

No. SQUARES	MONTH	THREE MONTHS	SIX MONTHS	YEAR
1	50	150	300	600
2	100	300	600	1200
3	150	450	900	1800
4	200	600	1200	2400
5	250	750	1500	3000
6	300	900	1800	3600
7	350	1050	2100	4200
8	400	1200	2400	4800
9	450	1350	2700	5400
10	500	1500	3000	6000

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BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

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

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

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

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and seekers on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41; Matt. xviii. 20-23-28; 2 Cor. vi. 16-19; Rev. ii. 23; Phillip. xxiii. 27; 1 Cor. v. 12, 13.

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii. 16 and xxviii. 19; Mark xvi. 16; John iii. 2, 3; Acts viii. to the close; Rom. vi. 4, 5; Col. ii. 12; Gal. iii. 26, 27.

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

SIX IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive, and plain commands, or examples.

3. To divide the positive requirements of Christ into *essentials* and *non-essentials*, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.

5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is *fracturing*—to change them, *treason*.

6. Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any age, unanimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best scholars of any age affirm that it has no other meaning.—(Liddell and Scott, Carson, Anthon, &c.)

2. Standard historians unanimously agree that *immersion* and *apostolic baptism* was administered in the name of the Trinity.—(Stuart, Robinson and Wall.)

3. Nearly all standard Pelobaptist 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 as to what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was *democratic*, (that is, vested in the people membership) and all the churches independent of each other. All religious societies have legislative, executive, and clerical or ministerial governments, that is, in the hands of the clergy, or a few as bishops, are *anti-scriptural* and *anti-republican* in principle, which no Christian can fully acknowledge, or *republican* freedom ought to support; frequently, all the acts and ordinances of such a government are *illegal*, and ought not to be obeyed by us; nor should such societies be, in any way, recognized as scriptural churches; or as *official* ministers of the gospel.

5. The Baptist Church is the parent of democratic and republican government.

6. No society, organized upon principles different from those of the apostolic churches, having *no* scriptural warrant, *no* authority, *no* right, to be called a church of Christ, or a branch of the church of Christ, for all churches equal to the same thing are equal to each other.

7. Protestant historians frankly admit that churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure doctrine of the gospel through all ages.—(See Lemmings, p. 36.)

Exegetical.

Creed of Israel and of Christians.—Have they any Mysteries?—Dr. Ford's Reply to Rabbi Tuska.

From the Memphis Appeal.]
I desire with as much brevity as possible, to notice a few things in Rabbi Tuska's "reply" to my "review" found in last Sunday morning's Appeal.

But let me premise, that it is not for the sake of controversy, neither is it a question of etymology—the mere definition of the word in the Hebrew or any other language—that I appear before the public as a receiver of the Rabbi's statements, but because a momentous question is involved, a principle underlying both Judaism and Christianity, and which, if ignored or denied, saps the foundation of all revealed religion, strips it of whatever is venerable in wisdom, whatever is commanding in authority, whatever is inspiring in hope.

The two points which I wish to notice, are:

1st. Are there any mysteries in Israel's creed?

2d. Is there such a word as "faith" or "belief" in the Hebrew Scriptures, and is the exercise of mind represented by these terms demanded by Israel's creed?

1st. Rabbi Tuska repeats "that Judaism teaches no mysteries." In the Rabbi's discourse, which I took the liberty to review, he announced, I might say, *ex cathedra*, that "if there are any mysteries they are not found in Israel's creed." Here the "if" implies doubt as to the existence of any mysteries which the mind of man cannot comprehend; and even if there were, an Israelite is not called upon to believe them.

Now, I wish to show first, that occurrences have taken place supernatural, mysterious, miraculous—facts i. e., things done—wrought out by the mighty hand of Jehovah through the agency of Moses and the Prophets, and that these mysteries are believed, and must be believed by every true Israelite. And secondly, that to disbelieve them is to reject the Jewish religion and to become a skeptic.

I do not wish to play upon the word "mystery," yet it is proper to state that the term itself, which the Rabbi says is "not found in Israel's creed," would never have known existence, but for the language of the Jewish Scriptures. Those acquainted with that language know full well that "mister" in Hebrew, is the parent of *mystery*, in English. It is found in Daniel ii. 22: "He revealeth the deep and mysterious: (unmisterrata) things." This word was translated by the seventy (Jewish scholars) *mysteria*, i. e., mysteries. The mystery itself was a miraculous, or supernatural communication of what Nebuchadnezzar dreamed. This mystery is recorded in the book of Daniel, as a divinely authenticated fact, is avouched by every true Israelite who, in every land and every age affirms—"ani nuamin bee unah," that is, "I believe with a firm faith that all the writings of the prophets are true."

Are there no mysteries in Israel's creed?

It seems an evasion, to define a mystery to be "any doctrine which cannot stand the test of reason—a dogma, the belief of which requires us to do violence to our intellect and common sense." Concerning such a definition as that, there would be no question raised with the Rabbi by any true Israelite or Christian. I believe no dogma that does violence to my reason or common sense. No sane man ought to believe such dogma.

No such belief is demanded either in the Old or New Testament. If the Israelites of old had been told that a stone was bread, or that the sands of the desert were nutritious food, it would have been an insult to their reason and common sense. But if a stone were really changed to bread or water into wine, if manna was found, like hoar-frost on the wilderness, it was not doing violence to common sense to acknowledge the fact, however supernatural or mysterious, the causes that produced these results. The change of stone into bread or the waters of Egypt into blood were no more wonderful in fact than the change of an egg into an eagle or an acorn into an oak. The "modus operandi" of the one is as mysterious as that of the other. The only difference is, that the change of the egg into the birding is a common occurrence, whose immediate causes, or antecedents, we can trace. While turning water into blood or the raining manna from heaven, are rare and singular, and their causes un-

discoverable or mysterious, and hence the result of God's immediate act.

A miracle is therefore not *against* reason but *above* it. It does no violence to reason, but lies beyond its realm of investigation. The parting of the Red Sea and more shocks our common sense than would the swelling of the ocean under the influence of the moon, were the latter occurrence as rare as the former.

Now the criteria of the Mosaic miracles are the same as those of any authenticated historic facts. They appealed to the senses; they were witnessed by thousands; they were commemorated by institutions perpetuated by the Israelites to the present hour; they are corroborated by the traditional literature, however fragmentary and perverted, of surrounding nations.

The people of Memphis could not be brought to erect twelve stone pillars on the banks of the Mississippi, as commemorative of the fact that its inhabitants passed dry shod over the parted river, whose waters stood as a wall, while the procession passed. Such monuments would shock the common sense of all.

They would be the embodiment and perpetuation of a lie. No institution or rite designed to perpetuate such an imposition would continue to be observed. The investigator of such a fraud would soon sink into merited infamy. But twelve such monuments were reared on the banks of the Jordan, to commemorate the passage through its reflowing waters. The manna and the law were kept in the holy chest, as ocular demonstration of the miracles in the wilderness. The paschal feast, and the fasting of the first born, are continued to this day, to perpetuate the memory of that wonderful night when the Angel of Vengeance passed over the blood sprinkled houses of the Israelites, slaying the first born of the Egyptians, from the King on his throne to the prisoner in the dungeon. And Moses, who instituted those commemorative rites, and who recapitulated these wonders on the eve of his death, instead of sinking to the level of a common impostor, stands forth before all nations as the embodiment of wisdom, patriotism, and virtue, in their sublimest forms.

And let it be remembered that while the literature of Chaldaea and Persia have sunk in oblivion, while the laws of Lycurgus and Solon are entombed in silence, the teachings and laws that fell from the lips of Moses, in the deserts of Arabia are still fresh as the dews of Heaven, authoritative as the voice of the Eternal, and influence the legislation and social compacts of every just civilized government. Did these laws and these teachings originate with a charlatan, an impostor? But if they were not engraven by the finger of the Almighty, if not inspired by Deity, if the miracles recorded did not occur, if there were no mysteries connected with them—if all were not from God—then our reason and common sense must be shocked with the conclusion that a juggling impostor of a dark age has given to the world the most sublime conceptions of Deity and promulgated laws that still govern the earth.

But Rabbi Tuska talks of the "so-called miracles;" of "Dr. F. attempting to foist the miracles as mysteries on the Jewish creed." I answer that these miracles are veritable, historical, Divinely authenticated facts. They were performed by Moses, in the sight of the Israelite throngs. These people were commanded by him when their children asked them what the rites and ceremonies of Judaism meant, to tell them that "God brought them up out of Egypt with mighty hand, by wonders great and painful." They are facts that meet every test of reason and common sense, and rise, invested with clearer light and more towering majesty, by every effort to involve them in doubt or undermine their sure foundations.

But again, these miracles or mysteries are now believed by the true Israelite. If they were not veritable facts, what is Judaism, with all its ceremonies? What is the Passover, the fasting of the first-born, the Feast of Purim, if these miracles whose memory they perpetuate did not occur?

The mere belief, in a pure spirit—in God, the creator of all, etc., *Deism*, *not Judaism*. Such principles existed before Abraham, before Noah. Nor can I think that Dr. Wise, of Cincinnati, to whom Rabbi Tuska refers, can be considered the exponent of Israel's creed. He appears to me no more, religiously, a Jew; than Voltaire was, religiously, a Christian. His essence of Judaism, as I understand it, is simply a re-robing in

the vestments of Pantheism—the infidelity of Voltaire and Hume.

In fact, if the miracles or mysteries recorded by Moses and the Prophets are false; Judaism is a perpetuation of that falsehood, and a miserable farce.

But Israel does believe in the miracles of Moses and the prophets.

Here are the articles of his creed:

"I believe, with firm faith, that all the writings of the prophets are true.

"I believe, with a firm faith, that the prophecy of Moses, our teacher, is true, and that he was the chief of all the prophets that lived before him, or who will come after him."

Here, then, I have proved that the "mysteria" mysteries, miracles, recorded in the Jewish Scriptures, are true, and that they are found in Israel's creed.

2. I shall briefly notice the remarks of Rabbi Tuska on faith. He announced in his discourse that there was no word in the Jewish Scriptures that conveyed the idea of faith, or belief, as used in the Christian's creed.

I called his attention to the root word, "aman," found in all the Semitic languages. The word found in Genesis (xv. 9.) was translated by the seventy learned Jews at the command of Ptolemy, by the word used in the Christian Scriptures for faith (*πιστος*). Abraham "epistemon to Theo"—"Abraham believed God"—is not believed in God, but "BELIEVED GOD"—that is, God's promise of a glorious Messianic seed.

I cited the words of the Lord to Moses, "Ya aminu," translated by the same seventy as in English, "they shall believe," together with other places where the same word is used and similarly translated. But the Rabbi replies that "aman," means "to confide," "to trust."

To this I answer there is another word in Hebrews, "*πιστος*," which stands for trust, and which the seventy translated by the Greek word for trust. But where is the difference between confiding in and having faith? "*Confido*" is simply the Latin composition of *con*; and *fidis*, faith, and hence to confide in a statement or a truth, is to have faith in it.

But the word "aman" found in the ancient book of Job, found five times in the 4th chapter of Exodus, cannot be translated into any language so as to make sense except by the word corresponding to faith, or belief as used in the Christian Scriptures. I beg Rabbi Tuska and the Israelites of Memphis to reflect for a moment on these passages:

"And Moses answered and said behold they will not believe me" (*vehen la ya aminu*) 4th ch, 5th v. Ya aminu, that they may believe. Again, 8th v., "If they will not believe thee, ya aminu; and so five times in this chapter occurs this word, which, I repeat, can only be translated into any language by a word signifying "to believe."

Further, I find that the recent respective lexicons of J. Furst and J. Levy, of Leipzig, the most eminent Jewish Hebrew scholars of the age, bear me out in this conclusion. They both testify that "aman" followed by "both" is generally translated "to trust" by "amino" "to believe." The words in Habakkuk, "the just shall live by his faith," so rendered by R. Kimchi in his commentary, so translated by the seventy (*πιστος*) cannot be rendered by any other word into English, or into any other language than that used in the Christian creed for faith.

