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To the above other of our best writers will be added as the circulation of the paper is extended.
Prizes will be offered upon the best Essay written upon ten given subjects during this volume. See "Prospectus."
Southwestern Publishing Company, Printers.

# THE BAPTIST.

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

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## BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

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

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

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

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

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ *as such*, (that is, in church capacity), not as a test of *Christian fellowship* or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's *death* till he come 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 sinners, except "*the children of God by Faith.*" Matt. iii: 16 and xxviii: 17; Mark xvi: 16; John iii. 2, 3; Acts viii: to the close. Rom. vi: 4, 5; Col. ii: 12. Gal. iii: 26, 27.

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

SIX IMPORTANT PRINCIPLES.

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

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

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

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

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

6. Principles can neither be *conceded* nor compromised.

SIX IMPORTANT FACTS.

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

2. Standard historians *unanimously agree* that *primitive* and *apostolic* baptism was administered by the *immersion of believers in water*, in the name of the Trinity.—[Stuart, Robinson and Wall.

3. *Nearly all standard Pedobaptist* commentators admit that the Bible does not furnish one *plain command for*, or *example of infant baptism*, and there is the utmost disagreement and *contradiction* among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the *government* of the apostolic churches was *purely democratic*, (that is, vested in the people or membership,) and *all the churches independent republics*. All religious *societies* have *legislative powers*, and *clerical* or *aristocratical* governments, (that is, in the hands of the clergy or a few as a session,) are *anti-scriptural* and *anti-republican* tyrannies which no Christian can lawfully countenance, or *republican freemen* ought to support; consequently, all the acts and ordinances of such irregular bodies are *illegal*, and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.

5. No society, organized upon principles differing from those of the apostolic churches, having *different subjects, ordinances, orders* in the ministry can lastly be called a *gospel church*, or *church of Christ*, or a branch of the *church of Christ*, for "things equal to the same thing are equal to each other."

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

## WEST TENNESSEE BAPTIST CONVENTION.

Correspondence [illegible].

We unaffectedly regret that the hurry of the moment forbids as extended a notice of our late visit to Brownsville, Tenn., as the pleasure and the interests of the occasion demand.

Owing to one of those almost constantly recurring railroad detentions, we did not reach Brownsville until Saturday evening, eight and a half o'clock, only in time to hear the close of the introductory sermon, by Elder Mays, of Jackson.

Our most excellent brother, T. J. Freeman, in whose hospitable family we "abided," placed us under well remembered obligations, by making us feel at once, though among strangers, that we were at home—the fact is all Brownsville began to feel like home to us before we left.

On Sabbath morning at the Baptist church, eleven o'clock, we heard a sermon from our old friend, Elder D. E. Burns, of Memphis. The preacher, the theme, and the occasion were worthy of each other.

The discourse was full of solid, Bible instruction, interspersed with attractive rhetoric, and delivered with the graces of a most pleasing and felicitous elocution. Bro. Burns ranks well with the leading pulpit orators of the country. Dr. S. H. Ford (well known to Kentucky), of Memphis, preached at the Presbyterian church, and Elder G. W. Johnson, of Macon, Tenn., at the Cumberland church.

At night we heard a strong, solid, practical sermon from Elder E. Dodson. Elder Cox occupied the Cumberland Presbyterian church.

The Sabbath-school mass meeting on Sabbath evening at three o'clock, conducted by its excellent Superintendent, brother H. B. Folk, was a happy occasion. Addresses were delivered by Dr. Ford, President Selph, Elder Mays, and ourself—interspersed with delightful singing by the school.

On Monday morning, nine o'clock, the Convention resumed its labors. The old veteran of the Cross, Elder Champ C. Conner, who has so long presided over its deliberations, was President, with Elders G. W. Young and S. H. Ford as Vice Presidents; Mat. Hillsman, Corresponding Secretary; J. A. McFadden, Treasurer; and Elder J. H. Borum, just where he has been for twenty years, acting as Recording Secretary.

Early in the morning's proceedings the subject of Education was introduced in a report by Dr. Ford, who followed it with a speech which it would have been well for every Baptist in the land to hear. Certainly one of the most searching exposes of Roman ingenuity and one of the most complete eliminations of the true genius of right education that we have heard. Elders Johnson, Burns, Mays, Dodson, Selph, Judge Bond, and others, eloquently addressed the Convention on the subject—showing the high appreciation which this body feels in their educational enterprises. The report and the discussions placed Union University and the Brownsville Female College upon high grounds, and pressed their claims warmly and effectively upon the Convention. Surely good to these institutions must be the result.

Elder C. C. Conner, the President, read an ably prepared and elaborate report on the missionary work of the body—touching upon other subjects of denominational interest, the ultimate result of which we are unable to give, as we left before the report of the special committee to whom the matter was referred.

The following were among the ministers present, belonging to this Convention, which represents some 30,000 Baptists—C. C. Conner, J. H. Borum, S. H. Ford, DD., D. E. Burns, R. W. Norton, G. W. Young, Cox, E. Dodson, Lucado, J. B. Canada, John B. Duncan, W. T. Bennett, G. W. Johnson, C. C. Tiptoo, H. L. Pettus, J. J. Turner, G. W. Day, D. B. Ray, M. Hillsman, I. K. Branham, F. M. Freeman, W. Noland, and others whose names have escaped us.

Our "venerable" Selph, the President of Union University, was present, and, notwithstanding the disparity of our years, added much to our pleasure. By untiring energy, he has not only freed the Institution of debt, but is rapidly raising funds for its full repair and outfit, and many believe that a hopeful future awaits the Institution.

On Monday evening the Convention and citizens of Brownsville were invited to attend a Concert by the pupils at the Female College.

The Institution is under the fostering care of the Convention, and has at the head of its faculty Eld. I. R. Branham, an accomplished scholar and gentleman, possessing as many elements of adaptability for the position as any one to be found. Upon the stage were seated with the Faculty more than a hundred pupils. One familiar face in the group brought back the memory of the past and touched our heart. It was Prof. J. P. Wendel, formerly of the Clarksville Seminary. A gentleman! whose indefatigable industry and thorough musical training would make him an honor to the musical department of any Institution. We were intimately associated with him in the same faculty for years. From all we saw and heard—from the character of the Concert to which we listened, with a crowded audience, with so much pleasure—from the readiness with which some $500 was raised to add to the apparatus—from the large number of young ladies in the school—from the eligibility of the location in a young, thriving city—from the evidences of life, energy, and competency in the faculty—the spaciousness of the buildings—we hesitate not to confidently predict a brilliant future for the Brownsville Female College.

Elder Burns and ourself were called out to speak upon the occasion, and we hope remarks made may serve the double purpose of illustrating the difficulty of making extemporaneous speeches, and also the principles of natural sciences, as it resulted in a collection of $500 to add to the chemical and philosophical apparatus.

Of Brownsville we have not the time to speak—only to say that it is in Tennessee, 60 miles from Memphis, on the railroad to Louisville, contains some 5,000 inhabitants and gives many indications of improvement.

Elder R. W. Norton, the pastor of the Brownsville Baptist church, is a valuable man; a sound, solid, practical working pastor, an excellent preacher, and much beloved by his people.

Bro. H. B. Folk is Superintendent of the Sabbath-school. To find two successful lawyers, such as Freeman and Folk, and a Circuit Judge, as W. P. Bond, earnest, humble Christian workers, is an argument to show that the study and practice of the law are not, as some think, necessarily opposed to the cultivation of the Christian graces. Would that we had more such men.

We were present but one day at the Convention. The result of its business we have not the means of giving, otherwise our article would have taken a different direction. B.

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The poet Whittier says consolingly for all timid and short-sighted, however sincere and devout, objectors to change in old customs, theological speculations, or ritual observances:

"The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone.

"These wait their doom from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

"Take heart! the Master builds again,
A charmed life old Goodness hath.
The tares may perish, but the grain
Is not for death.

"Grown wiser for the lesson given,
I fear no longer: for I know
That where the share is deepest driven
The best fruits grow."

## FIRST PRAYER IN CONGRESS.

In Thatcher's Military *Journal*, under the date of December, 1777, is found a note containing the identical "first prayer in Congress," made by the Rev. David Duche, a gentleman of great eloquence. Here it is—a historical curiosity:

"Oh, Lord, our Heavenly Father, high and mighty King of kings and Lord of lords, who doest from thy throne behold all the dwellers of the earth, and reigneth with power supreme and uncontrollable over the kingdoms, empires and governments, look down in mercy, we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on thy gracious protection, desiring to be hence only dependent on Thee; to Thee have they appealed for the righteousness of their cause; to Thee do they now look for that countenance and support which thou alone canst give; take therefore, Heavenly Father, under thy nurturing care, give them wisdom in council and valor in the field; defeat the malicious designs of our adversaries, convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purpose, O! let the voice of Thine unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle. Be Thou present, O, God of wisdom, and direct the councils of this honorable body; enable them to settle things on the best and surest foundation, that the scene of blood may be speedily closed; that order, harmony and peace may be restored, and, truth and justice, religion and piety prevail among Thy people. Preserve the health of their bodies and the vigor of their minds; shower down on them and the millions they here represent, such temporal blessings as thou seest fit for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Savior. Amen!"

---

Jesus! the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Savior of mankind!

O hope of every contrite heart!
O joy of all the meek!
To those who fall, how kind thou art,
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but his loved ones know.

## REVISED ARTICLES OF FAITH.

In a church-manual recently issued by the Second Baptist church, Rochester, we find the following Articles of Faith, compiled from the ancient Confession of 1689. [Cut out, save for reference.-Ed.]:

Sec. 1. *Of the Holy Scriptures.*—The Holy Scripture is the only sufficient, certain and infallible rule of all saving knowledge, faith and obedience. Under the name of Holy Scripture are contained the books of the Old and New Testament, all which are given by inspiration of God to be the rule of faith and life.

Sec. 2. *Of God and the Holy Trinity.*—The Lord our God is but one only living and true God, a most pure spirit who only hath immortality; immutable, eternal, almighty, every way infinite; most holy, most wise, most loving, most merciful; and withal, most just and terrible in his judgments, hating all sin.

In this divine and infinite Being there are three subsistences: the Father, the Word (or Son), and the Holy Spirit; of one substance, power and eternity; each having the whole divine essence, yet the essence undivided, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar, relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God and our comfortable dependence upon him.

Sec. 3. *Of Divine Providence.*—God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby God is neither the author of sin nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty of second causes taken away, but rather established; in which appears his wisdom in disposing all things and his power and faithfulness in accomplishing his decrees.

Sec. 4. *Of the fall of man.*—Although God created man upright, and gave him a righteous law which had been unto life had he kept it, and threatened death upon the breach thereof; yet he did not long abide in this honor. Our first parents, without any compulsion, did willfully transgress the law of their creation and the command given unto them, and fell from their original righteousness and communion with God. From this original corruption, whereby we are utterly indisposed to all good and inclined to all evil, proceed all actual transgressions.

Sec. 5. *Of Christ the Mediator.*—Man having brought himself under the curse of the law by his fall, it pleased God, in his eternal purpose, to choose and ordain the Lord Jesus Christ, his only begotten Son, to be the mediator between God and man. This office the Lord Jesus Christ did most willingly undertake, which, that he might discharge, he did take upon him man's nature, with all the essential properties thereof, yet without sin; so that two perfect and distinct natures were inseparably joined together in one person, which person is very God and very man, yet one Christ, the only Mediator between God and man.

