specially recommended as affording certain and prompt relief for COUGHS, COLDS AND CATARRHS Of every description.

EDWARD WILDER'S Family Pills, For the cure of CONSTIPATED and SLUGGISH BOWELS In these conditions of the alimentary canal they are guaranteed to be perfectly infallible.

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Mother's Worm Syrup. The presence of worms in the intestines is indicated by a variety of symptoms, pains in the stomach, swelling of the abdomen, picking of the nose and ears, bad breath, variable appetite, etc.

REMEMBER, That these remedies have all been tested in the family circle, by chemical analysis, and at the dispensaries throughout the country, for each and every disease for which they are recommended, and that in no single case has any of them ever been known to fail in giving instant relief, followed by certain and permanent cure.

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