"Verba sequuntur res," is a law of language and of human nature. "Words follow things"—ideas.

The fact is, there could not be a language without the term faith or belief. It is in the nature of the human mind to believe or disbelieve testimony. The Indian, with the narrowest vocabulary, must have a word to express his belief or rejection of the report of a scout. The Hebrew child had to believe or reject his father's story of the miracles of Moses. Words necessarily follow ideas, and as belief is a necessary action of the mind, there can be no language without a word to express it. But the Jews were proverbial for their firm faith. Hence the by-word "*credat Judeas Apella non erga*," "Apella, the Jew, may believe it, not I." And to close the argument, the true Israelite, wherever found, affirms, "UNI MAAMIN BEE MUNAH SHE-LEMAH." "I believe with perfect faith that all the writings of the prophets are true." "Amin" used in this creed is the same word as that cited in so many places in the Hebrew Scriptures. What can it mean but believe? By what word could it be translated into German but by *glauben*, French *croire*, Danish *gelovan*,

Greek *πιστο*, Latin *fido*?

Here, then, is the demonstration that the Israelite believes, that there is a word in the Hebrew Scriptures to represent that mental exercise which Christians denominate faith. And as Abraham "believed God" in regard to the coming seed, the Messiah—and "it was counted unto him for righteousness," so the true Israelite now says (article 12 of his creed), "I believe with a firm faith in the coming of the Messiah, and although he tarry, still will I daily wait for his coming."

I close with the expression of full confidence that however much Rabbi Tuska may differ from me on these two points, that the great body of Israel agree with me in these propositions and deductions that Moses was the august legate of the skies; that his mission and message were stamped by the signet of the Almighty, with mystery and miracle, and that a Messiah or Christ is the only hope of a ruined world. And may God's blessing rest upon that heaven favored race.

The Hidden Line.

The following lines are now generally known to be from the pen of Dr. J. Addison Alexander. It is one of those productions of genius which never die:

There is a time, we know not when,
A point we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that line is to die,
To die as if by stealth;
It does not quench the learning eye,
To pale the glow of health.

The conscience may be still at ease,
The spirit light and gay,
That which is passing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below
May bloom as Eden bloomed;
He does not know, he will not know,
To see that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

Where is this mysterious horror
By which our path is crossed—
Beyond which, God himself hath sworn
That he who goes is lost?

How far may we go on in sin,
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent—
"Ye that from God depart,
While it is called to-day, repent,
And harden not your hearts."

Protestantism and Romanism.

The principles of Protestantism is evangelical freedom in Christ, its aim to bring every soul into direct relation to Christ. Romanism puts the church first and Christ last; Protestantism reverses the order. Romanism says: Where the Church is (meaning thereby the Papal organization), there is Christ; Protestantism says, Where Christ is, there is the Church. Romanism says, Where the Catholic tradition is, there is the Bible and the infallible rule of faith; Protestantism says, Where the Bible is, there is the true tradition and the infallible rule of faith. Romanism says, Where good works are, there is faith and justification; Protestantism says, Where faith is, there is justification and good works. Romanism throws Mary and the saints between Christ and the believer; Protestantism goes directly to the Savior. Romanism proceeds from the visible church (the Papacy) to the invisible; Protestantism from the invisible (the true body of Christ) to the visible. Romanism works from without, and from the general to the particular; Protestantism from within, and from the individual to the general. Protestantism is a protest against the tyranny of man, on the basis of the authority of God. It proclaims the Bible to be the only infallible rule of Christian faith and practice, and teaches justification by grace alone, as apprehended by a living faith. It holds up Christ as all in all, whose Word is all-sufficient to reach, whose grace is all-sufficient to save. Its mission is to realize the universal priesthood and kingship of all believers, by bringing them all into direct union and fellowship with Christ.—Schaff.

"JEHOVAH SHAMMAH."—However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Savior near; and this wherever you are. It needs not that you ascend a special Pisgah or Moriah. It needs not that you should enter some

awful shrine, or put off your shoes on some holy ground. Could a memento be reared from every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah Shamma*, "the Lord hath been here," inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage, by the brook in Genesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel rested, or the den where Daniel grazed on the hungry lions and the lions gazed on him, or the hill-sides where the Man of Sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing place of mercies because the starting point of prayer.—Hamilton.

The Name Protestant.

The name *Protestant* took its rise from the following circumstances:

"At a diet of the princes of the empire, held at Spiers, in Germany, in the year 1529, it was decreed by the majority there present, that in those places where the edict of Worms had been received, it would be lawful for no one to change his religion; that in those places where the new religion (that is the Lutheran), was exercised, it should be maintained till the meeting of a council, if the ancient (the Popish) religion could not be restored without danger of disturbing the public peace; but that the mass should not be abolished, nor the Catholics hindered from the free exercise of their religion, nor any one of them allowed to embrace Lutheranism; that the Sacramentarians should be banished from the empire; that the Anabaptists should be punished with death; and that no preachers should explain the gospel in any other sense than what was approved by the church." Six princes of the empire introduced their protest against this decree—namely, John, Elector of Saxony; George, Margrave of Brandenburg; Ernest and Francis, Dukes of Brunswick and Lunenburg; Philip, Landgrave of Hesse; Wolfgang, Prince of Anhalt. To these were joined the following free cities of Germany—namely, Strasburg, Nurnburg, Ulm, Constance, Lindon, Memmingen, Kempten, Nordlingen, Hallbrun, Reutlingen, Isne, St. Gall, Messenburgh, and Windschinn; and from the protest the Lutherans first obtained the name of Protestants, which was afterward given in common to all who separated themselves from the tyrannical and idolatrous practices of the Church of Rome.

RUSKIN says, with his old pungency, in one of his new essays, "You women of England are all now shrieking with one voice—you and your clergymen together—because you hear of your Bible being attacked. If you choose to obey your Bibles you will never care who attacks them. It is just because you never fulfill a single downright precept of the book, that you are so careful of its credit. The Bible tells you to dress plainly, and you are mad for finery; the Bible tells you to have pity on the poor, and you crush them under your carriage wheels; it tells you to do judgment and justice, and you do not know nor care to know so much as what the Bible-word justice means."

HOME COURTESIES.—A correspondent gives us this experience: "I am one of those whose lot in life has been to go out into an unfriendly world at an early age, and of nearly twenty families in which I made my home in the course of nine years, there were only three or four that could be properly designated as happy families, and the source of trouble was not so much a lack of love as a lack of care to manifest it." The closing words of this sentence give us the fruitful source of family alienations, of heart-aches innumerable, of sad faces and gloomy home-circles. "Not so much a lack of love as a lack of care to manifest it."

What a world of misery is suggested by this brief remark! Not over three or four happy homes in twenty, and the cause so manifest and so easily remedied! Ah, in the "small, sweet courtesies of life," what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated. Think of it, reader, and take the lesson home with you.

SCHOOL

of his treatment

BAPTIST COBOLLARIES.

1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.
2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.
3. Since nothing is more evident than the fact that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.
4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.
5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.
6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.
7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.
8. That no association, or convention, or council, is a "court of appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.
9. When any church departs from the faith, or violates the order of the gospel in the judgment of the association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.
10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.
11. We regard Protestantism, as well as the Reformation of 1517, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

Correspondence.

A Word from Colorado Territory.

It seems this paper goes everywhere. Here is a Word from Colorado Territory, that will interest all our readers to know that it is making its mark there:

Bro. J. R. Graves—Dear Brother—

Your "mammoth" induced Mrs. A., in my absence, to subscribe for THE BAPTIST. Now I never saw you, and can only know of what material you are made, by THE BAPTIST, and similar productions, such as "The Iron Wheel," etc., which I have been reading fifteen or twenty years; and judging from such productions, I have no fears that one so obscure as your correspondent could be by any means flatterer you. Then permit me to say that your paper is well named THE BAPTIST. I don't know how old you are, either; but be you young or old, I pray God you may live a great while yet, and that you will still be more of the power of the truth which you so fearlessly and ably bring to bear against error in its multiplied forms.

Perhaps my situation makes me more fully appreciate THE BAPTIST'S visits. I am the only one to advocate and defend our principles in all Southern Colorado, embracing in extent of territory more than two hundred miles east and west, north and south. That vast Territory is, in general, sparsely settled, yet it embraces within its vast limits thousands of souls who have no one else to teach them the primitive way, while they have many to teach them some other way. I have just been bored to-day with a mess of that kind. The speaker had for his text, "One Lord," etc. He labored very hard to prove there is no water in the text; and, without commenting further, please give, in THE BAPTIST, some thoughts on that text. Also Acts i. 25. Did Judas or Matthias "go to his own place?"

I inclose fifty cents, for which you will please send mammoths. As I said before, I presume nothing I could say will affect you in any degree. Therefore you will indulge me in saying, not to the disparagement of any other, that I regard you as standing in front of a great battle that is to be fought sooner or later. May the great Captain of the army use you to a good purpose, is my prayer.

B. M. ADAMS. Canon City, C. T., Sept. 18, 1868.

DEAR BAPTIST:—A man once baptized nineteen persons. I asked a distinguished minister what was the character of the persons baptized. He replied they were nineteen nothings. I fear there are thousands upon thousands of nothings in our churches. Last year we raised only about \$15,000 for foreign missions. It would not build a mile of railroad. I wish every preacher during 1868 would preach a benevolent discourse from Ex. xxxiv. 20 and Deut. xvi. 16 to prove that none were to appear empty before God. Jehovah did not allow nothings to come before him. If God ignored them, we ought to preach against them. What a mighty and precious promise God gave, that the enemy should not desire their land in their absence. (Ex. xxxiv. 24.) Those who give nothing, like Hezekiah, have no gratitude. (2 Chron. xxxii. 25.) Covetousness kills the body in this world and the soul in the world to come. In the winter it will not pay for stoves in meeting-houses. The people take cold and die. It starves the preacher, and drives him from the pulpit. This destroys souls. Covetousness is the devil's heavy artillery. Some say the weekly contributions in 1 Cor. xvi. were from a city church; let them remember that Paul said the same to the churches of Galatia, which were country churches. All salaried ministers and professors in colleges ought to give liberally. A salary of \$500 ought to give \$10; \$1,000 should give \$100, and \$2,000 should give \$200. Our salaried ministers who give sparingly ruin the cause, and make covetous members. Like people, like priest. If ministers give nothing, members give nothing. E. Donson.

Beidville, N. C., Sept. 28, 1868.

DEAR BAPTIST:—We have had a refreshing from the presence of the Lord at this place. I commenced the meeting on Saturday night before the fourth Lord's day in August. Bro. Buck, of Macon, came in Tuesday, and remained three days. Bro. Lowry arrived Tuesday night, who remained until the close of the meeting, which lasted fifteen days. Bro. I. surpassed his usual ability in preaching the Word. God blessed his truth to the making free of about eighteen persons; fourteen were baptized, one more approved, and four by letter. Many others were made seriously to reflect. This is said to be a hard place; but there is here a good citizenship, and the morals of the place compare favorably with other places of the same size. Our town is growing.

Some time since I gave you an account of a very interesting meeting held by Bro. Lowry and myself, which lasted twenty-three days, and resulted in twenty-seven additions to the church, of which I have seen nothing in THE BAPTIST. Did you not receive it? The meeting was held with Union Church, near Buena Vista. To God be all the glory.

Yours, in hope of eternal life, L. BALL. Ans.—It did not come.

BEAR ON NOBLY, BEAR NOBLY ON.