Sec. 6. *Of Justification.*—Those whom God effectually calleth he also freely justifieth, by pardoning their sins and by accounting and accepting their persons as righteous, not for anything done by them, but for Christ's sake alone. Christ did, by his obedience and by the sacrifice of himself on the cross, make a proper, real and full satisfaction to God's justice in their behalf.

Faith, receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied by all other saving graces, and is no dead faith, but worketh by love.

Sec. 7. *Of Regeneration.*—The grace of Faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit in their hearts. That men who are born in trespasses may be born again, quickened, or regenerated, there is necessary an effectual, insuperable work of the Holy Spirit upon the whole soul for producing in them a new spiritual life, without which no other means will effect their conversion unto God.

Sec. 8. *Of the Perseverance of the Saints.*—Those whom God hath accepted in the beloved and sanctified by his Spirit, shall certainly be kept by the power of God unto salvation. And though they may, through the temptation of Satan and the neglect of the means of their perseverance, fall into grievous sins, whereby they incur God's displeasure and grieve his Holy Spirit, yet they shall renew their repentance and be preserved, through faith in Jesus Christ, unto the end.

Sec. 9. *Of Religious Worship and the Christian Sabbath.*—Religious worship is to be given to God the Father, Son and Holy Spirit, and to him alone; and, since the fall, not without a mediator nor in the mediation of any other but Christ alone.

God hath, by his word, in a positive moral and perpetual enactment, binding all men in all ages, appointed one day in seven to be kept holy unto him; and, from the resurrection of Christ, the first day of the week, which is called the Lord's Day, is to be continued to the end of the world as the Christian Sabbath.

Sec. 10. *Of the Church.*—The catholic or universal church, which, with reference to the internal work of the Spirit and the truth of grace, may be called invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; in whom by the appointment of the Father all power for the calling, institution, order or government of the church is invested in a supreme and sovereign manner. [Doubtful.]

In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world, by his Spirit, those that are given unto him by his Father, that they may walk together in particular societies or churches, for their mutual edification and the due performance of that public worship which he requireth of them. To each of these churches, thus gathered, he has given all that power and authority which is any way needful for carrying on that order in worship and discipline which he hath instituted for them to observe, with commands and rules for the due and right exerting and executing of that power.

The officers appointed by Christ to be chosen and set apart by the church to the end of the world are bishops, or elders, and deacons.

Sec. 11. *Of Baptism and the Lord's Supper.*—Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued *in his church* to the end of the world.

*Baptism* is ordained by Jesus Christ to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of remission of sins; and of giving up unto God, through Jesus Christ, to live and walk in newness of life.

Those who do actually profess repentance toward God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.

Immersion, or dipping of the person in water, in the name of the Father, Son and Holy Spirit, is necessary to the administration of this ordinance.

*The Lord's Supper* was instituted by our Savior the same night wherein he was betrayed, to be observed *in his churches* unto the end of the world for the perpetual remembrance and showing forth the sacrifice of himself in his death; confirmation of the faith of believers in all the benefits thereof; their spiritual nourishment and growth in him; and their farther engagement in and to all duties which they owe unto him.

[We are fully persuaded (herein agreeing with the vast majority of the Christian world) that the Lord's Supper is an ordinance appertaining to the prerequisite. This principle is involved in the very nature and essential purpose of these ordinances, and implicitly taught by revelation; and we regard its maintenance as demanded by our allegiance to the Lord Jesus Christ, and essential to an effective protest against the mutilation of the ordinances of the gospel and the reception of unconscious infants, and other unregenerate persons, into the Christian church.]

Sec. 12. *Of Death and the Resurrection.* The bodies of men after death return to dust and see corruption; but their souls which neither die nor sleep, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into Paradise, [not heaven though, we believe,] where they are with Christ, waiting for redemption of their bodies; and the souls of the wicked are cast into hell.

At the last day all the dead shall be raised with the self-same bodies, although with different qualities, which shall be united again to their souls forever.

Sec. 13. *Of the last Judgment.*—God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ; in which day all persons [we should say wicked] that have lived upon earth shall appear before Christ to receive according to what they have done in the body, whether good or evil. Then shall the righteous go into everlasting life; but the wicked, who know not God and obey not the gospel, shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

As Christ would have us certainly persuaded that there shall be a day of judgment, so will he have that day unknown to men, that they may be always watchful, and may ever be prepared to say: "Come, Lord Jesus, come quickly."

## RULES OF INTERPRETATION.

The language of the Bible may be divided into *three* kinds, literal, figurative and symbolic; and the following are *some of* the rules by which I interpret the entire Scriptures, prophecies, of course, included. Criticism desired.

RULES.

1st. Every sentence must be received as literal until the contrary shall have been proved.

2d. Every sentence that can be consistently interpreted literally, is literal.

3d. A nominative and its verb may both be literal.

4th. If the nominative is a metonymy, or the finite verb is a metaphor, the sentence contains a literal falsehood.

5th. If the nominative after the neuter verb is a metaphor, the preceding nominative and verb are both literal; as God is a rock; Christ is a lamb.

6th. Literal and figurative sentences are used in all the tenses.

7th. A symbolic sentence is always recorded in the present or the past—never in the future: as Matthew xxvi. 26, 28. Daniel viii. 3, 12.

8th. A symbol is one *thing* with its accompaniments, representing another with its accompaniments: as, Daniel viii. 3, 12.

9th. The names of symbols are their real, literal names: as ram, goat, horn. Daniel viii. That is, there was seen in dream or vision by Daniel, what he thought to be a real ram, goat and horn.

10th. A symbolic noun represents a literal noun, but not a symbolic or figurative one: as four beasts, four kings, Daniel vii. 17; four horns, four kingdoms, Daniel vii. 8, 22; a woman, a city, Revelation xvii. 18.

11th. A symbolized or represented noun, cannot become a symbol and represent another noun: as Matthew xxvi. 26–28. Revelation i. 20.

12th. The symbol is present and less; the thing symbolized is absent and greater; as bread—body; wine—blood; horn—king; four beasts—four kings.

13th. All the numbers in the symbolic Scriptures are to be considered literal until the contrary shall have been proved; as Daniel xii. 11, 12. Revelations xi. 2, 3, 11.

14th. The symbol must be recognized by one or more of the five senses; if present tense, while awake; if past tense, while in a dream or vision; as Matthew xxvi. 26, 28. Daniel vii. 2.

15th. A noun used as a synecdoche, and being one of a class to represent the whole, is always literal; as the lion, the wolf, etc. Isaiah xi. and xxxv.

P. S. G. Watson.

### BAPTIST COROLLARIES.

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

2. There are ... Scriptural ministers but ... been duly authorized ...

... is more evident than ... that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.

4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.

6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.

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

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

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

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

11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an imposter, and the reformers, and not Christ, the saviors and preservers of the church.

### AXIOMS.

1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them *the church;* hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptized and unordained, although immersed ministry, are null and void.

3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.

4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.

5. Since *right* only, not *might*, is right, a constitutional minority is in all cases the Scriptural church.

6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.

7. No church should receive the letters of, or the members baptized by, a *disorderly* church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

### BAPTIST POLICY.

1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.

4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.

5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.

6. The commission to evangelize the nations having been given to the church through the apostles, *she cannot delegate her authority or her responsibility to a body as a board outside of her.* The churches should select, send for and sustain missionaries of the Cross.

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

## Correspondence.

### MISSISSIPPI.

#### ASSOCIATIONS AND THE BAPTISTS IN MISSISSIPPI.

Bro. Freeman:—I have attended Baptist associations almost every year since the fall of 1831, about four months after my baptism into church membership. Associations were then so conducted that the world was impressed that the Baptists were peculiar for their spirituality and heavenly-mindedness. At an early hour in the morning the pastor of the church, or the moderator of the association, would call the congregation to order, by reading and singing a hymn; then reading some portion of the Scriptures, he would invite special attention to some thought or subject suggested by the passage read, and talk and exhort some ten or fifteen minutes, then call on some brother to pray—after which he would give out a few verses to be sung, and then extend a general invitation to any and all who felt impressed to pray, or speak, to do so freely; then followed the prayers and the talks and the exhortations of the delegates—not ministers—and never shall I forget the influence or the impressions made on my mind by the prayers and exhortations of these lay brethren. Such views of spirituality and heavenly-mindedness I never had heard before; and I returned from that first association impressed with the thought that the lay members were really more earnest and spiritually-minded than the ministers. As soon as the hour arrived for the business of the association the moderator announced the fact, and the business was immediately resumed and continued in the presence of the *entire* congregation until eleven o'clock, when all business was suspended to hear preaching. The themes usually dwelt upon in these early days were of a spiritual nature, such as were calculated to impress the minds of all that "there is a difference between those who serve God and those who serve him not."

After preaching followed a short intermission for refreshments. As soon as over the pastor would call the attention of all, and give out a hymn, sing and pray, or call on some one to lead in prayer, then sing a few verses, and ask any and all who would to speak or pray; and thus the time was taken up until the moderator called the association to order and proceeded with business until time to adjourn for the day. He would then announce, perhaps through the pastor, where accommodations could be found for all, and that there would be religious exercises at such and such houses, commencing at early candle light; and these night meetings were spiritual feasts, conducted generally and mostly by lay brethren, who would often give a full relation of their Christian experience, talking much about their "first love" and present experience, closing with an earnest and feeling and affecting exhortation to saints and sinners, especially to the thoughtless and careless—and thus were the exercises conducted day after day until the association adjourned *sine die.* Then it was that the Baptists were looked upon by the world as a peculiarly spiritual people; and then it was that they commended themselves to every man's conscience as being "not of the world."

Would that such were the influence of Baptist associations now! What might they not do if all in very deed were such! There are now not less than seven hundred Baptist associations in the United States, each one holding an annual meeting of three to five days in length, averaging an attendance, first and last, of not less than one thousand people—that is, not less than seven hundred thousand people are, more or less, influenced religiously every year by Baptist associations! How great their responsibility! How important that they be properly conducted! Multitudes here obtain their first impressions of who and what the Baptists are; and each one returns home more favorably, or less favorably, impressed toward them, according as they are more or less convicted, that they are, or are not, a spiritual people. The world generally believe that God has a people on earth, that he has always had such a people, and that they are distinguished from others by their spirituality and their heavenly-mindedness; and they are not slow to perceive this peculiarity. These seven hundred thousand people are going away from our associations every year, impressed favorably, or unfavorably, toward the Baptists, according to the manner in which these associations are conducted! Well may the moderators exclaim, "Who is sufficient for these things?" Well may each call upon the brethren to "aid him in their prayers and counsels"—and well may both call earnestly and importunately upon God for help! How many thousands might be won to Christ and gathered into his fold every year through the influence of these associations, were the delegates what they professed to be—the people of God, in spirit, in truth and in deed—and all these seven hundred associations conducted as they ought to be!