Look aloft! with eagle aim, With persevering energy; Glance upon the steppes of fame, With spirit-soaring eye; Purpose in thy heart and mind, And success shall smile upon Effort in the will enshrined— Bear on—bear nobly on. Arouse each dormant faculty Slumbering in the listless breast; Our worst and greatest enemy Is calm, inglorious rest, Whence poverty, contempt and shame; Awake! ere the occasion's gone, If in the race the prize ye claim, Bear on—bear nobly on. Each moment, as it flies, employ, Let no hour be misapplied; Labor bringseth health and joy, And to virtue is allied. Sigh not, "I have lost a day," As long as aught remains undone; Droop not, flag not, on the way, Bear on—bear nobly on. With the indomitable will, Bold eye and unflinching heart; Heavenward destiny fulfill, In life's battle bear a part; Heroic, soulful, earnest, strong, Cheerful as the morning sun; The clouds around thy path may throng, Bear on, bear nobly on. Let thy motto be, "I can!" These two words alone contain Hope and energy to man, Though his labor be in vain; Speak them boldly out—proceed Till thy destined goal is won, By manly and heroic deed— Bear on—bear nobly on.

THE LUNG AND BODY BRACE.

BRO. GRAVES:—I received the Lung Brace in due time, and after trying it about two months, I propose stating the advantages I have derived by its use. My health was bad—caused by chills—and being confined in the school-rooms, surrounded by about fifty pupils, I was forced to shift the more severe studies on my assistant. But after I commenced wearing the Brace, talking ceased to weary me, and at the close of the school I spent the day in examining classes without feeling any pain in my lungs or "scouring of the floor of the stomach." This satisfied me that I was not cheated. During the last twelve months I had not attempted to preach without breaking down until I commenced wearing the Brace. Now I am animated and buoyed up at the idea that I can discuss a subject, form my conclusions, and take my seat without feeling I was "cut in two." Money would be no inducement to me to sell my Brace, if another could not be had. My advice to every minister would be, to get a Brace, by all means.

Yours, in Christ, D. J. SMYTH. P. S.—I visited a neighbor yesterday, who has been suffering from consumption many years. When I got there it was with great difficulty he could talk. I had him to put on my Brace, and after wearing it about two hours, he could talk with ease. You will send him a Brace immediately. D. J. S. Cherry Creek, Miss., Sept. 12, 1868.

OLD LANDMARK DOCTRINE—No. 1.

[The following article, that appeared in the Texas Baptist Herald, we copy with pleasure into our columns. It is from the pen of Eld J. J. Sledge—a brother widely known and greatly respected in Mississippi. We think it will be read with interest by many. Those wishing to see this subject discussed by Eld. J. M. Pendleton, can do so by sending ten cents to the Publishing House.] "Remove not the old landmark."—Prov. xxiii. 10. In the discussion of this subject, I appeal to reason and Scripture; not to prejudice nor popularity. God having endowed us with reasoning powers and appealed to these faculties in his revelation to us, it is both our duty and our interest to exercise them in searching the Scriptures, and to regulate our feelings and conduct by the Scriptures, instead of compromising the Scriptures to our feelings and prejudices, or the sentiments and wishes of other people.

For what, and how we speak and hear on this subject, we are accountable to God, and shall answer for it at the judgment seat of Christ. Then let us be honest—let us be earnest. The subject is one of great importance. If God was careful to guard the old landmarks of national Israel in their temporal possessions, as the text indicates, will he be less strict in guarding the spiritual landmarks of his inheritance now? If it was a criminal offense to remove the old landmarks in ancient times, can it be innocent now? Nay, but how much more valuable and important the spiritual interests of Christ's kingdom now, than were the temporal possessions of ancient Israel formerly, by so much is the criminality of removing the old landmarks of his kingdom increased and the penalty

aggravated. And although the penalty may not be inflicted as it often was then, yet it will be equally certain and as severe. This is forcibly indicated in Hebrews ii. 1-3, and xii. 25, 26, which please read. What the old landmark doctrine is not!

1. It does not impeach the veracity, sincerity, nor honesty of any individual or community. It deals not with motives nor feelings, but with principles, laws and actions. It admits that people may be as sincere and conscientious in error as in truth; but it does not admit that their sincerity justifies them in error, or converts error into truth. Gal. vi. 3; James i. 22, 23.

2. It does not decide who is to be saved, or who lost. It arrogates not to itself the prerogative to sit as porter at heaven's door. There are too many who assume this fearful prerogative. Begin to reason with them on this, or any other controverted point, and they will begin to tell you who is gone to heaven, as if they had been there to see; or who will go to heaven, as if they had the right to decide this matter, and were not liable to be deceived. The doctrine I advocate is guilty of no such presumption. It is content to operate with its own province, and interferes not with the prerogatives of Christ. It appeals "to the law and to the testimony" for its support. Its opponents would do well to do likewise, and exercise reason therein.

3. It does not forbid ministers of other denominations from preaching. It does not recognize them as ministers at all. It classes them with all other agencies and influences outside of the kingdom of God. With Paul (Phil. i. 15-18), we can rejoice that "Christ is preached," no matter by whom, nor from what motives he may be preached. It was the truth in Jesus, in which Paul rejoiced; not in the wicked enemies who preached it, to add affliction to his bonds. Neither did he preach with them, nor invite them to preach with him. He gives us his view of them in it. Cor. xi. 13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." He calls them Satan's ministers, "transformed as the ministers of righteousness, whose end shall be according to their works." And he often tells us to beware of all such. We should, therefore, have no fellowship with any as ministers who are not within the kingdom of God; but leave them to preach in their own way, and on their own responsibility. So far as they preach the truth, we may rejoice in that truth, knowing that God can bring order out of confusion, and good out of evil. But this does not authorize us to sanction that confusion, nor connive at evil, neither to do evil that good may come.

This negative view of the subject is of vast importance. In order to understand any subject correctly, it is necessary to divest it of all extraneous matter, and view it in its individual character and investigate it on its intrinsic merits. But how difficult to get many to do this. They fly from one subject to another with the velocity of electricity, getting no complete idea of anything, and hold on to their notions without any foundation, or without being able to give either evidence or reason for their so-called faith. These things ought not so to be. We ought to study every important subject dispassionately, prayerfully, and in view of the judgment of Christ. I shall endeavor to discuss this subject under these influences.

How often are great names and the extensive prevalence of systems arrayed against us on this subject. People who rely so much upon these ought to remember that, "Not many wise men after the flesh, not many mighty, not many noble are called." And "the wisdom of this world is foolishness with God." (1 Cor. i.) "They should also consider the broad and narrow ways." (Matt. vii.) J. J. SLEDGE.

BAPTISTS NORTH AND SOUTH.

DEAR BRO. M.:—Permit me to say that your leading editorial, in your issue of the 4th instant, affords me great gratification. I have seen nothing with regard to Baptists North and South that pleases me so well. You are unquestionably right in the position that fraternal peace and co-operation in the American Baptist family can be secured only by practically forgetting the unhappy past. The phrase "indemnity for the past," so current during our war with Mexico, must be repudiated. "Security for the future" will follow a judicious management of the present. When I say the past must be ignored I mean that there must be no discussion of the two subjects, slavery and secession. Why should there be? These are not now living issues. The sword has placed them in the category of death. As to slavery, suppose it should be discussed, no sane man imagines that discussion would harmonize opinions. It would not harmonize opinions in the North. I do not hesitate to

say that there are very few Northern Baptists who believe slavery a sin per se—that is, that the relation between master and slave is necessarily sinful. The overwhelming majority consider slavery an unwise, inexpedient, undesirable institution, peculiarly liable to abuses, and the abuses of which are of course signal. But they do not believe that the owner of slaves, holding them for their advantage rather than for any profit accruing to himself, is of necessity a sinner above all the men dwelling in any modern Jerusalem. I have known persons in the days of slavery who would have given up their servants any day to have put those servants in a better condition. Not many in New England even will say that such men and women could be Christians.

Why do I write thus? To show that as Northern Baptists did not before the war, and do not now agree in their views of slavery, it would be most unreasonable to expect them to agree with their Southern brethren. The past must be ignored. In no other way can there be denominational unity and peace. A prominent Southern editor, once a Bible Union man, now gives no word of encouragement to the "Revised New Testament" because in 1 Timothy i. 10, slave-dealers take the place of men-stealers in the common version. He reasons in this way: "I once bought a slave to assist my wife in her domestic business, knowing that the condition of that slave would be improved in my family. Am I now to encourage the circulation of a book which classes me among men-stealers as well as among 'murderers of fathers and murderers of mothers?' I have to admit there is a good deal of force in this reasoning. A man who buys a slave, no matter what his motive is, is a slave-dealer, and I insist that my friend Dr. Malcolm who, while living in Kentucky, bought a slave-husband, to keep him from being separated from his wife, shall not be identified with the classes of sinners mentioned by Paul in the epistle referred to. By the way, I predict that slave-dealers will yet be superseded by men-stealers in the Revised New Testament.

As to the subject of slavery it would be better for the North and South (I do not now refer to Baptists, but to the whole country), instead of considering which shall first throw a stone at the other, to decide that no stone shall be thrown. Slavery is dead, and neither North nor South deserve any special credit for its death. God took the matter in hand. The South fought for perpetual slavery, and the North in all the earlier period of the war, fought to preserve it, as it existed in the States. Even Mr. Lincoln in his emancipation proclamation of September, 1862, only said what he would do the 1st of January, 1863, provided the seceded States did not remove their allegiance to the general government. If they had laid down their arms and sent Representatives to Congress there would have been no interference with slavery. God in his adorable wisdom defeated the purposes both of the North and South and brought about universal emancipation; and now let the North and South cease to criminate each other.

As to "secession" I need say but little. I do profess to understand it; for I have examined it from alpha to omega. There is no logical basis for it to rest on. Admit, for the sake of argument, all that the most fiery Southerner ever said about the independence and sovereignty of the States before they formed the Federal Government, and what follows? The more independent and sovereign the States were, the more competent they were to form a general union, and the more firmly were they bound to abide by the constitution they voluntarily adopted as their bond of union. It might be argued with some plausibility that a State not independent and sovereign was incompetent, like a minor, to enter into a contract and therefore might properly refuse to execute its stipulations; but to say that a State with all the competency to contract which perfect independence gives, is not bound by its own pledges, is equivalent to saying that because a man is competent to make a bargain he is not bound by it. This is the very reason he is bound. So it seems to me; but how many in the South embrace the doctrine of secession, and honestly believed when their States passed ordinances of secession they were absolved from all obligation to the Federal Government! Ex-Governor Brown, of Georgia, a good Baptist brother, was one of these. Our Southern brethren were sincere in their advocacy of secession. It will be said that their sincerity did not make the thing right. This I know, and yet we ought, for one reason, to be glad that they were sincere. Why? because it saves us from the contempt we would have to feel for them if we believed they acted hypocritically.

But enough. Let Baptists North and South, without asking or making concessions, treat one another as brethren. This course was ably advocated by Dr. Hague at Baltimore. If adopted,

things will soon come right, and Judah and Ephraim will vex each other no more. J. M. P.

P. S.—I have occasionally heard Northern brethren almost say that their Southern brethren should make confession to them. This is a wrong view. Their confessions, if due at all, are due to the United States Government, but the Presidential proclamation of amnesty supercedes the necessity of confessions.

THE RESURRECTION.

"The resurrection," as now used, is a momentous phrase. The word resurrection itself, according to its derivative meaning, is not so fraught with interest, but the theological meaning and its associate ideas give it an importance that renders it worthy of consideration. It is derived from the Latin *resurgere*, which means "to rise, to flourish again, to be renewed." The definitions seem to have but a slight and indirect reference to a restoration to life from death. Resurrection, the noun in English derived from the verb above, scarcely has any other meaning. The Greek noun translated resurrection in Matt. xxiii. 23, is *anastasis*, from the Greek verb *anisthai*, to rise, to rise up, etc. But in Matt. xxviii. 6, where the angel speaks of the Savior's resurrection, a different word is used. *Egeiro*, "for he is risen," is more impressive. *Egeiro* is the original, and means to "awaken, wake up, rouse," etc. This is the word the angel chose. How beautiful and expressive!

Another idea to be kept in view while contemplating this subject is, that it always has reference to the body. What a different view does the Christian religion give of man, his origin, duty and end; of his whole being, body and soul, from that of all other religions! It contemplates man as a two-fold being. He is soul, as well as body, and lives but for time and eternity. Owing to the feature of man's character, because man dies in this world and must live in the next, the resurrection must be full of interest to every Christian man.

Consider the Savior, man's representative, as he comes forth into the world. He enters life as a day of toil. The morning found him in the manger, and found him with John on the bank of the Jordan, and evening found him asleep in the bed of Joseph of Arimathea. Here, then, is the interesting place to which to consider this great subject. And what do we observe here?

1. On Friday evening Jesus is laid a lifeless body in Joseph's new tomb. A great stone is laid on the mouth of the tomb. The disconsolate mother and grieving and desponding friends weep sorrowfully away. The language at each one, no doubt, was, "We trusted that it had been he that should have redeemed Israel." What a comfortless condition! To them all the world seemed wrapped in midnight darkness.

2. Again, we see the Roman soldier come and take their position around the grave; they keep watch continually, day and night, "lest his disciples should steal him away." The stone is not only laid on the mouth of the sepulcher, but sealed, by which is meant an impress, stamp, was fixed, so as to make it unlawful for any to move the stone without legal authority. Here, then, we see the Savior dead, entombed, sealed and guarded, as directed—"make it (the grave) as sure as ye can." Can the dead body rise?

The morning of the third day arrives. A little company of women resolve to go to the tomb. But who shall move the stone, secured as it is? Ye they are resolved to go. They arrive, and lo! the guard had fallen as dead men. The angel of God had descended and had rolled away the stone. At they not startled at what they see? The soldiers do not forbid their entering the sepulcher; it is open, the body gone, a very strange and unnatural person is sitting near where Jesus had lain, and converses with them. Is it so? Can he, as this strange looking young man says, that he is not here, is he risen, he said? Yes, the Lord is risen, indeed. And as these bewildered women return half afraid, half in hope, in doubt as to what should be the result of these strange things, the Savior meets them the way! Can it be the same body, the same feet, hands and all that was slain and was crucified? Yes, this is he, who has triumphed over the grave, led captivity captive, and is ready to give unto men.

This is the resurrection, the awaking of the dead body from its slumber, and renning it to the spirit that occupied it. Thus restored to life, the body is like the soul, immortal, inalienable to everything that can harm a poor mortal. Such is the resurrection of Christ; and "if the spirit of Christ be in you, the same spirit that raised up Christ, will also quicken your mortal bodies." W. M. G.

Campbellton, Fla., April 19, 1868.

A man that flattereth his neighbor spreadeth a net for his feet.

Constitutional... The church... wisdom... injury... widow... Popery... new rules... received... will... Change fol... and at len... on his thro... 2. These... 3-17. The que... importance... to His chur... views on... differ in... churches... them, and... follow... 1. The B... will, that... erred pers... himself to... clined to... not that he... ascertains... "seen in the... boldly at... to be "Wil... Jerusalem... bers, also... saints—R... But in... are men... In the Ex... ments, and... who have... received to... their cony... tional Fed... before rec... to full me... and unca... members... Confessio... Presbyter... on this su... are the an... Some An... very man... encounter... some degt... Dr. Ward... Baptist... members... of their... other in... any visibl... Acts ii... 11. Bap... gard it... received i... The New... of baptize... the day of... of you... 33-41: see... churches... and His a... But in... churches;... tion: from... other r... from all... or Pedob... being baj... the apost... believers... ceived, and... has ever... set aside... new ones... all things... xxviii:... His law... Acts v... 111. It... will that... members;... either a... knowledge... worship... (John iv... love; "that... xiv. 23;... siders and... dead."—I... service. I... (2 Cor. v... the Lord... God—2... But the... compared... and to... ties, by... it is equ... acious it... by birth... 14. Be... requires... members... stones, which... The joy... the unru... the wea... who reij... sympathy... fied.—I... to be m... done to... these lat... can enj... establish... of any... no part... 15. B... will, th... gien, w... ber, w... making... salem, w... to the... the first... by the... —I Cor... it is the... but as... "If the... accord... willing... able to... in this... cause... fan's co... panior... at all... VI. I... will, th... (John... the we... only w... on a p... ble d... world;... from th... together... convers... those w... the ay... with B... them... touch... you,"... the ci... the st... to have... tween... Baptis... the ap... and un... Christ

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

The Baptist.

their side—they treat us very differently. For instance, as in Protestant Germany and Denmark, where imprisonment and confiscation of property are called into requisition to convince Baptists of their error. And just so right here, it would be with us, if our adversaries could only wield the secular power to perform the work!

Three General Divisions of Christendom.

Some months ago, I sent you an article headed "The Old and New Covenants Contrasted," which was published in THE BAPTIST of the 22d of February.

I now assume that three grand general divisions cover the whole territory of earth bearing the Christian name. I set down the Roman and Greek Churches as one division; because they are essentially one in point of doctrinal corruption.

Then I set down the numerous sects of Protestants—the off-shoots and daughters of Rome, as the second division.

And I set down the Baptist denomination as the third division.

It is now my present purpose to show in a brief manner how these three divisions stand affected towards, and involved in, the principles and doctrines of the two covenants.

No intelligent person, outside of the infatuated and deluded will controvert or deny the fact, that the first division began at an early period in the history of Christianity, to corrupt, change and debase the pure doctrines and precepts of the gospel of Christ, until they richly merited the odious picture drawn and applied to them by inspiration: "Babylon the great—the mother of harlots and abominations of the earth."

In regard to this monster of iniquity, it is further written: "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

This gigantic power of evil has overshadowed the major part of Christendom, and shut out vital piety from its precincts by adopting the ritualistic principle of regeneration by baptism, in building up their church edifice; applying the ordinance to their infant offspring; assuming that they are thereby made subjects of the "new covenant," and qualified for heaven hereafter. A fatal error, in the vortex of which Protestants also are deeply involved, as we shall presently see.

The base woman, seen by the eye of prophecy seated upon a scarlet colored beast, "drunken with the blood of the saints," is certainly not merely an ideal, or imaginary being, but has unquestionable locality and identity of character, written in lines of blood and rapine!

And even so her adulterous daughters, the off-shoots of Romanism, possess their real identity of character, showing in bold relief the family likeness of the adulterous woman, particularly in having carried off with them the nationalizing principle of immersion, which they call baptism, claiming that it came in the place of circumcision, and that it is a "new covenant" ordinance; but falsely!

Thus, like their vile mother, involving the church in an undistinguished mass of worldly corruption, which, as far as human agency can go, ignores and stultifies the up-building of the "new covenant" in its pristine purity, establishing, in defiance of plain revelation, the very principle which the "new covenant," by its Divine Author, was intended to destroy and supersede.

This, I am well aware, is a very offensive subject to an overwhelming majority of mankind. But still here in our very midst we have the mother and her daughters, with their joint-stock, adulterous doings, standing in bold relief before the vision of all who are not drunk with the wine manufactured by "the whore of Babylon," from those vile ingredients, sophistry, false glosses, and misconstruction of the written Word of God.

If it were not just so, Scripture prophecy could not be true; but the bare supposition that the Scriptures do not testify truth, is bold blasphemy! "Let God be true, but every man a liar" who presumes to contradict him.

So then, while the heart of the Christian philanthropist is deeply grieved on account of the prevalent corruptions of the pure doctrines of the gospel, his faith in revelation (seeing as he does its exact fulfillment), is greatly strengthened: whereby he extracts honey from the putrid carcass of the dead lion!

However, it is due to Protestants of these United States, to say they do not wholly dispense with the doctrines and precepts of the "new covenant." But still, they make such a sad mingling and mixture of them with the "old covenant" doctrines, that we Baptists, the third division of Christendom, cannot fellowship them with their soul-destroying and God-dishonoring errors!

Hence it is that they persecute us not a little for our refusal to participate with them at the Lord's table, holding us up in their pulpits harangued before the people as narrow-hearted sectarians, bigots, etc., etc.

So it goes in this country; but just over the wide blue sea, where they have everything their own way—the law on

whether Bro. C. was right or not. The time came round; and with it Bro. C. and his book. At the hour of service the house was full of people, and there were yet more around the doors, at the windows, anxiously waiting the result. Bro. C. arose, with his usual meekness and composure, and made some appropriate remarks pertaining to the matter, yet in such a way that many friends were rather hanging their heads with shame at the defeat, while the Methodists began to show feelings of triumph. He then read the extracts from the Methodist book itself, proving that Methodists do attach a saving power to the ordinance of baptism. Oh, what a change came over the spirit of their dream. It was too plain, then, that falsehood was on the Methodist. W. M. HOWELL.

[Our readers can see the influence of our standing columns, showing the creeds of those societies that oppose us, and yet claim to be evangelical, and wish us to fellowship their doctrines in the pulpit and at the table.—Ed.]

MOTHER'S GRAVE. The trembling dew-drops fall Upon the shutting flowers like souls at rest: The stars shine gloriously, and all Save me are blessed.

Mother, I love thy grave! The violet with its blossoms blue and mild, Waves o'er thy head. When will it wave Above thy child's?

'Tis a sweet flower; yet must Its bright leaves to the morning tempest bow? Dear mother, 'tis thine emblem—dust Is on thy brow.

And I could love to die— To leave untraced life's dark, bitter streams, By thee, as first in childhood, lie, And share thy dreams.

And must I linger here, To stain the plumage of my sinless years, And mourn the hopes of childhood dear With bitter tears?

Aye I must linger here, A lonely branch upon a withered tree, Whose last frail leaf, untimely ere, Went down with thee.

Of life with withered power, In still communion with the past I turn. And muse on thee, the only flower In memory's urn.

And when the evening pale, Bows, like a mourner, on the dim, blue wave, I stay to hear the night wind wail Around thy grave.

Where is thy spirit flown? I gaze above, thy look is imaged there— I listen, and thy gentle tone Is on the air.

O, come, while here I press My brow upon thy grave, and in those mild And thrilling tones of tenderness, Bless, bless thy child! —George D. Prentice.

GOD'S LAWS CAN'T BE KEPT BY MAN! IN THE BAPTIST of August 8th, 1868, Bro. Adams, in writing on "God's Infinite Law," says of man: "Standing thus powerless, and yet deservingly so, without the power, even if the will was present, to do a good act, or think a good thought, or do any work whereby his disobedience might be forgotten and his former state renewed to him." Is it a fact that man in his fallen state can't do a good act, or think a good thought? Who, in his senses, can believe such a declaration? The worst man on earth can think a good thought, and do a good act. The subject is too absurd to reason upon, and the declaration should be spurned by every one of sense and religion. He says again of man, that his Creator, "as an act of mercy, gives him the ten commandments, which are as infinite and holy as himself, and commands that man must obey them in spirit and letter. Can he do it? Have any been able to obey that law? Will any ever be able to obey? None can, ever has, or ever will!" My God, what teaching! I tremble at reading such declarations. Is it an act of mercy to command a man to do what he is wholly unable to do, and then punish him for not obeying? Is it not strange kind of mercy? May we all be delivered from such mercy. But none can, ever has, or ever will be able to obey the ten commandments! Where is the sense in giving them, if they can't be obeyed? Will Bro. Adams tell us? This is as much as to say to the human family, that they are unable to do anything which God requires at their hands, and can't even think or act a good thing. The preaching of the gospel—the cross of Jesus—to the world is useless nonsense, for not one of the human family can think of so good a thing. How did any one ever get to thinking and acting the good things of the Bible, if Adam and his "entire posterity" are in a condition that not one can think a good thought or act a good thing; never can, never has, and never will obey God?