We have supposed that there are thirty Baptist associations in Mississippi. Now if each is attended by not less than one thousand people, first and last, including the Sabbath, then not less than thirty thousand people in Mississippi are more or less affected religiously by these thirty anniversary meetings; and these impressions are just what the *manner* of conducting these meetings makes them. If the responsibility of conducting the exercises of *any* religious meeting be great, how much greater must be the responsibility of conducting an association! O, that all felt it! Then would each delegate and each private member of the church, as well as each and all the ministers, leave home with his heart lifted up to God, saying, "If Thy presence go not with me, carry us not up hence; for wherein shall it be known how that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." Such were Moses and the people of God in his day. Christ was "holy, harmless, undefiled, and separate from sinners." The apostles and early Christians were called out from the world; though in the world, they were not of the world. And what God's people then were in their separation from the world, such should they be now. Like their Lord and Master, they too should be "holy, harmless, undefiled, and separate from sinners"—that is, from the world; and as Baptists alone profess to be individually such, how important that all their religious exercises be so conducted as to produce this impression upon the world! "So mote it be."

E. C. Eager,
Agent Mississippi College, Clinton, Miss.

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We are pleased with the following, from an unknown source. God knows him, and we believe that he loves the Savior and is a child of God. We send the tracts—1600 pages—to Eld. J. Thomas, of Iuka, Miss., who travels among the mountains and hills:

"Eld. J. R. Graves:—Inclosed find $2. I wish you to send that amount in tracts to some person or persons that will distribute them. I am a member of no church, but wish to do some good to my fellow-man, and to aid the cause of Christianity in some degree. We all, Christians and sinners, owe so much to Christianity, that a man who does not give it his best wishes at least, is ungrateful indeed. I do not know how I can expend the small amount sent more profitably than in the manner suggested above. This is a freewill offering to the cause. I request you in all sincerity not to use my name in connection with it. I think I will withhold my name, and then you can't use it."

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Bro. Graves:—As you request revival intelligence and news from the churches, I will write something of the campaign in my field. In sixty-five days I have been engaged forty-nine in meetings. Have preached or lectured almost every day, and frequently twice a day. I trust that the Lord has blessed my labors spiritually, and my physical strength seems to be unimpaired. We commenced a meeting with Mount Carmel church, in Winston county, on Saturday before the first Sabbath in September. Assisted by other brethren I continued the meeting nine days. It was one of the best and most pleasant meetings I ever attended. The church was generally and greatly revived; received some four or five by letter or restoration, and at the close it was my blessed and happy privilege to baptize sixteen. I was called to the pastorate of this church sixteen months ago, and since that time there have been about sixty members received into her fellowship, and but one excluded. They are a dear little flock of very kind, warm-hearted Christians.

I commenced another meeting at Shiloh church, Winston county, on Saturday before the fourth Sabbath in September, which continued nine days. I was assisted four days by Bro. W. H. Head, the remainder of the time I was without ministerial aid. The church was strengthened by the accession of eighteen recruits to her ranks, seventeen of whom I baptized at the close, one standing over. To God be all the glory, now and forever.

Our Association (the Louisville) held its last session with the Spring Hill church, Choctaw county, commencing on Saturday before the second Sabbath in October. The Association was organized by electing the old officers—W. H. Head Moderator, and D. H. Dobbs Clerk and Treasurer. The session was harmonious, and I hope may be productive of much good. The meeting was protracted after the adjournment of the Association until the following Sabbath, when E. W. Norris, their pastor for seventeen years, baptized twenty-five. We have employed Bro. H. J. D. Hendricks to labor in our bounds the present associational year, at a salary of fifty dollars per month. He is a warm-hearted Christian, and we think, the man, of all among us, for the place. Taking it in general, I think the state of "true religion and undefiled" is considerably better than it has been at any time since the war. The Baptists are, we think, outstripping any other denomination, though there is a scarcity of active preachers, and hence some of our churches are without pastoral supplies. Yet perhaps the churches are in most instances responsible for this. Pastoral services could, at least in many cases, be obtained by proper sustenance from the churches.

I will try to send you another club for our paper soon. The Baptist is just the paper, and is greatly needed among us, especially as the Catholics are springing up in our midst, with their seducing system of imposing ceremonies. May God bless and sustain you, mentally, morally and physically. I feel that you are greatly needed, in these days of peculiar emergency, as an instrument in His hand in defending our dear cause.

Yours, fraternally,
H. J. Vanlandingham.
Louisville, Miss., Nov. 2, 1869.

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#### HEBER'S PRIZE POEM:

And who is he, the vast, the awful form,
Girt with the whirlwind, sandaled with the storm!
A western cloud around his limbs is spread,
His crown a rainbow, and the sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land.
And hark! his voice amidst the thunders roar,
His dreadful voice, that time shall be no more.
Lo! thrones are set, and every saint is there;
Earth's utmost bounds confess their awful sway,
The mountains worship, and the isles obey;
Nor sun nor moon they need, nor day nor night,
God is their temple, and the Lamb their light.
And shall not Israel's sons exulting come,
Hail the glad beam and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warmed with life again.
Hark! white-robed crowds their deep hosannas raise,
And the hoarse floods resound the sound of praise.
Ten thousand harps attune the mystic song,
Then thousand thousand saints the strain prolong—
Worthy the Lamb, omnipotent to save,
Who died, who lives triumphant o'er the grave.

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Resolutions.—We, the members of Spring Hill Baptist church, in conference assembled, do unanimously declare that Campbellite baptisms are not valid.

E. W. Norris, Mod.
Jesse Fondren, Clerk.
Choctaw county, Miss., Nov. 7, 1869.

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We, the members of Clear Springs Baptist church, in conference assembled, do unanimously declare that Campbellite baptisms are not valid.

E. W. Norris, Mod.
E. Fant, Clerk.
Choctaw county, Miss., Nov. 14, 1869.

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Bro. Graves:—The following resolution was adopted at the last session of the Choctaw Association without a dissenting voice:

*Resolved*, That we regard immersions administered by Campbellite and Pedobaptist ministers as unscriptural, invalid, and therefore, not to be recognized by our churches. D. C. Kellis, Clerk.
Kellis' Store, Miss., Nov. 24, 1869.

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Bro. Graves:—I send you an account of meetings which I have had with the churches under my pastorate. The first was at Bethlehem, Choctaw co., Miss., at which five were received, one a Methodist. The second at Pisgah—two. The third at Clear Springs—seven, one standing over, and one a Methodist. The fourth at Spring Hill—twenty-five, two Methodists and one Presbyterian. I had the labors of Brethren Kitchens, Sutherland, Owen and others. I assisted Bro. Kitchens at Pleasant Ridge and New Zion—seventeen accessions. Assisted Bro. Cochran at Fellowship—fifteen accessions. E. W. Norris.

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Resolutions.—Adopted by Tallapoosa church upon the subject of valid baptism:

Whereas, Certain periodicals, claiming to reflect the sentiments of Baptists have published to the world that baptism, administered by Campbellites and Protestants, upon a profession of faith, and by immersion, if satisfactory to the subject thereof, may be received by Baptist churches as valid; and we believing this to be contrary to true Baptist usage and faith, and unsustained by the word of God, therefore,

*Be it resolved*, by the church of Christ at Tallapoosa, That we believe no baptism is valid unless administered by immersion, to a believer in Christ, by a legal administrator; and for one to be a legal administrator he must be set apart to the work of the ministry by a regular church of Christ in the regular line of descent from the apostles, as the foundation.

*Be it resolved*, That this preamble and these resolutions be sent to the editor of The Baptist, at Memphis, Tenn.

Done by order of the church in conference, November 7th, 1869.

Geo. E. Brewer, Moderator.
J. M. Berry, Clerk.

### ALABAMA.

#### GEN. ASSOCIATION S. E. ALABAMA.

Bro. Graves:—I have just returned from the annual meeting of the Baptist General Association of Southeastern Alabama. It was held with the Eufaula church, of which our esteemed and excellent brother, Elder M. B. Wharton, is the efficient pastor. It met on Saturday, the 20th instant. The number of messengers was small, but the meeting was one of considerable interest. Elder P. M. Callaway was re-elected President, and Elder J. S. Paullin, Clerk.

The introductory sermon was preached by Elder P. M. Callaway, from Hebrews. "See that thou make all things according to the pattern shown thee in the mount."

It was an earnest gospel sermon, and I trust will do good to those who heard it.

The report on Missions was read by Elder M. B. Wharton. It was one of the best on that subject which we have heard for many a day. It was made the order of the day at 11 o'clock on Monday.

The report on Sunday-schools was read by Elder J. S. Paullin. It was comparatively brief, but exceedingly comprehensive, and the points were well put. If such reports could be circulated among all our churches, and all our members would read them, a vast amount of good would result from them. The report was made the order of the day for 10 o'clock on Monday, and the writer was requested to address the Association at that time on the subject of the report.

On Saturday night a meeting of the Sunday-school Convention was held, and addresses were delivered by Elder Paullin and the writer.

On Sabbath morning Elder W. W. Davis preached the missionary sermon, according to appointment of last year, in the Baptist church. It was an excellent sermon on The Great Salvation, and was well delivered. I think the audience generally, as well as myself, enjoyed the sermon very much. At the same hour Elder Welbourne of Columbus, Georgia, preached for our Methodist brethren. I heard the sermon well spoken of.

On Sunday afternoon, a Sunday-school mass meeting, or rather a mass meeting for the children, was held in the Baptist church. The time was occupied in singing some interesting Sunday-school songs, and in an address to the children by the writer. Two little girls went round with hats at our request at the close of our speech and collected from the crowd $23 60 for the distribution of *Kind Words* among the destitute.

On Sunday night the writer preached in the Baptist church, and at the close of the sermon took up a collection for the Sunday-school Board, amounting in cash and pledges to $105, of which amount $100 was given by the brethren of the Eufaula church. At the same hour Bro. Calloway from Georgia, preached in the Methodist house of worship, and Bro. Phillips, returned missionary, delivered a lecture for the colored Baptist church in relation to Africa.

On Monday the deferred reports were considered in their order and adopted after addresses by different persons. Ex-Governor Shorter presented the report on Education. It was a document worthy of the author and the occasion. At night Bro. Phillips held the wrapt attention of the audience for an hour in narrating his experiences in Africa; and after closing up the business, the Association adjourned to meet with the Newton church next year.

Yours fraternally,
Thos. C. Teasdale.
Memphis Tenn., Nov. 24, 1869.

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Bro. Graves:—At the late meeting of the Eufaula Baptist Association at this place, the following answer was given to a query made in the letter of the Midway church:

*Resolved*, That the immersions of other societies than Baptist churches are not valid baptisms.

The resolution was presented by the Committee on Documents, and adopted without opposition. Alex. F. Dix.