If the doctrine taught by Bro. Adams is correct, there is no hope for a single one of all Adam's posterity, for there is no chance for any one to be saved without a good thought, a good act, and obedience to God; and all this the whole human family are incapable of. This doctrine has ruined its thousands. It has rocked its millions to torment in the cradle of do-nothing, carnal security. If it is true, preaching, Sunday-schools, and

Doctrinal Tracts and Your Standing Columns. I must tell you a little occurrence that took place near Brundige, in Pike county, Ala. An excellent brother, Callaway, of Newton, Ala., had been preaching a series of sermons, and several were to be baptized on a certain morning, (Sabbath morning, I think) when Bro. Callaway thought proper to refute the common charge against Baptists of attaching too much importance to baptism. In the course of his remarks he stated that while Baptists do not attribute a saving power to that ordinance, yet Methodists do, and, as proof, read the extracts from "Doctrinal Tracts," as laid down in THE BAPTIST. A Methodist preacher present, a Mr. C., denied the correctness of the extracts, and in a very defiant manner denounced THE BAPTIST as a foul, slanderous sheet, and the extracts could not be found in any authorized Methodist book. Bro. Callaway was rather set back, but said if he could not produce the book he would yield the point, or something of that import. At any rate, the next meeting was set apart to decide

all religious and moral efforts are useless and worse than foolishness. A law, without ability to keep it, is null and void; the want of ability to keep the law makes it so. Thus it is with idiots and infants. The power to keep and observe the law, on the part of the subject, is what gives the law force, in justice; and without that power, no one can be made subject, justly, to the law. No one is held accountable, by a just tribunal, for not doing what he had no power to do. Prove that the power to do is wanting, and the party comes clear. T. H. C.

REMARKS.—We refer this criticism to Bro. Adams. He believes as we do in original and total depravity of the race; and, therefore, that they that are in the flesh [unregenerate] cannot please God," and that "the carnal heart is enmity against God, not subject to his law, neither indeed can it subject itself." How, then, can a sinner please God?—Ed.

Does Not Faith Precede Repentance? I hope you will not consider this communication troublesome or out of place, when I inform you that there is a difference of opinion among some of the Baptist in this section, on the subject I am about to propose for your consideration. Your humble writer differs with the majority of the church to which he belongs; but knowing that majorities are not always right, and earnestly desiring if I am in error to be corrected, I resort to this method to obtain your views on the subject, and feeling assured you have the ability to make the subject plain, I am the more anxious to obtain your views. The difference is in regard to the priority of faith and repentance. I hold that, in the order of nature, the acting of faith goes before the exercise of repentance; but that they are inseparably and in respect to time given at once. It is true repentance is placed before faith in the Scriptures; but in reading a very old work I chanced to pick up, I find, to me, a very satisfactory explanation, and one that seems to be good, which is, repentance being the end, and faith the means to that end. Now though that end be first in one's intention, yet the means are first in practice. Christ commands the sinner to repent, but then in order to his repenting, he commands him to believe the gospel as the only way thereto. Acts xx. 21 testifying: "Repentance towards God, and faith towards our Lord Jesus Christ." Is not faith in Christ here the means of repentance towards God? If not, would it not destroy the fundamental truth that Christ is the only way to the Father? Zechariah says they shall look upon me whom they have pierced and mourn for him; then, can they mourn without looking? and can they look without believing? A historical belief, or mere passive assent, will not prompt or lead to that looking that will produce true mourning, for all have historical or passive belief. Are not the words of faith and belief often used in Scripture to express the same thing? John iii. 36: He that believeth on the Son hath everlasting life; and verses 15, 16-18 of same chapter, and chapter vi. 40-47, and in Rom. i. 8, is not faith put for the belief and profession of the gospel? In these passages repentance is not mentioned; but salvation is proffered and assured on condition of belief, and may we not therefrom infer that faith is the foundation of repentance, and that true faith will, and does always produce repentance? Is not repentance turning from sin unto God? John says there can be no turning to God but through Christ, and no coming to Christ but by faith. Acts xx. 21. A great number believed and turned to the Lord. Jer. xxxi. 10. Surely, after that I was turned, I repented. Does not the Scriptures set forth Christ as the object of faith, and the great blessings of his atonement, as motives and inducement to repentance? and is it not by a believing application of this that a sinner is enabled to exercise true repentance? Without faith it is impossible to please God, etc. There is joy in the presence of the angels of God over one sinner that repenteth. Angels rejoice alone at what pleases God. Then, if repentance is before faith, does not the sinner without faith, do that which pleases God? Did the thief on the cross repent before he believed? I fear I am making this communication too long to be agreeable, unless it was written in better style; but hope you will excuse its imperfections, as I am not in the habit of writing, this being my first effort of the kind. I hope I have succeeded in making myself understood so that you may see the information I desire. AN HUMBLE INQUIRER.

BRO. GRAVES.—I held a meeting with the church at Johnson's Grove, commencing the first Sunday in September, which resulted in the conversion of 34. Twenty-nine accessions. Some I do not remember. Your brother, R. A. COLEMAN.

When righteous men do rejoice, there is great glory; but when the wicked rise, a man is hidden.

Business Department.

Ed. J. D. RISEBERRY is General Traveling Agent for the Southwestern Publishing House for the State of Arkansas. Ed. R. L. COMPTON for Western Arkansas. Ed. A. J. HALL, Tennessee. Ed. C. N. RAY, Tennessee. Ed. J. B. BARNETT, Virginia. Ed. W. G. CANNON, Texas. H. P. RAYBOLD, Southern Kentucky. Wm. PATTERSON, Alabama. Ed. P. M. MUSKOVITZ, North Alabama.

PREMIUMS. 1. For two subscribers to THE BAPTIST, and \$8 00, I will send one copy of the SOUTHERN FARMER one year. 2. For five subscribers, and \$20 00, Foote's Eye Sharpener, price \$5 00. 3. For five subscribers, and \$20 00, one copy of THE BAPTIST for one year, or any other \$4 paper or magazine published.

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

Wanted.—Men who have capital to invest in a business which is yielding more CLEAR PROFIT than any other; to purchase State or County Rights for the sale of the celebrated "Combined Fanning Mill, Seed Cleaner and Snut Machine;" the best Wheat Fan and Seed Separator in the world. Parties engaging in this business are realizing large profits. Also wanted, Agricultural dealers and other responsible business men to act as Agents for the sale of the Mills. For particulars, address T. H. JONES & Co., Nos. 2 and 4, corner College and Church streets, Nashville, Tennessee. my2 if

Agents.—We want one hundred active agents, who will canvass a definite field for The Eye Sharpener, The Indefinite Pen, The Ready Reckoner, The Southern Farmer, and

Those that wish an agency for the above, can accept by forwarding any amount from \$20 and upwards, and we will return him his commission and the value of his money on such terms that he can make from \$30 to \$50 per cent. There is a chance here for disabled soldiers and ministers, or others, to make from \$100 to \$150 per month. Don't write a long letter, but if you want a county, or two counties, send \$25 and name the counties. GRAVES, JONES & Co., 37 South Court Street, Memphis.

THE FALL CAMPAIGN. 1,000 SUBSCRIBERS TO BE ADDED TO THE BAPTIST IN OCTOBER. PRICE REDUCED TWENTY-FIVE PER CENT. FOR OCTOBER. ONE DOLLAR PREMIUM IN CASH PAID FOR EACH NEW SUBSCRIBER. One Dollar Given to Each One Subscribing for The Baptist for One Year, Sending His Own Subscription. ONE DOLLAR SAVED BY RENEWING IN OCTOBER FOR THE YEAR. GOOD FOR OCTOBER ONLY.

We have with this month entered upon the fall campaign with a will. We have dragged through the long summer months, waiting in hope for this month to come in laden with the results of the year's toil. It has come at last, with a bright sunny face. The fields are burdened with corn and whited-corn with cotton—a fair crop, and prices splendid. God has been good—far better than we deserve. This month tens of thousands of bales will be sold, and money will be in every hand that has been hardened by labor. Thousands have looked forward to this time either to subscribe for this paper or to renew. We never more needed help. We have struggled bravely through the hardest years in the memory of the oldest business men of the South. The time has come for a splendid fall campaign. The Old Guard is rested, and we hope ready for the achievement of a signal result. We believe it to be in the power of every patron to procure one new subscriber this month. If you are willing, and can afford to give the new subscriber the benefit of the premium, you can do so and take his subscription for \$3.00.

Let every friend resolve that ONE THOUSAND NEW SUBSCRIBERS MUST AND SHALL BE ADDED IN THE MONTH OF OCTOBER. Understand the terms: Any one renewing for one year this month, whether his time is now out or not, will be credited for twelve months by sending \$3.00. Any one subscribing for one year this month will be credited twelve months on receipt of \$3.00. Any one procuring a subscriber this month (at the regular rates, \$4.00) can retain \$1.00 as his premium. This offer is good for this month only. All sums of \$5.00 or less can be sent in a letter addressed to us. All sums over \$5.00 must be registered, or money order procured. We will report progress each week.

Money In It.—We have many valuable publications of our own. We can furnish, also, the eye-sharpener and indelible pencil to any one who can command \$25 00 or upward, and will forward it to us. We will return the amount with fifty per cent. added, in any books or the other articles named above.

We will also pay a commission for all cash subscribers to THE BAPTIST or Southern Farmer. The time is now at hand when the people through the country will have plenty of money, and any person with a little means to start with, and a will to work, can certainly make money, and in this way can aid materially in building up the Publishing House. No more croaking about poverty, but go to work and be independent. GRAVES, JONES & Co.

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

The Baptist

MEMPHIS, TENN., OCT. 17, 1888.

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

SAVED BY BAPTISM

The Philadelphia *Universal*, which is the ablest, as it is the oldest Roman Catholic paper in America, in giving an account of the last hours of the late Thaddeus Stevens, and his baptism by *Sisters of Charity*, says: "The deceased himself gave full consent to this baptism. He died in a few minutes after the sacrament. Had he during his long life any predilections for the Catholic faith? Be that as it may, he died as a son of Pius IX., and as baptism expunges all sins which are on the soul before its administration, his salvation is certain. God rest his soul!"

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 theirs—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

TRILEMMA

1. The Roman 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 Roman 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 they be washed away by baptism."—Doctrinal Tracts, pp. 246, 247, 248, 249, 250, 251. CAMPBELLITE.—In baptism alone we received remission of sins, regeneration and justification. We go down into the water sinners; we come up saints.

Upon this, the *United Presbyterian*, Pittsburg, remarks as follows: "There are several things in that announcement somewhat doubtful. In the first place, the subject could scarcely be regarded as giving 'full consent' to the rite as administered, 'a few minutes' before his death, inasmuch as he had been unconscious fully half an hour before that time. "In the second place, we doubt the efficacy of baptism to save by any intrinsic virtue in its administration in any case, and still more its efficacy as administered in this case and by such hands. We are rather inclined to regard it as but an instance of Papal superstition and arrogance. "And lastly, what is the use of purgatory, if such a man as Thaddeus Stevens, without a profession of faith, without a good moral character, was certainly saved by such baptism as he received?"

We cannot, for our life, see how a Presbyterian can object to the baptism of Mr. Stevens by these *Sisters of Charity*. Is it because, first, the baptism was Catholic baptism? The baptism of all Presbyterian ministers is only Catholic, like Mr. Stevens', and no better. Is it because, second, it was lay baptism? Are Presbyterian baptisms better than lay baptisms? Calvin and his coadjutors were excluded from the Catholic Church, nevertheless they continued to baptize, and his acts could not be considered equal to lay baptism in the church. These sisters are authorized by the church to baptize in extreme cases, as was Mr. Stevens—they are, in a sense, ordained officers of the church. By Calvin and his ministers being both excommunicated and anathematized, were forbidden to perform any rite of religion, and therefore had not so much authority as a layman or woman in the church. All the ordinances of Presbyterians are made null and void by the authority of the Catholic Church, and that authority is valid, and does, *de facto and de jure*, render the ordinances of all Protestant as well as Presbyterian ministers null and void, if the Catholic is the true Church of Christ visible; but if she is not the true church of Christ, then all Presbyterian, as well as all Protestant ministers, are without authority to baptize, since they only received Catholic baptism in the line of Calvin. No body but a true Church of Christ can administer Christian baptism. All can see that Presbyterian Churches are only branches of the "mother (Catholic) church; and if the mother is corrupt, or false and spurious, the child must be; the stream is of the same character as the fountain.