### KENTUCKY.

Bro. Graves:—Elder A. J. Miller, of Henderson county, Kentucky, recently preached for us a series of doctrinal sermons. His discourses on Baptism, The Lord's Supper, and the Methodist Discipline, produced a marvelous excitement among the Pedobaptists, and many of them exhibited that persecuting spirit which has long distinguished their old grandmother—Rome. Our peculiarities were plainly stated and fully and ably discussed. Many of the unscriptural doctrines and practices of the Methodist society were demolished by the Scriptures and the teachings of their books; and instead of coming promptly, as they first insinuated they would, to the defense of their own doctrines and practices, some of them proposed to compromise by saying to a few unbaptized Campbellites that, if they would send for one of their pulpit organs, and have him to meet us in public discussion, they would help to pay him, even if it cost fifty dollars. They shrink from a further exposure of their Romish dogmas. We challenged no one, but said time and again, and now repeat, that we are ready at all times to exhibit and defend our doctrines, and expose the sophistries of those who teach for doctrines the commandments of men, and make void the word of God by their traditions. Not long since, a Methodist society near this place called on a Catholic priest to defend for them some of their papal practices. In a few more years, without a providential interference, the Catholics will rule this country, and then those societies that are now vacillating between the Baptists and Catholics, will return to Rome, from whence they derived their origin—the truly converted coming to us, and then will be re-enacted those scenes of persecution, suffering and death that we as a denomination have experienced in nearly every century from the apostles to the present; and those Baptists who are patronizing Catholic schools are guilty of hastening on the destruction of religious liberty.

W. H. Dawson.
Hawesville, Kentucky.

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Bro. Graves:—I have recently held protracted meetings with Hopewell and Cane Run churches in Ballard county, Kentucky. I had the assistance of Elder H. H. Richardson, of Anna, Illinois. The Lord was with us. The churches were revived, sinners awakened and mourners converted. Five were immersed. Others will doubtless be immersed yet.

Hopewell and Cane Run churches authorized me to inform you that they are opposed to receiving Pedobaptist and Campbellite immersions. T. H. Pettit.
Wadesboro, Ky., Nov. 11, 1869.

### TENNESSEE.

#### CONVENTION AT BROWNSVILLE.

We had a very harmonious session. The Convention is certainly going up hill. Brother Conner has done well. We had a larger sum of money than in 1868.

A resolution has been passed to prevent agents abroad from taking any collections till our wants receive attention. I think this was a mistake. When I was agent I attended a camp meeting where they wished to take collections for preachers helping them. One minister said, "If we let Bro. Dodson take a collection, we shall get more for the preachers." I took up a collection at twelve, and got in cash and subscriptions $230. On the same day at three they collected $23. One rich man was not pleased, thinking if I had not been there the preachers would have received more. In a few weeks the same man ruled me out from taking a collection at a camp meeting at the usual time, and took up a collection of only $15 for the preachers. By injuring my cause they injured the preachers. If we let others collect we shall get more for ourselves. The Domestic Board is our Board. When we are working for it we are working for ourselves. Our associations and conventions will never occupy our towns without the Domestic Board. The people in the country in many cases never take a business view of towns. They make no allowance for house rent, that ranges from $200 to $700; for wood, which in winter costs nearly $4 a cord; for clothing, which is a considerable item; for household and kitchen furniture, beds, etc.; and for food. Then if he owns or hires a horse to preach in another town, his expenses are much greater. Towns are centers, and Catholics and Pedobaptists work like beavers to occupy them, showing their great foresight and good sense. Christ and his apostles always occupied towns. There is only one epistle in the Testament addressed to country churches. It is that to the Galatians. A man preaching every Sabbath in a town can assist in holding protracted meetings for whole weeks in the country. It is bad business to occupy the country and leave the towns. The country may be occupied by the Baptists one hundred years, yet if they neglect an important town in their midst, other denominations taking the town will get the school influence and the lettered influence of the town and country, making us hewers of wood and drawers of water for others. The Marion Board is our Board.

It was stated in the Convention that we had lost Spring Creek College. Professor Selph raised $1200 for Murfreesboro University. He said he regretted the loss of the Spring Creek College, and said privately if he was in West Tennessee he thought he could save it. If he were here, and all the Trustees would make a liberal subscription, and then all the Baptists in Madison county would do the same, the College could be saved. When the wagoner cried for help to Hercules, he was told first to help himself. The principal of the College debt is $9095.17; interest on the same to 20th October, 1868, 5152.16. I heard that the creditors a year or two since offered to give the interest if they could get the principal. If we ever get it again, we ought to have only one vacation, as they do at William and Mary College in Virginia, from July 4 to the 1st of October, to avoid sickness. E. Dodson.

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

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—all-wise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfers with his reign. Thus Popery began. Church-officers by degrees assumed new powers; new rites were introduced, new rules laid down, the unconverted were received, the ungodly were ordained: man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Gal. iv: 10–20; 1 Cor. v: 1–13; 2 Thess. ii: 3, 4; 2 Tim. ii; 17, 18; Rev. xiii: 5–17.

The question, therefore, is of the greatest importance: *What constitution has Christ given to His churches?* It is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follow:—

I. The Baptist churches regard it as Christ's will, that all church members should be *converted persons*. When Saul "essayed to join himself to the disciples" at Jerusalem, they declined to receive him, because they "believed not that he was a disciple." It was not till they ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus," that they permitted him to be "With them, coming in and going out, at Jerusalem."—Acts ix: 26–28. All the members, also, of the first church, are addressed as *saints*.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

But in Pedobaptist churches, many persons are members who are not received as converted. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received to *full communion* without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks the views of Presbyterians, and of many Congregationalists on this subject, says that *the children of members are themselves members; born within the church.* Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as connected, in some degree, with the church of Christ.—(See Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge either infants, or the unconverted, as having any visible connection with the church of Christ.—Acts ii: 47; 1 Cor. iii: 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be *first baptized*. The New Testament churches consisted wholly of baptized believers. Peter said to believers on the day of Pentecost, "Be baptized every one of you," and they "were baptized."—Acts ii: 38–41; see, also, x: 48. So that the Baptist churches are, in this respect, "followers of the churches of God," as first founded by Christ and His apostles.—1 Thess. ii: 14.

But in doing so they differ from all other churches; from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communionists, whether Baptists, or Pedobaptists, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no *dispensing* power to set aside His laws; no *legislative* power to make new ones; but has enjoined on them to "observe *all things whatsoever*" He has commanded, (Matt. xxviii: 20); and, if ever tempted to neglect His laws, "to obey God rather than men."—Acts v: 29.

III. Baptist churches regard it as Christ's will that all church members should be *voluntary members*—that none should be made members, either against their will, or without their knowledge. God is a Spirit, and those who worship Him must do so in *spirit* and in *truth*, (John iv: 24); their service must be that of love, faith and obedience.—1 Cor. xiii: 1; Rom. xiv: 23; Rom. xvi: 25. They must "*yield themselves* unto God, as those who are alive from the dead."—Rom. vi: 13. In every part of their service, they must have "first a willing mind," (2 Cor. viii: 12); must first give themselves to the Lord, and then to the church, by the will of God—2 Cor. viii: 5.

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

IV. Baptist churches maintain that Christ requires *holy activity in every member*. Church members are spoken of in Scripture as "lively stones" forming part of "a spiritual house," which is devoted to God.—1 Pet. ii: 5. The The young are to be instructed, (Eph. vi: 4); the unruly warned, the feeble-minded comforted, the weak supported, (1 Thess. v: 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are bereaved, visited.—Jas. i: 27. To the ungodly the gospel is to be made known, (1 Thess. i: 8); and good done to all men.—Gal. vi: 10. In some part of these labors all the members of Baptist churches can engage. But the *dead members* of worldly establishments cannot, nor can the *infant members* of any Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be *given with ready will*, and that *every church member*, who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let *every one of you* lay by him in store, as God hath prospered him."—1 Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a *willing mind*, it is accepted according to that a man hath;" showing that a willing mind is necessary to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1–15. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a "gift" at all.—2 Cor. viii: 4.

VI. Baptist churches regard it as Christ's will, that all his churches should be *separate and distinct from the world and errorists*. "Ye are not of the world."—John xv: 19. The reception of those only who have been baptized at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptism of infants, and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, "What communion hath light with darkness? and what concord hath Christ with Belial?—Wherefore, come out from among them and be ye *separate*, saith the Lord, and touch not the unclean thing; and I will receive you," etc.—2 Cor. vi: 6, 14–18.

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

# The Baptist.

## Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. James.

"There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fatness" (i. e., Judaism).—Rt. Rev. J. T. Trevern, Bp. of Strasburg.

### A PROPOSITION TO ARKANSAS MINISTERS.

There are at least two hundred ministers in Arkansas. Every one of them should read THE BAPTIST for the year 1870. It is the organ of the State of Arkansas. All that is done or attempted to be done denominationally in the State will be reported in these columns, and every minister should know what it is. We need an organ of communication, so that Arkansas ministers can converse with each other and compare views, and secure the united action of the entire denomination in the State. We make this

PROPOSITION:

*We will send this paper* GRATIS *to every minister (or brother) who will pledge himself to procure five new subscribers during* 1870. *Or, the* ENGLISHMAN'S GREEK CONCORDANCE.

This work is valuable to all Bible students, and should be in the hands of every minister of the gospel. Notwithstanding its value, many know nothing about it. For their good we copy the following from an exchange:

"It enables one who has the least acquaintance with Greek to find every Greek word in the New Testament, in every passage in which it occurs, together with the rendering given it in the common English version. A proper use of it would save many a would-be critic from exposing his ignorance of Greek, while it would enable many a diligent searcher after truth to reach conclusions which, without it, are beyond his reach. No man should ever feel that he has the correct rendering of a word in the New Testament until he has examined it carefully throughout the book; nor should any man who expects any aid from the Greek, continue without this Concordance a single day longer than necessary."

We send this paper to every minister whose address we can learn. If you accept, write immediately and give your postoffice.

### THE CHRISTIAN MIRROR,
### Or Queries, Quirks and Quibbles.

No. 1.

ELDER BLUFF.

There is no class of people so maligned as the Christian, and whether it be justly so, we propose holding up a mirror before each one, wherein he may look and see himself. Now, our mirror is so constructed that the pure in heart are not reflected in the glass we present, at least, not bearing an exceptionable or odious feature. But the instrument is entirely faithful in its representations of defectiveness. One thing is peculiar in the case of a professor in looking into it; some persons cannot see the defects that the instrument presents of themselves, but another looking in it at the same time can see all his neighbor's defects, but cannot see any of his own. Peculiar, very peculiar, indeed, is this phenomenon in the fact, that, some *query*, whether the instrument reflects them or not, but the querist is sure that the image of himself, plainly represented, is the moral phiz of his neighbor, perhaps two or more of them with whose moral phisiognomy he seems better acquainted than with his own. But I apprehend that the strange phenomena of these experiments are not owing to any peculiar defect in the mirror, but to obliquity of vision in the professor.

Brother Gleesome, a very honest, upright man in all his dealings with neighbors and friends, has I perceive, a very pernicious habit; especially, as he belongs to the church. He will "sing psalms and hymns and sacred songs" when he worships, or pretends to worship; prays a half hour or more when the minister calls on him, and he seems especially devout in service hours; and the ladies and some of the sisters call him "a nice man!" Now, the other day after service on the Sabbath, as I went onward to my residence, I passed a merry crowd, full of laugh, and some burst into a loud bray, and a rowdy ha! ha! to be heard across three whole squares, or blocks of town. As I passed I inquired what was the cause of such high glee, so soon after the warm and spirited discourse delivered at the church. "O, nothing much; only your brother Gleesome has just let off one of his richest *smut stories*; you know he is good at that, and always ready." A few days after this event, as I had often done before, I remonstrated with Brother Gleesome. Now hear his *quirks* and *queries*: "Well, Brother Bluff, I cannot see the harm in this thing as you do; a little innocent merriment at times cheers the heart, as we pass along this dull world of tears and trouble." Well; but my dear brother in Christ, "if one is merry let him sing psalms," says the apostle; he does not tell us to spend our precious breath in idle words, and furthermore, your way of making merry is most pernicious, as your jokes are always either grossly meretricious, profane or grossly exaggerating, clearly verging on the false and grotesque, so much so, that your name has begun to be taken as a by-word, so that anything is considered, when related, as false, instead of saying so, or that it is a *canard*, they now say, as you know well, that the tale is a "Gleesome." Such kind of notoriety, my brother in Christ, is a shame, a disgrace. But this is not all, by a long measure. Youths, young men stand around, catch your words and repeat them. You thereby demoralize them. Your example is pernicious in many ways. By your looseness in walk and conversation, in this particular, you scandalize your church and profession, as a Christian. Indeed, many persons are led to speak lightly of your faith, and some even of the entire Christian faith, because professors of religion demean themselves in such vulgarities as you and some others do. I pray you consider! You know you "have to give an account for every idle word." Therefore, "we should walk circumspectly, not as fools, but redeeming the time." But you, in such a line of doing, are wasting the time. And, furthermore, your loose way of joking and jibing at every one you meet, you call an expression of good nature, good will, etc., to those addressed is not taken always as you expect it will be received. Men are not all constituted alike, and they are not in the same moods of temper at all times, to meet your balloon-like spirit and gassy explosions of what you deem wit.

Christians cannot thus demean themselves and sustain a character, as they should, of exemplary piety and a godly walk. And then again, you have a nice young family growing up into adult years. You know you should be an example of sedateness and high-toned piety, but such is not your demeanor before them at all times, for you do allow this joking and idle-tale telling even before them under your own roof-tree. Consider! my brother, and reform. May the Lord help you.

"I have done wrong, Brother Bluff, and I see it now, and I freely say, 'Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head.' Psalms cxi. 5. But it seems to me there ought to be a little allowance for my *peculiar temperament*." Here again you are doing wrong by a *quirk* and a *quibble*, and you strive to excuse yourself by these excuses. "My grace is sufficient for thee," says the Lord to the complaining Paul, in regard to his "thorn in the flesh." And the grace God imparts to every convert is sufficient to overcome all things in man's nature, if by prayer he seeks strength in the hour of temptation, for "the Lord delivereth his people out of all their troubles." I fear most people are negligent in prayer to help them in the daily walks of life.

### A FEW ITEMS.

*Selected from the proceedings of the Little Rock District Meeting, Little Rock Conference, met at Red Oak church, Prairie county, Ark., June 23d, 1869, Bishop G. F. Pierce presiding.*

METHODISM DRIVING TO WHAT IT WOULD BE.

Casting a shadow over its once boasted (so-called) charity in the report on Sabbath-schools:

"We regret to learn that in some of our schools the Union Sabbath-school books are being used. This we regard as an error. We also learn that there are some union Sabbath-schools in the district.

"*Resolved*, That we heartily disapprove of the use of the Union Sabbath-school books in our Sabbath-schools.

"*Resolved*, That we disapprove of the Union Sabbath-schools when our own Sabbath-school books are not used."

On church houses:

"*Resolved*, That we will not favor the erection of union churches.

"*Resolved*, That hereafter we will not build a house on any lot until a deed is procured."

The next resolution is a lick in the right direction:

"*Resolved*, That we will not open our doors, or offer our pulpits to the preachers of those denominations who will not recognize our preachers as true ministers of the gospel."

What say you, my Baptist brother, who is so tender of feelings, that you invite a Pedo preacher to occupy your pulpit, to the exclusion of a Baptist minister?

Wesley's denomination, or rather the bishops, have resolved on a good work. The Lord prosper them, as that work is to make Baptists consistent (I mean the inconsistent ones) with the teachings of the New Testament, or with what they profess to believe. You can't build union houses for worship, for the Methodists won't union with you. You can't union in Sabbath-schools, for the Methodists go it for their own books, or none. You can't go into pulpit affiliation, "for," says the Methodist preacher, "do you recognize us as true ministers of the gospel?" "Not exactly," said the Baptist, "no New Testament minister baptized infants, they were true ministers of the gospel." "Well," said the Methodist, "if you don't recognize me as a true minister of the gospel you can't go into my pulpit." "Oh, yes," said the Baptist, "I will recognize you as a true minister of the gospel." "Will you receive my baptism and commune with us?" "You ask too much of me," said the Baptist." "By no means, Bro. Baptist. Do be consistent. If I am a true gospel minister my work is gospel work. You can't object to that."

Bishop Pierce gave his clergy this home-spun illustration of union protracted meetings with Baptists, viz.: "The devil once made a bargain with a Dutchman to farm it together. The devil proposed to take for his part of the crop all that grew under the ground, and the Dutchman to have all that grew above the ground. This was agreed to. Potatoes, turnips and ground peas was the crop. Of course, at gathering time, the devil got it all, and as the Dutchman was not well pleased, the devil, for the next year, proposed to take for his part all that grew above ground. To this the Dutchman very readily agreed. Corn, wheat and cotton was the crop. So the devil got all again. The devil then proposed, for the next year, they would raise hogs, and divide at slaughtering time, the devil to have all the hogs which curled their tails, and the Dutchman take all having straight tails. This was agreed to. In the summer, while the hogs were thin, the Dutchman was quite hopeful, as all their tails hung pretty straight; but, alas, for the Dutchman, by killing time all the hogs were able to curl their tails nicely. So the Dutchman lost but little sweat in taking care of his part. Now," said the bishop, "that is the way with these Baptists, we never gain anything by working with them."

No sooner than Bishop Pierce had given his orders, a Mr. Williams, circuit rider in Prairie county, Ark., determined to set things right according to orders. His first effort was as follows, and the second somewhat like unto it: There being a flourishing Sabbath-school on the rounds of his circuit, known as the neighborhood Sabbath-school, children of Baptists, Pedos and the world making up this school, with a Baptist deacon Superintendent, teachers as they could be obtained, regardless of denomination—the circuit rider spoke of the orders, and proceeded to appoint the class-leader Superintendent, and the teachers—all Methodists. The next Sunday, after school, the deacon asked it it was the wish of neighbors and children to have a sectarian Sabbath-school. The vote being taken, the deacon was again Superintendent, with their former teachers. The circuit rider, at another appointment, only a few miles, proceeded unceremoniously to appoint another Superintendent, teachers, etc., when an old Methodist brother came to his feet, "Bro. Williams, if you want to break up this Sabbath-school you can do so. I have been a Methodist about thirty years, but I am about one-half Baptist." Up gets another, "I have been a Methodist a long time, and if this is the way things are going, like my brother, I am about one-half Baptist." "Well," said the circuit rider, "we will let it pass for the present." So the old deacon is Superintendent at both places—one in the morning and the other in the evening.

AND STILL THEY COME.

Elder J. M. Cox, pastor of Taylor's Bay Baptist church, in Woodruff county, Ark., was approached by a Methodist preacher, who was a practicing physician in the neighborhood, and informed Elder C. of his troubles as to his church relations. Elder C. advised him to read the New Testament, and do his duty. In a short time the presiding elder heard of the doctor's troubles, saw him, and recommended him to read certain books, which would satisfy his mind. "No," said the doctor, "I don't expect to read any books on the subject, except the New Testament." The elder remarked, "If you do, it is very likely that you will join the Baptist church." And sure enough Elder Cox buried the doctor with Christ in baptism on the first Sunday in November, 1869. The doctor promises to be useful in his new relation. L.

### A CALL FOR MISSIONARIES.

As the Secretary of the State Mission Board, and in accordance with the Report on Missions adopted by the State Convention to procure three faithful and competent evangelists to travel throughout the State, we take this method of inviting our brethren in the ministry to "come over and help us." The field is already white unto harvest. With our long list of nearly two hundred Baptist preachers in the State, there are many persons that have been raised in our State who have never heard a Baptist sermon. Facts will demonstrate the above statement. Since we returned from the Convention we received two sisters by letter into the fellowship of our church, one of which bore date of 1852. Think of it: for seventeen years this sister has been deprived of gospel privileges, and not until recently has it been her privilege to enjoy that sweet communion which is so cheering to a Christian. A brother told me to-day that there was a sprightly young man in his neighborhood about twenty-two years old who has recently professed religion but has not joined the church, giving as a reason that he knew nothing but Methodist doctrine—never heard a Baptist preach till he heard the writer a short time ago. He declares his intention to consult the Scriptures and decide accordingly.

Should any brother desire to engage in this mission work, he will please write to me at Bradley, Ark. J. B. SEARCY.

### ARKANSAS ASSOCIATIONS.

The following is a list of the Associations in Arkansas in 1868, and we want the minutes of each one for 1869. We will keep this notice standing until we do receive them. It is important for the General Agents, and the Boards of Missions and Education to have the data.

*Baptist Association*—Elder B. Griffin, Moderator; W. B. Holland, Clerk, Searcy.

*Bartholomew Association*—A. Collins, Moderator; A. B. Files, Clerk, Hamburg.

*Cadron Association*—Elder J. R. Hall, Moderator; J. A. Johnson, Clerk, Springfield.

*Caroline Association*—B Blassingame, Moderator; W. M. Warner, Clerk, Des Arc.

*Columbia Association*—J. O. Burnett, Moderator.

*Dardanelle Association*—Elder E. L. Compere, Moderater; J. N. Ledbetter, Clerk, Fort Smith.

*Fayetteville Association*—Elder J. Dunnigan, Moderator; J. A. Miller, Clerk, Bentonville.

*Independence Association*—Gardner, Moderator; J. W. Carnet, Clerk, Smithville.

*Judson Association*—Elder A. Yates, Moderator; Wm. Daniel, Clerk, Princeton.

*Liberty Association*—J. P. Event, Moderator; Union, La.

*Little Red River Association.*

*Mount Vernon Association.*

*Ouachita Association*—W. A. Lawrence, Moderator; Thomas Wright, Clerk, Dallas.

*Pine Bluff Association*—W. H. Robert, Moderator; W. M. Lea, Clerk, Little Rock.

*Red River Association*—H. Haynes, Moderator; T. A. Heard, Clerk, Arkadelphia.

*Rocky Bayou Association*—J. W. Miller, Moderator; J. A. Causter, Batesville.

*Saline Association*—T. Whitten, Moderator; R. M. Thrasher, Clerk, Rockport.

*Spring River Association*—J. A. Eaton, Clerk, Smithville.

### To the Editor of the Central Baptist.

I have aided in the circulation of your paper in Arkansas, and I am frequently asked where does the *Central* stand upon the living questions of the day, and I am unable to answer. Will you do me and your friends the favor to answer the following queries:

1. Do you regard the immersions of Pedobaptists and Campbellites as scriptural, under any circumstances?

2. Do you hold with the *Religious Herald* and Georgia *Index*, that there has *not* been a succession of Baptist churches from the ascension to the present day?

Bro. G., I should like for this to stand until you copy the answers.

J. B. SEARCY.

### NIL DESPERANDUM.

*Nil Desperandum!* The darkest cloud
May have a silver lining:
And round the deadliest plant that grows
Some blossoms may be twining!
The day that dawns mid shadows dark,
May still be bright at even;
And should our life a desert seem,
There cometh peace in heaven!