Is it because, third, Mr. Stevens was unconscious when he was sprinkled? The editor of the *United Presbyterian*, as nine-tenths of all Presbyterians, was sprinkled when unconscious. In what respects did Mr. Stevens' sprinkling differ from this editor's? Will he attempt to explain? If baptism avails to wash away the sins, and renews the heart of an unconscious infant, why not of an unconscious adult as well? The baptism of unconscious infants and unconscious adults for salvation, rest upon the same authority; i. e., the appointment of the Catholic Church—both are unscriptural.

Is it because, fourth, these sisters baptized Mr. Stevens to effect the remission of his sins, the regeneration of his heart, in a word, his salvation? All Presbyterian ministers, as well as Protestant, baptize for the same purpose. We refer all to the Confession of Faith, article on baptism. Who will question it? "We conclude in the language of this editor. We are rather [altogether] inclined to regard [unconscious adult and unconscious infant] sprinkling as instances of Papal superstition and arrogance."

JEWISH DISCUSSION.—We again call attention to Bro. Ford's reply to Rabbi Tuska. We suggest to our readers, ministerial especially, to preserve these papers. We regard this week's reply as a

luminous and condensed demonstration of the truth of the Mosaic record, and hence of the authenticity of the Scriptures, silencing every infidel cavil.

A BOLD CHALLENGE ACCEPTED.

We are fully aware that we have the reputation of being a controversialist—a lover of discussion. We do not think it worth our while to deny it. Yet we are sure that only in defense of what we hold to be eternal truth have we ever engaged, or do we intend to engage, in controversy. And, farther, we affirm that we have never given a challenge to any man, doctor or scribe, in our life, but have accepted many, and have ever felt that it would be recreant to duty to decline the discussion of any vital principle with a respectable man when challenged to the conflict. With these remarks we call attention to the following from the *Gospel Advocate*, the organ of the Campbellites of Tennessee:

"Mr. Graves' keeps standing in his paper, from year's end to year's end, misrepresentations of the faith of Christians. He presents a one-sided statement of the matter. Will he permit a statement of the other side? An honorable man, desirous of the truth, and anxious to do justice in a matter of a few dollars and cents, would—why not much rather when human souls are at stake? But will Mr. Graves do it?"

Will he permit the other side to be heard in their own defence? If you are in doubt, try him, friend Sparkman. Mr. Graves is fond of discussion—is ready to meet a Methodist or Presbyterian—is ready to follow Bishop Quintard all over Tennessee to discuss the difference between Baptists and Episcopalians. He even keeps a standing challenge to his own brethren for free discussion of points of difference between him and them. Can you get him to meet an intelligent and approved teacher of the Christian religion, in any town or town of Tennessee, to investigate the difference between his teaching and the truth of the Bible? Can you induce him to open his columns to free investigation in this direction, in which he will permit a Christian to affirm a Christian's faith in opposition to Baptist teaching? If you doubt on this subject, we would be pleased you would make the effort with Mr. Graves.

Well, now, why this difference? It cannot be because of the insignificance of numbers of Disciples of Christ. They outnumber Presbyterians of every branch and name combined, and stand next on the list, numerically, to Baptists themselves, in the United States. They make more inroads upon Baptist membership than all the sects combined do upon them. Why is it then?

Now, will friend Sparkman test the matter, and see if his Bro. Graves or any other approved and intelligent Baptist, is willing to engage in such a discussion with a similarly approved Christian, in which each shall affirm his own faith and practice, and call in question the errors of the faith and practice of the other? Nothing would be more promotive of truth and harmony than such an investigation, conducted in a Christian manner.

Protesting against the appellation "Christian," as distinguishing the people known as Campbellites or Reformers—used, as it is, outside of its legitimate or current meaning, as in fact, by its appropriation, a begging of the whole question—we accept the challenge. We name President Fanning as the man, Memphis as "the town in Tennessee" where it shall take place, and Eld. S. H. Ford to arrange, on our side, the preliminaries. We thus meet the challenge and the issue simply, squarely and promptly and wait for a response.

Queries

1. "Since we recognize none as being ministers, only those who have been regenerated, immersed and ordained, ought that minister to be satisfied, with his authority, who was immersed by a minister who afterward quit preaching and died of drunkenness, and one of whose ordaining presbytery during the war became a member of the Legislature, and gave up his credentials?"

Yes. The baptism of Judas was as valid as any one of the eleven. That minister was acting as the legally authorized officer of the church—back of that act you cannot go. 2. "In number 2, in response to a query whether a minister has authority to baptize an applicant without the approval of a church, you answer, no; to which I do not object, but wish to know by what authority an apostle baptized the Eunuch, and whether that does not stand as a precedent for others?"

Philip was specially commissioned by the Spirit to do it; but you are the servant of the church, and baptize those she deems worthy. It will not do to prove that baptism is non-essential, from the case of the thief on the cross. 3. "The apostle says: 'Christ sent me not to baptize, but to preach the gospel.' Now, is baptism a part of the gospel, or good news? and is it proper to say gospel baptism?"

A. S. S. S. Paul evidently meant that the setting forth of Christ crucified, to be believed on for justification unto life was of far more importance than the administration of the external rite of baptism, and that he was especially sent to preach, rather than to baptize—which his companion in travel, whether Mark, or Luke, or Barnabas, might as well, or better perform. A gospel baptism is a baptism that is

in all respects, according to, the teachings of the gospels—an evangelical one, according to the teachings of the evangelists—a Christian baptism, according to the teachings of Christ—apostolic baptism, according to the teachings of the apostles. It is, therefore, proper to say gospel baptism—Christian, or scriptural baptism. Now, what religious organizations do you think should be called evangelical, or Christian churches?

QUERY.—"A preacher recently preached a few days in our neighborhood where there is no church, when two applied for baptism. He received them without the usual examination, and baptized them. Is this regular? Where do the parties of the second stand? How should they be received by a church?"

ANSWER.—We do not think such a proceeding "regular." The church baptizes. The ministry is the "servant, for Christ's sake." The church is the custodian of the ordinances, and she is responsible for their purity—the decrees whether the applicants possess the proper qualifications, and if so, she calls upon her servant to baptize them.

2. They are in the condition of a couple illegally married—the legislature or court may legalize the act.

3. The church, on hearing the experience, and being satisfied, can receive them, and rebuke the minister.

QUERY.—"In receiving or dismissing members, should the majority or minority rule? and the Scripture for your authority?"

ANSWER.—The majority should in all cases. It would be very proper for the church to hear the reasons of the minority and if deemed sufficient, they would then determine the vote; if not deemed sufficient, they would be overruled, in which case the majority would be in duty bound to hear the church, or submit to its discipline for persecuting a brother. Text—sufficient unto such an one is the punishment, inflicted by many—in the original, the majority.

QUERY.—"Is the giving of the right hand essential to church membership?"

ANSWER.—We find it no where commanded as baptism. It is indicative of fellowship, and therefore exceedingly appropriate and impressive, but it cannot be considered essential. "Is it correct for a church to expel one of its members without giving the member notice of the day set apart for his trial, or chance to disprove the charges, or to make acknowledgment to the church, as the case may be? By giving the desired information, you will confer quite a favor on an anxious inquirer."

ANSWER.—1. A church should, upon a well founded charge, cite the offender to trial.

2. She is in duty bound to give him the charges and specifications.

3. She should fix the day of trial when it is possible for the member to attend.

4. He should be allowed to face his accusers, and they required to face him.

5. He must hear the church, or be excluded.

QUERY.—"Because a man takes your paper and pays for it, has he therefore a right to demand the publication of whatever he may see fit to write, or deem fit for publication?"

ANSWER.—No, sir; should he pay \$2000 a year for his paper he would not be entitled to such a right. He pays his \$4.00 for just such a paper as we see fit to issue—because he thinks the information in it may be worth \$4.00 or more to him during the twelve months. We ask all to write—but still we insert what we think suitable, and no more.

QUERY.—"Do you consider yourself bound to answer every query a subscriber sends to you?"

No, sir, we do not. We answer such as we have time and feel an inclination to answer.

QUERY.—"What has become of 'Seclusaval'?"

The gifted authoress has been for weeks past, and is still, unwell. Thousands are now looking for the completion of the 'series' with great interest. It should at once be published entire in book form.

SHOULD AND WOULD.—These words are not interchangeable. It is easy to determine when to say shall and when to say will, but more perplexing to get should and would right. "I will drown and nobody shall help me," is ridiculous. But it would be right to say, "I should drown if nobody would help me." Should expresses present or future time conditionally. It also denotes obligation. Would implies will or resolution with a condition. If this is kept in mind, the use of the proper word is soon settled.

would be the language of entreaty, and is the correct expression.

1000 SUBSCRIBERS IN OCTOBER!—See the new terms for October. Let every subscriber renew this month and procure one new patron. You can do it, try it once. Any minister sending us twenty new subscribers shall have a body and lung brace; for twenty-five, a Wilcox & Gibbs' sewing machine worth \$85 in New York. We make the deduction of \$1.00 on every renewal and new subscriber for this month, because we are in need of an increase of receipts to make up the deficits of the past five months.

GENERAL ASSOCIATION OF MIDDLE TENNESSEE.—We anticipate a great deal of pleasure in meeting our brethren at the General Association this fall, to be held at Shelbyville. We trust that all the old brethren will be in attendance and the masses of the young ones.

"BAPTISM A SAVING ORDINANCE."

About twenty years ago Rev. Leonard Fletcher visited Hopkinsville Kentucky, and preached perhaps as many as a dozen discourses. He presented the truths of the gospel with great plainness and power. The Campbellites who call themselves Disciples, took offence at some things he said, and the Campbellite minister preached a sermon in explanation of the views of the "Disciples." Mr. F. was present and at the close of the services announced that he would reply to the discourse at an appointed hour, the hour came, and with it the people, in a vast crowd. Mr. F. dwelt especially on the doctrine of justification by faith in Christ, showing very clearly that faith brings the sinner into a state of acceptance with God. The Campbellite minister had insisted that baptism as well as faith was essential to justification. The view of Mr. F. was that the believer is justified by faith and thus enters into a saved state before he has the right to be baptized. In short the scriptural view of the office of faith in justification was ably presented. There were present many Presbyterians and Methodists who listened with great delight to the sermon. Mr. Fletcher, after proving that baptism has nothing to do in a sinner's justification before God (because subsequent to it) said, "I hope no one will think that I disparage the ordinance of baptism; I do not—I believe that it is a saving ordinance." Everybody looked up at the speaker with an expression of surprise. The Presbyterians and the Methodists gazed upon him most inquiringly. "Yes," he continued, "I believe baptism is a saving ordinance. I do not refer to sprinkling or pouring, but to immersion. Let a believer be immersed on a profession of his faith and it saves him from all doubt whether he was baptized in infancy."

The congregation saw at once in what sense Mr. F. considered baptism a saving ordinance, and Baptists rejoiced that while Campbellism received a powerful blow on the one hand, Pedobaptism did not escape on the other. The writer was present, and so impressive was the whole scene that it appears, after twenty years, almost a matter of yesterday.

J. M. P.

THE next meeting of the Mississippi Baptist Sunday-school Convention will meet with the church at Oxford, on Saturday before the 2d Lord's day in December next at 10 o'clock A. M. It is desirable that every Sabbath-school should be represented. The following form for reports to the Convention was adopted at the last meeting:

Report of the _____ Sunday-school from _____ to _____, to the Sunday-school Convention to be held at _____. When organized—; number of Sabbaths assembled—; name of Superintendent—; name of Assistant Superintendent—; name of Secretary—; name of Treasurer—; name of Librarian—; No. of teachers at present—; average No. of teachers—; average No. of male teachers—; average No. of female teachers—; No. of teachers professing religion—; No. of teachers died—; No. of pupils at present—; average No. of pupils—; No. professing religion—; No. of deaths—; No. of volumes in library—; No. of newspapers taken and their names—; amounts collected, and for what—; No. of prizes awarded, and their value—; No. of visits of teachers, to or from pupils—; average No. of visitors to the school—; No. of teachers' meetings—; names of Delegates.