*Nil Desperandum!* The saddest night
Must ere long have an ending,
And o'er its gloomy pall we see
The morn's bright ray descending.
What though the sacred links of love
Must on the earth be riven!
*Nil Desperandum!* In endless strength
They shall be linked in heaven!

### TEXAS.

BRO. GRAVES:—Inclosed please find the resolutions of the church at this place. THE BAPTIST is highly appreciated by the brethren in this country, and I think I will soon be able to send the names of several new patrons to your paper. You have the prayers of the Baptists here that you may utterly demolish Campbellism in the forthcoming debate. In behalf of the church I request you to be with us at our next association, to be holden with this church early in October next. We want to give you ample time to make your arrangements to come. This place is situated forty miles west of Jefferson. You have many warm friends, who would be glad to see you here. Yours truly,

W. R. SELVIDGE.

*Resolved*, That we regard Elder J. R. Graves, editor of THE BAPTIST, Memphis, Tenn., as the true exponent of Baptist doctrine.

*Resolved*, That we regard the baptism of Campbellites as unscriptural and invalid.

Done by order of the church in special conference, on the 28th day of October, 1869. A. C. SMITH, Moderator.

W. R. SELVIDGE, Clerk, *pro tem.*

Pittsberg, Upshur county, Texas, Oct. 29, '69.

BRO. GRAVES:—I held a protracted meeting at Amito, commencing on Friday night before the third Sabbath in August, and continued until the fourth Sabbath. Fifteen joined by faith and baptism, several more were converted, three restored, three joined by letter. We closed leaving many mourners anxiously seeking for salvation. Yours in Christ,

T. CHRISTMUS.

## Business Department.

### AGENTS.

Elder D. B. RAY—Genet[illegible] (Eastern).
Elder E. L. COMPERE—[illegible] Arkansas.
Elder W. M. LEA—Ark[illegible] will be grate[illegible] will enable
Elder J. W. YORK—Wes[illegible]
B. G. MANARD, East Ten[illegible]

LOCAL AGENTS.

Every responsible minister [illegible] South.

## BUREAU OF WANTS

[Advertisements under this head will be inserted at $2 per square each insertion cash. 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 our assistance, in corresponding for and with them, *must make their wants known through this Bureau*—cash accompanying the advertisement.]

### WANTED.

**A Church,** or two churches, wishing to obtain the services of a thoroughly qualified pastor and an able preacher, whom we can most cordially commend, will address the editor of this paper.

**Wanted.**—The church at Panola, Miss., desires to secure the services of a devoted and efficient pastor. Address A. R. MCWILLIAMS, Panola, Miss.

**Wanted.**—Prof. P. G. Henderson, President of Analytic Seminary, eight miles below Murfreesboro, Tenn., wishes to engage the services of a Music Teacher. Applicants can address him as above.


BANNING'S

## LUNG AND BODY BRACE

It—is the only Scientific Shoulder Brace;
It—is the only Scientific Lung Brace;
It—supports the Back;
It—supports the Abdomen;
It—supports the Stomach;
It—supports the Lungs;
It—prevents Lassitude;
It—prevents Hoarseness;
It—prevents Piles;
It—prevents Hernia;
It—prevents Consumption.
It—increases the Breathing Capacity;
It—gives Strength to the Body;
It—permanently increases the Vital Powers;
It—expands and enlarges the Lungs;
It—renders Breathing free and easy;
It—is used by Lawyers;
It—is used by Singers;
It—is used by Ministers;
It—is used by Laborers;
It—relieves when all other means fail;
It—will last a lifetime.
It—has never yet failed to give satisfaction.

A fit is warranted.

If it fails to give satisfaction, and is returned within one month, the money will be refunded.

None sent out on sale or credit.

Send measure around the abdomen and $20 to J. R. Graves, Memphis, Tenn., the sole agent for its sale in the Southwest.

**Banning's Body and Lung Brace**—ITS SUPERIORITY OVER ALL OTHER BRACES AND TRUSSES.—1st. It is cool. 2d. It is light. 3d. Its pads can all be shifted up or down, right or left, as often as the spleen or necessity of the case may require. 4th. Its great and universal flexibility. 5th. IT LIFTS more than any other. 6th. Its back pads are four, and press on the weak hips, and particularly on the weak back, balancing and not restraining the body. 7th. Its pads being of horn, stimulate and harden the muscles, while soft and cushioned ones relax and weaken, through heat and perspiration, besides giving them a rancid smell. 8th. It is so constituted as to admit of attaching to it any proper spinal apparatus, and is the most perfect pile and hernial truss.

RULES OF MEASUREMENT FOR THE BRACE.—Persons wishing to send for the Brace may draw a tape snugly around the body, one and a half inches below the tips of the hip bones, over the linen, and send the number of inches, cash accompanying the order, and the Brace will be sent to order, and exchanged to suit, provided it be *immediately* returned in an unsoiled condition.

Persons measuring as above, 20 inches, wear No. 1; 22 inches, No. 2; 24 inches, No. 3; 26 inches, No. 4; 28 inches, No. 5; 30 inches, No. 6; 32 inches, No. 7; 34 inches, No. 8; 36 inches No. 9; 38 inches, No. 10; 40 inches, No. 11; 42 inches, No. 12; 44 inches, No. 13; 46 inches, No. 15; 48 inches, No. 16; 50 inches, No. 17.

HOW TO APPLY THE BRACE.—Open the Brace freely, and bring it around you, causing both bows to sit snugly at ease just above and nearly or quite in contact with the hips; then lock it more or less tight, as your good sense and sensations indicate. It should sit saddle-like, perfectly at ease, and motionless upon the person.

Wear only during the day, except in cases of confirmed consumption, when it often relieves the cough, by wearing it during the night. Worn over the linen, and drawers, and tension according to the power of the action desired.


### $20 Prize Essays.

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.

COMMITTEE OF ARBITERS: THE ORDAINED MINISTERS OF THIS CITY.

The exegesis obtaining the prize to be the property of the editor of this paper, to be published in the first volume of Prize Exegeses and Essays, where they will be duly credited to the author. It is designed to issue a series of volumes that will be regarded standard and valuable contributions to Baptist literature.

PASSAGES PROPOSED.

**For December.**—Andrapodistes. What is its primary and usual signification?

**For Jan.**—Acts ii. 38—"Repent and be baptized . . . *for* the remission of sins."

**For Feb.**—Matt. xxiv. 34—The meaning "generation" in this passage.

**For March**—Rev. xx. 12–15—Shall the righteous be judged at this the final judgment?

**For April**—2 Thessalon. ii. 3, 4—The Man of Sin. Is he a person? Has he appeared?

## A COLUMN TO BE READ.

### AXIOMS.

1. All religious acts are acts of *obedience.*
2. There can be *no* obedience where there is *no law.*
3. There can be *no* obedience where the law is *not known.*
4. There can be no obedience that is not [illegible] teach me."
5. [illegible]iple than by pre[illegible]nce that is not *vol*long as we approx[illegible]
6. There is no obedience that is not prompted by *love*, and accompanied by *faith.*
7. Every act of obedience is like baptism, the *answer of a good conscience toward God.*

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

### DILEMMA.

1. Is Christian baptism a *personal* duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children?

2. Is Christian baptism the *personal* duty of a penitent believer?

If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in 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.

### 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.

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. S. W. Pub. House.]

### SIMILAR CREEDS.

CATHOLIC.—"If any man shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only are our sins remitted, but also the punishment of sins is graciously pardoned of God. Baptism opens to every one of us the gate of heaven, which before, through sin, was shut."—*Coun. of Trent, highest authority.*

EPISCOPAL.—Every person 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."—*Prayer Book Catechism.*

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

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

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

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

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

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

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

CAMPBELLITE.—"The belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to one institution expressive of it, is all that is required of Heaven to admission into the church.

1. "A Christian, as defined, not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that believes this one fact, and has submitted to one institution, and whose deportment accords with the morality and virtue of the great Prophet.

2. "The one fact is expressed in a single proposition—that Jesus the Nazarene is the Messiah.

"The evidence upon which it is to be believed is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts.

"The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."—*Christian System, p.* 122.


# The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, DECEMBER 11, 1869.

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### BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy, but through the mediation of Christ; no interest in Christ except by a personal faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts and testify itself to the world by implicit and cheerful obedience to all his commands; no genuine love to his people that does not influence a man to do good to them, as he has ability and opportunity. J. R. GRAVES.

☞Do not send money to us for the Publishing Company or other parties. It is all we can do to attend to our own business. When money is lost we are expected to pay—and we cannot risk for other parties. All moneys for Tracts and THE BAPTIST, and *none other*, address to J. R. GRAVES.

Bro. Shackleford, editor of the *Christian Herald*, claims that we do wrong when we represent him as discrediting the doctrine of church continuity, or the perpetuation of the ordinances through a line of scriptural churches, from the days of John the Baptist until now.

Our brother did indorse the positions of Bro. Shaver, who did indorse the positions of Bro. Jeter on this point; and if we can understand them, they do both repudiate the claims of Baptist churches to such a succession, and moreover, teach that a company of believers under certain circumstances can assume churchship, and originate valid baptisms, by immersing each other!!

We may have misunderstood our worthy brethren; if so, we are sure it is their fault. We know that we have no desire to misrepresent them, and we can understand plain propositions when written in the English language.

Bro. Shackleford calls upon us to republish Bro. Shaver's entire article for his personal vindication. We decline, for two reasons: 1. We have not the paper nor the article. 2. We have not the space. We will copy two extracts from Bro. Shaver preserved by us, as justifying our understanding:

"This, at least, is the ground we occupy; repudiating, on the one hand, the unbaptized baptizer, and on the other, what Crosby styles 'the old *Popish* doctrine of right to administer sacrament [only] by an uninterrupted succession.' We are not of the number who say that 'Roger Williams was never a Baptist,' because in his case, (through 'the general corruption of baptism' and the necessity of 'beginning of a reformation'), he received the ordinance only from one to whom he had himself administered it."

"We maintain two principles. First, That where there are false churches only, 'a true church may be erected'—that, under these circumstances, a company of believers may assume churchship, in obedience to the commandments of Christ in regard to the communion, ministry, worship, ordinances and government of his house—assume it on the single warrant of his word. And Secondly, That when this true church has been erected, there should be a faithful and scrupulous observance of the order which the precepts and precedents of the New Testament evince as belonging to the churches *when established.* From the first principle flows the recognition of the unbaptized baptizer, where a true necessity calls for it; from the second, the rejection of the unbaptized baptizer, when the necessity ceases."

We do believe that the right to administer ordinances is in every case derived from a scriptural church, and that the ordinances and faith once delivered to the saints have been, through a succession of churches, perpetuated until the present day—and in the same manner that Baptist churches have been perpetuated for the last three hundred years on this continent. This doctrine may be called "*popish*," nevertheless it is *scriptural* and susceptible of proof, if the testimony of Christ and his prophets will be allowed.

We do not believe in *se*-baptism. It is unauthorized by Christ and his word. Nor do we believe that a circumstance ever has existed since the ascension of Christ that warranted it. Had Roger Williams been a Baptist, he would have applied to the Baptist church at Newport for Christian baptism and church membership. There was not the least necessity for his unscriptural and unwarranted action. Had there been no Baptist church on this continent, he might as well have gone to England or Holland for baptism as for the charter of his colony. If the doctrine of *se*-baptism is allowed, who is to judge when the necessity warrants it? how many miles of travel?! It is dangerous and destructive in its tendency. The fact is, if allowable in any instance, it is legitimate in every one. The authority that is sufficient to make it the *exceptional*, can make it the *general* rule. If Bro. S. maintains there ever was a day since Christ left the earth when he had no scriptural and visible church, then from that day to this there has been none, and there never can be another until Christ returns and organizes it, and confers upon it authority to administer ordinances and perpetuate itself in similar organizations. When a corporate body dissolves it forfeits its chartered rights. In after years when a body of men wish to enjoy similar rights, they must apply to the Legislature for authority to exercise them; they cannot originate the authority forfeited by a former body among themselves. This is so self-evident to us that we may appear dogmatic in its advocacy—but we mean not to offend our brethren.

Christ has pledged his omnipotence and veracity for the perpetuation of his church; and to declare with Professor Thornwell and Protestants generally, that there were centuries perhaps when it was in ruins, and that God raised up Calvin and Luther to rebuild according to patterns he showed them, is in our estimation both impious and blasphemous; and when Baptists teach so, they *do give*—we do not say or think, intentionally—aid and comfort to our enemies.

If the foregoing extracts do not full justice to our esteemed Brethren Shackleford and Shaver, it is their duty to state in unmistakable language what they do teach. We know that their own patrons and friends understand them as we did. We will most cheerfully publish their explanation.

"We do not consider it the prerogative of the editor of THE BAPTIST, or of any one else, to determine for the denomination, who are sound Baptists and who are not. If one man, or one paper, is to be the judge of what is true Baptist doctrine, and the *ipse dixit* of that man or paper is to be considered the law, and all who will not bow to it are to be excommunicated as heretics, then we might as well give in our adhesion to the Pope at once."

In the above Bro. Shackleford evidences undue testiness, and it was written without due reflection. We say to you that it is our prerogative to determine for ourself what sentiments, when uttered or written, are in accordance with the teachings of Christ and his apostles—and it is our right and our duty to express our convictions, and as a faithful watchman on the walls, to give the trumpet the certain sound; whether the denomination agrees or disagrees with us is their matter. Your rights and your duties are the same as ours, and there is no man who would sooner exercise them than yourself, *i. e.*, judge of a brother's soundness—*e. g.*, Coulson.

We say to you in all kindness, your language is wholly *gratuitous*, and must be offensive to every Baptist, intimating as it does that they do not belong to themselves, have no mind of their own, can be led by you or your paper, or by us, to excommunicate any one as a heretic on the *ipse dixit* of either one of us! It is a grand mistake. There is no people on this earth harder to *drive* by one man's or any set of men's say so, or easier led by the words of Jesus. We have known ten or a dozen papers and many hundreds of men unite to get the denomination to declare one brother a heretic, and they all failed to do it! No, while they are Baptists they will not accept a *Pope* nor indorse a *prelacy.*

### THE MONUMENTAL CHURCH.

The eccentric Rogers, late priest of the Protestant Episcopal church in this city, conceived, among many other speculations, the idea of a monumental church for his—the St. Lazarus [pauper?] church—to cost the sum of a quarter of a million, and at the same time put $300,000 into his own pocket—yet not one penny to the worshipers of St. Lazarus. His plan was to build a "monumental church" that would furnish tablet space for the names of, say six thousand Confederate soldiers, and to sell the privilege of inscribing the name of a fallen soldier for the pitiful sum of one hundred dollars; for who would not give this trifle to have a relative's or friend's name inscribed upon some stone in such a house, though it could never be seen by mortal eye?! Now six thousand inscriptions at one hundred dollars each gives $600,000; and $300,000, the cost of building, subtracted, would have left $300,000 for the projector of the "sublime idea"—a trifle for an idea, to be sure. But Mr. Rogers did not consummate his plan, and we thought it had been overtaken by the fate of his lottery scheme for the benefit of the orphans of deceased soldiers—*which idea he did sell for five thousand dollars!*—until we saw by an announcement in the daily papers that an effort would be made to resuscitate the defunct "idea" by some speeches to be delivered in the Greenlaw Opera House by Col. Stephens and Judge Brown, and we dropped in to take a note or two.

Elder Ford acted as President, and introduced the subject and the speakers. Why he was called upon we really don't know; perhaps they thought they had no one who knew so well how to do it. They borrow our pools for baptism because they have none of their own; we suggest they have one in the monumental church. The speeches were splendid ones—worthy of the distinguished gentlemen who delivered them, and superior to the occasion. Memphis has reason to be proud of her living speakers. Yet the occasion passed off without awakening seemingly the least enthusiasm, and will only serve as the footboard to Mr. Rogers' "sublime idea" that was buried in the same place, the Greenlaw Opera House, when he renounced Episcopacy as an unknown ecclesiastical quantity that existed somewhere between the Baptists and the Papacy. The monumental church we consider now as honorably obsequiesed, and the initials M. C. on aforesaid footboard duly inscribed.

Would it not be a thousand times more Christ-like to give our millions to feed and educate the beggared orphans, and clothe the widows of our fallen heroes—and when this was done, gather their bones that still lie bleaching upon many Southern fields, honored and sepultured into our graveyards—than to cut their names upon unseen bricks or stones in an Episcopal meeting house?

### EDITORIAL BREVITIES.

"LAYMAN" ON PROTRACTED MEETINGS. We are asked what he really means by his opposition to "protracted meetings;" if he and we—because we publish his articles—are opposed to any meetings except Sabbath ones, etc. We say emphatically that we are not opposed to meetings that are continued from day to day and from night to night, when the interest warrants it; but we are decidedly opposed—

1. To any church depending upon stated meetings at stated seasons of the year, for its increase—not preaching or laboring or expecting a conversion except at the annual revival. We believe that the pastor should preach each sermon, and each member should hear and pray with the expectation and intent that some sinner would be converted or some backslider reclaimed, and God's blessings received—and let sinners be so impressed—and not throw off all concern or thought about religion, waiting for the annual revival. This is what we mean.

2. "Layman" and the editor of this paper oppose the *abuses* of protracted meetings—the immense and unscriptural excitement, the hooping, and hallooing, and screaming, and swooning, and loud praying, and exercises like those of the priests of Baal; God is the author of order, not of confusion. We have held many, and expect to hold many more, but not to countenance the abuses usually connected with them.

MINISTERIAL CHANGES.—Elder R. N. Hall has removed to Vicksburg, and will occupy two missionary points near the city. His health will not allow him to perform the labor of last year. We greatly regret it. May God soon restore him.

Elder T. J. Walne takes charge of the Vicksburg church on the first of the year coming. There is hope for that unpastored church. That it has lived for the past fifteen years is to our mind an evidence of the divinity of Christ.

WANTED—By a church in one of our most prosperous towns in West Tennessee, an able and devoted pastor. Address the editor.

GOOD NEWS.—Prof. Boyce writes us that there are fifty-four young ministers now in the Seminary, and he expects six or ten more at least this session. The day is not far distant when there will be two or three hundred, and the Seminary will be located in the West, and not hid in the mountains of South Carolina, like a monastery.

—We will preach at Saulsbury (Tenn.) church on the third Sabbath in this month, God willing.

### QUERIES AND DIFFICULTIES.

1. Is there any necessary connection between the doctrine of "Apostolic Succession" and that of "Transubstantiation?" For instance: We, as Baptists, trace ourselves back, without any *break*, to the days of the apostles, and claim that we have received baptism *right*, because we can do this. Does this compel us to believe in Luther's dogma, *Hoc est meum corpus?* A gentleman of talent and information said so in my hearing some days ago, but I could not see the necessity; but suppose there *might* be some, and hence my query.

2. Are the days of miracles past? If so, when did they cease? If it is *not* an age of miracles, what would you call "casting out the devil" from one of the Spiritists, as you proposed to do in your lecture last year? I read your lectures on this subject with great interest, for they gave me *light* in my darkness, and when I read your bold language, "In the name of my Master," etc., a thrill ran through me and I could not feel that it was mere bravado

Yours, W. D. H.

Answer.—We do not claim that our baptisms are scriptural because we *can* trace them back through duly authorized administrators to the apostles; but we do claim they are right, because in faith and order they are one with those planted by Christ and the apostles, and no living man has yet been able to prove that they have not stood—*i. e.*, Baptist churches having a connection with each other through duly authorized ministers—from the ascension of Christ until now. If there are Christian churches in the world, they are Baptist churches, and none others can be. We trace them from the days of John the Baptist until the dark ages, constituting a kingdom that suffered violence, and the violent seeking to make havoc of it. Here it is hid in the wilderness for a season, as it was predicted of it, *and no society on earth has the least title to be regarded as a true church of Christ that has not a hidden history.* But the history of no Catholic or Protestant church was ever hidden for a moment! In the sixteenth century it reappears, the same in faith and order, as when it went into the wilderness. Then the divine Founder of the church declared that the gates of hell should not prevail against his church, and therefore, we believe they have not. Catholic prelates, scholars and historians affirm that there were Baptist churches witnessing and suffering for Christ from the earliest ages until the sixteenth century.

The most eminent Pedobaptist historians affirm that they are the only Christian churches that have stood since the days of the apostles until now, preserving pure the doctrine of Christ through all ages. There are a few anti-landmark Baptists who are denying the declaration of Christ and the history of our bitterest enemies, and seeking to disprove the continuity of the church of Christ, but thus far in vain.

There is no conceivable connection between church succession and transubstantiation. The man was playing the "bluff" on you.

We do not know where in God's book to find the Scripture that teaches the days of miracles have passed. The particular miracles appointed by Christ as the test that the apostles bore his commission, passed away and ended with the end of that world—age—the Jewish dispensation—but Satan and his demons have been working miracles in the world from the beginning until now.

It is written, "Resist the devil and he will flee from you." Do you believe this? Does it not include every conceivable form of his attack upon us? Can we resist him more effectually than with the prayer of faith, and in the name of Jesus? Think of these things, and write again if you will. We had the faith that awful night to have resisted him successfully. We still believe we could have done it, in Christ's name.

—A querist is anxious to know the name of David's mother. Who can tell him? We will send a book to the first one who answers correctly.

TRACT SOCIETY.—The influence and importance of the society is just beginning to be seen and felt. When it has once taken hold on the mind and heart of our brethren a mighty work will be done through it, at little cost.

I think the Tract Society is a complete success. The time is not far distant when the victory of truth will be complete. May God bless you and yours in all your efforts for the advancement of his cause. Yours truly,

Eureka, Miss. J. B. BARRY.

As to the tracts, I must say they are successful—just the thing needed by our flop-eared Baptists. May God bless that society, and make it such a success as shall cause the hearts of his people to rejoice. The forty cents packages cannot be beat. J. M. ROBERTSON.

Spring Garden, Ala.

I have been and will continue to distribute tracts. Great good must be the result of sowing broadcast great gospel truths in the form of tracts. I do not say what I'll do, but expect to distribute many packages. The Lord prosper you in all labors. Yours truly,

Alabama. WM. H. CARROLL.