Superintendents will please take due notice of the above and govern themselves accordingly. T. G. SELLERS, Cor. Sec. M. B. S. C. Starkville, Miss., Oct. 7, 1888.

PIETHY AND TRUE.—Eld. Swan used to say that if the doctrine of universal salvation be true, then the Bible ought to read, "Wide is the gate and broad is the way that leads to heaven, and everybody goes there; strait is the gate and narrow is the way that leads to hell, and you can't find it if you try."

Illustrations.

No. 144. The Folly of the Impatient. "A SWISS traveler," says a writer in the *Edinburg Review*, "describes a village situated on the slope of a great mountain, of which the strata shelves in the direction of the place. Huge crags directly overhanging the village, and massive enough to sweep the whole of it into the torrent below, have become separated from the main body of the mountain in the course of ages by great fissures, and scarcely adhere to it. When they give way the village must perish; it is only a question of time, and the catastrophe may happen any day. For years past engineers have been busy to measure the width of the fissures, and report them constantly increasing. The village for more than one generation has been aware of their danger; subscriptions have once or twice been opened to enable them to remove yet they live on in their doomed dwellings from year to year, fortified against the ultimate certainty and daily probability of destruction by the common sentiment, 'Gigs it!' last time, and longer."

The disregard of these villagers to the danger which impends over them, and their neglect to place themselves in a situation of safety, furnish a happy illustration in reference to the safety of their souls. They know the death is certain, that no situation or circumstances can prevent its approach, and that death all opportunity for preparation to meet God will be at an end; that the condition of a soul will then be fixed, and fixed forever; yet they spend this life as if they held it by an abiding tenure, as if death, when it came, would not touch them. In seasons of great affliction or sudden sickness, an agitated conscience may awaken fearful apprehensions in their minds and lead them to think seriously of death, judgment and eternity; but when health is regained, or the cause of their disquietude removed, they dismiss these thoughts as unwelcome guests, and go forth into the world, where wealth displays before their eyes her tempting charms, and pleasure spreads her captivating banquets. In the eager pursuit of these, heaven and the soul are forgotten. But when death comes, death will come in the appointed time, and the soul may come quickly, when one is not prepared, then, if the soul is lost, how great that loss! How foolish then are they who, when so many future days and years of life are before them, kind and merciful Providence has thus far made them to dwell in safety. On the other hand, how truly wise are they who seek to the kingdom of God and his whole-heartedness.—*Christian Intelligencer*.

No. 144. How it was Acquired. "THE Emperor of Russia has issued an imperial ukase, commanding all civil functionaries who possess a fortune, to state exactly in the returns by what means they acquired it. The promulgation of this requisition has produced a great sensation among the officials. Many of them, doubtless, find themselves in a sad predicament—ashamed to give the account, but afraid to refuse. This may well remind us of a similar procedure, in which we are all concerned—a review by the heart-searching Judge of all the deeds done in the body, and that, not of a few distinguished officials, but of the whole family of man. Then will it be required, not only respecting the property, how it was acquired, what use was made of it, and how it was finally disposed of—but also respecting time, talents, opportunities, and all the blessings they have received from God. "Give an account of thy stewardship," will be the royal edict issued by the King of kings. Before him will be gathered all nations. And they will be judged every man according to his deeds. Then indeed there will be great sensation, on the one hand of shame, self-exorcration, and fearful apprehension of fiery indignation on the other will be seen the dignity and the lofty mien consequent upon the approval of conscience, and the sure prospect of a speedy and an "abundant entrance" into the kingdom of glory, and of God.

No. 145. Faith, not the Quantity, but the Quality Saves. "IT is not the quantity of faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years, a spark of fire is as true fire as a great flame, a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; it is the blood that it grips to that saves thee. At the weak hand of a child that leads the spoon to the mouth, will feed as well as the strongest arm of a man, for it is not the hand that feeds thee, albeit it puts the meat into thy mouth, but it is the meat carried into the stomach that feeds thee; so if thou canst grip Christ ever so weakly, he will not let thee perish. "All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near at hand and some far off. Those that were near at hand might see more clearly than those that were far off; nevertheless, those that were far off were as soon healed of the sting when they looked to the serpent as those that were near at hand; for it was not their look that made them whole, but he whom the serpent did represent. So if thou canst look to Christ ever so meanly, he can take away the sting of thy conscience if thou believest; the weakest hand can take a gift as well as the strongest. Now Christ is the gift, and weak faith may grip him as well as strong faith; and Christ is as truly thine when thou hast weak faith, as when thou hast come to these triumphant joys, through the strength of faith."

No. 146. Clouds. "WE often live under a cloud, and it is well for us that we should so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them. Only it behooves us to take care that whatever cloud may spread over us, it should be a cloud of witness. And every cloud may be such, if we can only look at the sunshine that broods behind it.

Items.

Unconverted Ministers.—Rev. G. W. Lumpkin, of Virginia, Methodist, taxed Rev. A. Van Hoose, of Tennessee, with "libelling" that church, because he alleged that the members were received into it without professing conversion.

PROFESSING ITS OWN DESTRUCTION.—The Methodist books contain a prophecy that 5,000 years after the time of Guadama his religion shall cease to prevail on the earth, that all its scattered relics shall gather together, shall receive acts of veneration for the first time, and then dissolve away in light.

CONSISTENCY GAINING GROUND.—A good brother writing from West Florida, says: "Landmark principles are decidedly gaining ground in our State. Nearly all our ministers of influence are planting themselves on these principles as the only firm ground for Baptists."

THE SEA OF GALILEE.—BY ANNIE S. GIBBERT, DRESDEN, TENN. Upon the verdant hills of Palestine, The sun's departing rays had ceased to shine; From purpling rivulets murmuring low, Their quivering waves, as onward to the sea, Their dancing waves hastened merrily.

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 that amount is paid for at the rate of ten cents for every eight words.

PRIZE ESSAYS FOR VOLUME II.—We offer \$20 for the best exegesis of the following passages of Scripture, or essay upon the subjects appended, suited to the columns of THE BAPTIST.—The matter not to exceed twenty pages of foolscap—ten pages or less preferred.

The House and Farm.

From the "Southern Farmer" for October.

Preserving Fruit.—We do not mean the old-fashioned method of preserving fruit by boiling with sugar, pound for pound, which made a rich, but almost flavorless, indigestible compound, admirably adapted to test the digestive powers of the hale and hearty, and not at all fit for the sick and puny ones, who generally make the most use of such things.

By the improved plan of preserving fruit in air-tight vessels, it is now practicable to have a daily supply all the year, nearly as good as the fresh picked.

As we have been uniformly successful in keeping fruit, we will give our plan for the benefit of others. The chief requisites, after the fruits have been secured, are: some good and convenient forms of cans, bottles, or jars; a cooking vessel, and sugar.

CANS AND JARS.—We have used several different kinds, but now we use glass jars almost exclusively. Tin cans are objectionable, being liable to rust, and at best lasting but two or three seasons. Earthenware jars will sometimes keep fruit well, but as they are not always air-tight they cannot be depended upon. We use mostly simple glass jars, with tin covers held by a wire clamp passing across the top, and bent to fit the neck of the jar, and closed up air-tight with wax.

Jars should be selected with shallow lids that fit snugly, and that do not go to the bottom of the groove that is made to receive the wax. This is the great reason why some jars are so difficult to close air-tight. The cover being so loose, the cement, as the fruit cooks, is drawn in, making air-holes. We have been using C. F. Spencer's patent jars, and are well pleased with them. They have a tin lid fitted with a thick rubber ring, which, when pressed into the neck of the jar, closes it perfectly air-tight. They can be closed by any one in three seconds of time, and when wanted for use are easily opened.

We like the "Potter & Boline" jar, which is fitted with a tin or glass cover on a rubber ring, and held by a half-oval clamp, which is pressed down by turning it into a half-screw, projecting upon the bottle neck. These are quickly put on and taken off.

THE COOKING VESSEL.—The best cooking vessel for all fruits is the iron-plate kettle, which is made of iron and coated on the inside with porcelain. One holding two or three gallons is best. If you do not have a porcelain kettle, cook in tin pans, which are almost as good. Brass and copper vessels can be used if well cleaned.

PREPARING THE FRUIT.—Fruits of almost every kind, to be kept in this way, should be ripe, or nearly so, sound and fresh. A decaying spot may injure the flavor, and tend to destroy the whole. The berry fruits should be carefully looked over, defective ones rejected, stems and leaves thrown out, and carefully but quickly washed if soiled, though this should be avoided if possible, as it injures the flavor of the fruit.

THE SUGAR.—Only enough sugar to make the fruit palatable for the table should be used. This is not necessary for the preservation of the fruit, and some prefer to leave it out entirely; but we think it preferable to add the sugar at the time of cooking, as it then becomes better incorporated with the fruit. For very nice fruit, use the best refined sugar; and for ordinary purposes the best light brown sugar should be used.

COOKING THE FRUIT.—There are three or four methods of doing this. Some fill the jars with fruit, put the covers on loosely so the steam can escape, set the jars in warm water and heat to boiling. As soon as the fruit is cooked through, the covers are fastened down closely, and the jars removed from the water. We prefer, as being more expeditious and far less trouble, to first cook the fruit in the porcelain kettle, and dip immediately into the jars, which should have been previously warmed as noted below. For the nicest cans of fruit, make a syrup by boiling one or more pounds of sugar with a quart of water. Just enough sugar should be taken to make the fruit fit for the table. More water is needed with fruits containing but little juice, as pears, quinces, etc., than with the berry fruits, peaches, etc.

Let the sirup come to a boil, then pour in the fruit, and as soon as cooked, dip out carefully into the jars. The same sirup can be used for cooking several batches of fruit, but for ordinary use may be dipped together with the fruit that has been cooked with it, into the jars. If used for cooking other batches, a new sirup should be prepared to fill in after the jars have been filled with fruit. This should be hot and ready for use, and enough poured in to cover the fruit and all the jar.

The amount of cooking is very important. If too little, the fruit will not keep; and if too much, it not only mars the appearance, but the flavor is greatly injured. Only enough fruit to fill three or four jars should be cooked at one time, as some will be overdone. As a rule, all soft fruits should be just heated through to the center and dipped into the cans and closed up at once, air-tight. They will then retain their natural form and flavor.

Cherries should be dipped into the jars as soon as heated through. Peaches, if fully ripe, will cook through in from three to six minutes. Well ripened pears will cook through in from four to eight minutes, but hard pears and quinces should cook about a quarter of an hour, or until they become tender. Rhubarb should be cut into small pieces, and cooked until tender in a few spoonfuls of water, or just enough to keep it from burning. Do not use any sugar with it. Tomatoes should be scalded and the skins removed, and then put into just enough water to prevent burning and cooked a full hour or more. Add a little salt while cooking, but use no sugar.

BOTTLING THE FRUIT.—Having everything in readiness before beginning to cook the fruit. The bottles and jars, with their covers, should be well cleaned, and if corks

are used they should be soaked in hot water. Provide a clean soft cloth to wipe the tops of the jars clean, so the wax will adhere firmly. Procure wax that is rather soft, or make a cement of one and a half ounces of tallow and one pound of resin melted together in a tin or iron vessel. Have ready a smooth iron rod, about fifteen inches long, and heat one end nearly red hot. Have a kettle of hot water on the stove, and just before putting the fruit to cook, dip a jar rapidly in and out of the hot water until heated through, then fill it with hot water and let it stand, and so with all the jars or bottles that are needed for one batch of fruit.

As soon as the fruit is cooked pour out the hot water, and dip full of fruit and sirup; or if new sirup is used, dip out the fruit carefully, and pour in the sirup last. The fruit will keep better if entirely covered with sirup, but do not put anything in the jar to hold the fruit down, or turn it upside down so as to wet the cover, which should be wiped clean before it is put on. The jars should be filled as full as may be without touching the covers, as the fruit will settle some.

As soon as filled, wipe clean around the top, and cork up or close with wax air-tight. If wax is used, pour it in carefully, and when a little cool take the hot iron rod, and with one hand hold of the jar, run it around on the wax, and spread it out smoothly on the neck of the jar, and on the cover. Watch the jars closely until they cool, and if any small sinks or air-holes appear, they should be filled with hot wax. Bottle closed with corks should have a smooth coat of wax over the top.

To open jars with tin covers, place a hot coal on the top, and as soon as the wax is soft, remove the lid with a stout fork. The wax can be removed from the neck of the jar quickly, when wanted for use again, by dipping the neck in water a little too hot for the hand, and as soon as the wax softens, remove it with a pointed knife blade or an iron hook made for the purpose. To open bottles closed with corks, insert a corkscrew, soften the wax with the hot iron rod, and withdraw the stopper.

The best place to keep jars of fruit is on shelves, in a cool, dry cellar, where they will not be exposed to great change of temperature. Glass jars and bottles may be wrapped in paper to exclude the light, and every vessel should be supplied with a neat ink label, plainly written, with name of fruit and the date when put up.

Ambrosia.—One layer of grated coconut, one layer of sliced oranges, one layer of loaf sugar, repeat according to the quantity desired. It well deserves the name.

Management of Poultry.—I send you some valuable hints on poultry for your poultry yard column:

- 1. Never overfeed.
2. Never allow any food to lie about.
3. Feed only while the birds will run for it.
4. Give fowls their liberty at daybreak.
5. Never purchase eggs for hatching till a hen is ready to set.

Queen of Puddings.—To one cup of nice bread crumbs, add one pint of sweet milk, one cup of sugar, the yolks of four eggs, the rind of a fresh lemon, grated fine (one lemon will do), a piece of butter the size of an egg, bake until well done. Now beat the whites of the four eggs to a stiff froth, adding a teaspoonful of powdered sugar, in which has been previously stirred the juice of the lemon. Spread over the pudding a layer of jelly or preserves, then pour the whites of the eggs over, and put it in the oven until lightly browned. Serve with cold cream or sweet milk.

Drying Soaked Cotton.—We make the following extract from a letter written by a friend in New Orleans:

An artificial way to dry cotton, dispensing with both sun and air, has been tried with success by the Board of Underwriters of this city. The air is expelled without machinery of any kind, and rapid evaporation from the heat and all other parts of the bale takes place. No injury to the staple can result, for the cotton is kept comparatively cool in the midst of high heat, owing to the rapid evaporation. Cotton dried by this process looks silky and feels soft, and does not possess the harshness and stiffness of air-dried, nor does it mat in the bale. One dollar's worth of fuel evaporates ordinarily one ton of water.

Our correspondent informs us that a bale weighing a thousand pounds was thus reduced to four hundred. A company, for putting the process in operation, is getting up under the auspices of the Board.

Feeding Soft Corn to Hogs.—The frost cut our corn this season badly, and as we had quite a number of hogs to feed and no cattle; and as all the old farmers told me "that soft corn was good for nothing for hogs, but was first rate feed for cattle—that I had best sell my hogs and buy cattle to eat my 60 acres of soft corn"—I thought I would ascertain whether this was true or not. I weighed six pigs in one pen that weighed 770 pounds, and six in another pen that weighed 778 pounds. I weighed out 200 pounds of corn meal and fed it to the pigs weighing 770 pounds. It lasted them six days, when we weighed them again, and they weighed 803 pounds. To the six weighing 778 pounds, we fed in the same time fifteen bushels of ears of soft corn, and weighed them and they weighed 831 pounds. Each lot was fed regularly, five times per day, all they would eat clean. The lot fed on meal gained 33 pounds in six days; the lot fed on soft corn gained 53 pounds in the same time.

I had in another pen two pigs that I weighed fifteen days before; one weighed 153 and the other 173 pounds. These had been fed soft corn exclusively. I do not know how much corn they had eaten, but they gained 34 pounds each, in fifteen days, on soft corn. I do not know but soft corn is better for cattle than for hogs; but if I live, I intend to raise some another season for pigs.—Cot. Cultivator.

Farming.—For years, under the stimulus of war, with its eager markets and high prices, they have been crowding into the cities. We judge that there will be one-third more inhabitants in the cities of the United States on the 1st of January, 1869, than there were on the 1st of January, 1861, while our rural population has scarcely increased at all. Hence, we have less grain, less cotton, less sugar, less tobacco, to sell abroad than we formerly had; while of manufactures we have scarcely exported any for years. till very recently, when the low prices ruling here have caused a moderate revival of the foreign demand.

We hold it impracticable to support so large an urban population as we now have, at least while our wares and fabrics shall continue to be so largely imported. There must be a heavy diversion of our national energies from cities and traffic to rural districts and farming. We must carve more fields out of forest and prairie, drain, break up, and fertilize old ones, and largely increase the aggregate product of our soil. We should prefer, indeed, to shut out foreign fabrics and increase the products of our furnaces and factories; and this, we trust, will, to some extent, be done; but this must be a work of time, and will be powerfully, desperately resisted by a very formidable party; so that the relief from our present trouble that seems nearest and readiest involves a heavy migration from the cities to the farms and prairies. And this cannot commence too soon.

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STEAM ENGINES, portable and stationary, COTTON GINS, PITTS THRESHERS AND SEPARATORS, LEVER AND TREAD POWERS AND THRESHERS, CIDER MILLS, various kinds, CUTTING BOXES.

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By J. VAN BUREN, CLARKSVILLE, GA. Published by M. W. PHILLIPS & CO., Agricultural Publishers, MEMPHIS, TENN.

This work is beautifully illustrated, and full directions are given, so that every man can make his own grape mill and press, &c. PRICE FIFTY CENTS, by Mail, Ten Cents 50 cents in a letter to M. W. Phillips & Co., No. 37 South Court street, Memphis, Tenn.

For Ten Dollars we will send, postpaid, to any address, 1 dozen Philadelphia Raspberries, 1 Kentucky Blackberry, 1 Wilson's Early, 1 Clark's Raspberry.

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Seventeenth Year: Four Hundred Acres. Ten greenhouses, Open Air, Largest best, cheap stock, in believed of Fruit, Ornamental and Nursery stock, including Grasses, small Plants, Orange Strains, Loggia, Flower Shrubs, Evergreens, Bulbs, &c. Send in for our Fall Catalogue, or send three red stamps for three catalogues.

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We have large experience, and have been successful in sending Vines and plants to distant parts of the country. The following are especially adapted to the South: FOR \$10.00.

We will send to any post-office address in the States, GRAPE VINES, 6 CONCORD, The most valuable grape in America; 6 IYON, A fine variety; 6 HARTFORD, The best very early variety; 6 CHEWELING, A highly prized variety; 6 ISRAELLA.

STRAWBERRY PLANTS, 25 JUCUNDA—Our No. 700, greatly the best; 12 FILLMORE, Second only to Jucunda; 12 BEREN NEW PINE, The best very early variety; 12 WILSON, The best for canning; 12 RUSSELL.

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BLACKBERRIES, 2 WILSON'S EARLY, 2 KITTANNY. No variation allowed from the above the above agents.

We are induced to make the above offer, because there are many who have been disappointed in their purchases of fruit plants. Where there are no express facilities, it often proves unprofitable.

By the above arrangement, we send you a party ordering may be sure of getting a plant delivered in the fall, and we are FREE OF CHARGE. This is a very important length and breadth of the country, by ordering by mail, and we are a complete selection of SMALL FRUITS.

SAINT CLAIR NURSERIES, Summerfield, Ill., Twenty-five Miles from Saint Louis, and Mississippi River.

1000 to 15000, Farmers, Dealers, and others interested in cultivating the above fruits.

MARKET FRUITS, one of the largest and best supplies.

Trees, Vines, &c. In the Mississippi valley, and in all the States, making selections, and fruit of many kinds are adapted to the soil and climate of the Southern States.

I can now make contracts for planting the coming fall, and for the purpose of the following agents:

Messrs. R. D. WARD & CO., No. 278 Front St., Memphis, Tenn.; J. H. HAMILTON, Bartlett, Tenn.; GEORGE L. NICHOLS, Bartlett, Tenn.

My General Agent, H. B. PHILLIPS, No. 37 South Court street, Memphis, Tenn., will be pleased to receive orders for the above goods, and to send you a catalogue and price list.

My orders either of the above agents, or directly to me, will be promptly attended to. I have for sale, also, a lot of "WILD GOOSE PLUMS," which are the best in the market.

For catalogues, circulars, etc., address the agent at Summerfield, with red stamp enclosed, and Five Cents in Cash.

GRAPE VINES! My stock consists of the following varieties: CONCORD, one and two years old; 25 NORTH'S VIRGINIA; 25 HARTFORD PEPPERS; 25 IYON SEEDLING; 25 CHEWELING; 25 ISRAELLA; and many other leading varieties.

Planters and dealers will do well to order before purchasing elsewhere. Address: HENRY MOORE, No. 27 North Second Street, Memphis, Tenn.

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Our present stock of Vines and Plants is the best we have ever offered, and is growing in the most healthy and productive manner. We guarantee our prices to be as low as any other nursery in the South, and we have built a large front porch, and during the past year, we have received many orders from all parts of the South, which can be shipped all the way to the North, in double cases, with extra care, and at a low price.

Our Descriptive and Illustrated Catalogue, which is a complete manual on small fruit culture, will be sent to all applicants, including the following agents:

Oct-Fit-B-11-4-21

DUTCH FLOWER BULBS, I am just in receipt of invoice of the HOLLAND FLOWER BULBS, which will be the latter part of August.

Send your orders for descriptive catalogues about the 1st of September. Address: HENRY MOORE, No. 27 North Second Street, Memphis, Tenn.

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Be aware of attempts to sell a G. & G. Co. deceiver. Our Foundry is at West Troy, N.Y. Oct-11-17

CARDS.—Have your cards made at the Southwest Printing & Engraving Co., Court street, Memphis, Tenn.

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MARKET REPORT.

Office of James Proctor, Memphis, Tenn., October 14, 1868. Cotton was buoyant at the opening...

Table with 2 columns: Item (Cotton, Good Ordinary, etc.) and Price.

GENERAL MARKETS. Apples—Good eating apples are in demand at \$4.64 50 per barrel.

BEANS—Navy \$5 50 per bushel. Beans—Light stock; 109 sacks sold on levee at \$26; held at \$28.30 in store.

CHICKENS—Dull and prices irregular. Selling at \$2.64 per dozen.

EGGS—Stock good and prices steady—selling at \$2.28.

FLOUR—Market is dull. Superfine \$6 50; XX \$6.00; XXX \$5.50.

HAY—Good Timothy from store \$25 @ 27, with little in the market.

MEAT—Country sugar-cured canvassed 17c; city do, 20c; plain canvassed 17c.

OLIVES—Good demand. Held at 64 to 8c, as to style of tie.

PORK—Full weight regular brands scarce at \$31.50 to \$32; prime mess \$28.50; rump \$26 to 27; jowls \$21.

RAISINS—Fair stock. Sugarhouse 65 to 75; Porto Rico, 65 to 85; sirups, 75c to \$1.25.

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CANCERS, &C.

CANCERS CAN BE CURED. Dr. J. O. JANUARY, of Trenton, Tenn., has cured many cases of Cancer, and has published a book on the subject...

Let any medical school in the United States, and any patient afflicted with what the faculty of said school would pronounce to be a genuine Cancer, and I will guarantee to cure that patient, and will give him a certificate of cure, signed by me, and attested by the faculty of the school, and will also give him a certificate of cure, signed by me, and attested by the faculty of the school, and will also give him a certificate of cure, signed by me, and attested by the faculty of the school...

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