Says an enthusiastic brother we have long known, on the Paper Society:

"Yes! yes! I see the point. Teach the teachers, those who are soon to teach us, and the generation to follow us. I knew of no one thing that is so well calculated to make thorough Baptists of our young ministers as the teachings of THE BAPTIST. It is not a mere bulletin of passing events, but it is a positive teacher—it is a theological school—it is a lecture room. No one ever yet laid it down, after an hour's perusal, without being *impressed* by it, nor can an honest Christian read it long without being influenced by it. It speaks the truth from the heart. I join the new society—put me down for one."

### PERSONAL AND BUSINESS.

It is with a tinge of melancholy that I look over the present condition of my adopted State and place of my residence for a quarter of a century. Baptized in its waters, and linked in its history by toil in its churches, its associations and conventions, it is but a common feeling together with my cotemporaries to look over the thinned ranks of those who labored with us in the passing years, and remember that we are living with a new generation of co-operators, while our co-workers of the more joyous days of our past have been gathered to their fathers, and are awaiting in their "rest which remaineth for the people of God," for their rich reward in Christ Jesus our Lord. Many of us who are left have been cut off from their generous and liberal support to which we had been accustomed, and are compelled to toil with our own hands for daily bread. This has caused a migration Northward and Westward, where the storms of war did not so much impoverish, nor left its debris to darken the rising star of future hope. What shall we do and wherewithal shall we be clothed and fed, are questions that present themselves, and though it may not be an "anxious thought" to men of love and faith, nevertheless it is a thought that commands our attention from a religious standpoint, and it is imperative that we provide for our household. Let us, brethren, not leave our old State, endeared to us by so many ties of tender memories, and so hopeful of future good. On the other hand, let not our brethren in private life, to whom every avenue of business is open, be too censorious if they find some humble miniature of Paul and Peter, like them, giving some attention to secular affairs in order to enable them to preach to the poor. When better days come, and come they will, then they may be released and prepared by active experience more fully to sympathize with all classes of men.

Since the war I have been preaching to a small and faithful church, but poor. The vicissitudes of crops and trade so impoverished the country that the Board at Marion failed in its ability for two years to give any assistance. Hence my only chance was mostly to board myself and preach on still. Accepting the affection of my brethren instead of gold, and living on a heritage transmitted for another purpose. Thus far I have been blessed. Recently I have been induced to accept the Presidency of a Manufacturing Company established in this town, (Corinth), with a future promise of some compensation. I the more readily accepted the position from the fact that I might be instrumental in recuperating the wasted fortunes of our common country, and more especially increase the means of income of the people whom I serve.

The co-operative plan of raising capital for manufacturing purposes has proved not only to be the safest plan, but it is especially the plan to keep the dividends of such capital among the people. It enables the poor man as well as the rich to feel interested, and to be profitably interested in the moving progress of the age. It secures a place of safe deposit and profitable increase for the small amounts which the industrious and thrifty young farmers, clerks and mechanics of the country may make over their expenses. This is, however, more fully discussed in some articles which have occurred in the secular department of this paper, and which will again appear from time to time. Let us not look to distant lands and fairy tales of Western wilds, but unite in various ways and divers plans through agriculture and manufacturing, in restoring our country to more than its former wealth, and to a more permanent prosperity. J. T. F.

**WILL OUR FRIENDS GRANT US AN ESPECIAL FAVOR! We have never yet asked one in vain. Renew this week, if possible, without fail this month. Our reasons for asking this will be seen in another column.**

## Illustrations.

### 254.

**Virtue Recoiling from Temptation.**

There are species of sensitive plants, as the mountain ebony, the tulip, wood sorrel, trefoil and chickweed, which are natural barometers. They contract their leaves or flowers at the approach of storms. When the flowers of the chickweed expand fully, there will be no rain for several hours. If it continues expanded some time, no rain will disturb the summer's day. When it half conceals its immature flower, the day is generally showery; but if it entirely shuts up or veils the white flowers with its green mantle, let the traveler put on his overcoat—the elements of a storm are gathering in the air.

The Virtues are all sensitive plants, displaying their beauties and exhaling their fragrance only in an atmosphere of congenial circumstances, sentiments and companionship. Where selfishness and passion reign, and storms of temptation lower, and sweep in tempest blasts, they spontaneously, from an instinct of self-preservation, close their snowy petals over the delicate stamens, and fold over them the protecting calix. Thus the beauty, aroma and seed of virtue are preserved as flowers beneath the inclement skies, adorning bleak summits and exposed mountain ranges. If, regardless of moral climate, season and protection, they vainly attempt to display their charms everywhere and at all times, they will be cut off like the untimely flowers of spring. Those more chary of their charms, and waiting for genial suns, and bland, free winds, prolong the reign of their beauty, diffuse their fragrance over hill and plain, and far through the summer solstice.

## Gems of Thought.

Man without works, says Jehiel Slab, is a clock without hands—wind it up and it goes, but not a soul in the world ever profits by either sight or use of it.

It is a great truth, that God does not and cannot fill the soul with himself, till he first empties it of everything which is not himself.—*Madame Guyon.*

Death has a strange dignity, and whatsoever child of Adam he lays his hand on is, for the time, ennobled, removed from the region of the earthly and common-place to that of the spiritual and mysterious.—*Old Town Folks.*

Modern unbelievers are deists in theory, pagans in inclination, and atheists in practice.—*A. Fuller.*

## Items.

GEORGE MULLER.—Says a writer who knows this fanatic, who is so much admired by some in America, because when he wants a sixpence he goes straight to God and asks for it, and says it is always brought to him: "The *first* peculiarity which we have selected is that he professes to have *special revelations* and to have wrought *miracles*."

THE COMMUNION SERVICE.—"It had been arranged that the united bodies should celebrate the ordinance of the Lord's Supper together, at the First Presbyterian church. Accordingly, on Friday afternoon, about 4 o'clock, the audience-room of that church was packed full, with an audience composed principally of ministers. The scene was deeply solemn and impressive; and yet we could not but question whether the practice of observing this ordinance in any other organized capacity than as *churches*, was not a departure from the design of Him who founded it."

It was a palpable desecration of the ordinance, and yet done in the name of Christianity! Baptists have to counteract the corrupting influence of all other denominations.

The *Presbyterian Banner* of this week says: "The letter of the two General Assemblies of the Presbyterian church, lately reunited in this city, is commended by the *Catholic World* as so courteous, temperate and fair, that it deserves to come under the notice of the Pope and his Council: and the editor suggests that it be sent, in English and in Latin, to Pope Pius. An official copy is accordingly to be forwarded to Rome, in both languages, with the signatures of the two Moderators."

This has a significancy. They naturally look back to the mother church. Would Baptists think of doing such a thing, should the missionaries and anti-missionaries unite? Never. They never symbolized with the Papacy.

AN UNWORTHY MINISTER.—*To the Members of the Grand Avenue Baptist Church.* We, your committee appointed to investigate the character of S. J. Bostrick, late pastor of this church, beg leave to report that, after investigating as much as the shortness of time allotted us would admit, we find the following: Mr. Bostrick stands as an excluded member of the Baptist church in Mount Gilead, Ohio, for neglect of his church covenant; and, further, we find while here in the capacity of pastor of this church his conduct as such was very much to the prejudice of the cause of our Redeemer, and, therefore, we would recommend that the traveling certificate given by our clerk to said Bostrick be revoked, and these facts made public by publishing them in the *Central Baptist*, St. Louis; the *Standard*, Chicago; *Journal and Messenger*, Cincinnati; and *Examiner and Chronicle*, New York.

J. B. SPURGIN,
GEORGE DAGGETT, } Com.
E. F. ROGERS,

Kansas City, Mo., Nov. 5, 1869.

A Catholic paper complains bitterly that "two hundred thousand children are lost every year to the Catholic faith in this country," most of them through the influence of our Sunday-schools.

This is our work—to evangelize the children through the Sabbath-school.

Rev. T. C. Teasdale, D. D., Corresponding Secretary of the Sunday-school Board of the Southern Baptist Convention, reports progress. He has secured some liberal contributions. He proposes this winter to visit all the principal cities in the Gulf States and on the Atlantic Coast. He will commence at New Orleans and close his tour at Baltimore. We sincerely hope that at every point he may be favored with large and appreciative congregations, and with liberal donations.—*Rel. Her.*

We are pleased to learn that Rev. A. T. Spalding, D. D., is preparing a Sunday-school book to be published by our Board in Memphis.—*Ib.*

Glad of it. Will not Brethren Curry, Manly, Brouddus, Ryland and others do likewise?

The editor of the *Iuka Mirror* says he is a hard-shell Democrat and soft-shell Baptist. In any event, he knows how to conduct a liberal newspaper.—*Avalanche.*

We have too many soft-shell Baptists—ministers as well as editors—their batter is too thin to bake, even.

UNCONVERTED MEMBERSHIP.—The *Southern Christian Advocate* says of the recent additions to the membership of its church: "Some have joined the church as seekers of pardon—not yet fully satisfied that they have received 'the adoption of sonship.' They ought not to be allowed to remain in this condition. They should be looked after, encouraged to persevere, and admonished, instructed and prayed with, until they receive the full assurance of pardon." Have Southern Methodists then, by abolishing probationary membership, simply provided for admitting mere "seekers," who make no profession of regeneration, into full communion, without trial or delay? And is not this a step backward as regards church purity?

According to the Boston *Congregationalist*, Rev. Dr. Fuller, of Baltimore, said lately at a Baptist Sunday-school Institute in Brooklyn, New York, "We Baptists are alone. All other denominations are founded on Popish doctrines!"

How few Baptist ministers have the courage to utter this truth! And yet it is God's truth.

INFANT IMMERSION.—Dr. Howard Malcom saw a priest immerse an infant in the Cathedral at Milan, and anxious to know why it occurred, he sought an interview and asked the priest how infant immersion came to be practiced in the Papal church—to which he replied, "All this portion of Europe has baptized exclusively by immersion since the Apostolic age."

COMMUNION.—The Philadelphia *Presbyterian* says: "We have no special desire to go to a Baptist table." We did not need to be told it. We have known for years that this is true of ninety-nine-hundredths of those who have most to say about and against our strict communion.—*Index.*

"THE CHILDREN'S SABBATH."—"Rev. Dr. Wisner, of Lockport, has in his church what he calls the Children's Sabbath. That is, on the morning of the Sabbath after the communion, he preaches upon infant baptism, the duties of parents to their baptized children, the promises to those who fulfil those duties, and similar topics. At this time, also, children are presented for baptism." Now, would not Baptists be upbraided with "making too much of a mere external rite," if they should devote a Sabbath monthly, where they have weekly services, to the baptism of believers and cognate themes? Are there not many cases in which they might well copy Dr. Wisner's example—giving to the divine institution the time he gives to a human invention?

A NOBLE THANK OFFERING.—On the union of the Old and New School Presbyterian churches (North), it was proposed, and the resolution adopted, to raise $5,000,000 next year as a thank-offering for the "evidence of the inspiring presence and unifying power of the Divine Spirit"!!

What had God to do in making or "unifying" Presbyterianism? It's all of men, and opposed to the kingdom of Christ.

"WHO IS THIS MAN THOS. J. JORDAN?" We have received a communication with the above caption from M. B., Monroe county, West Virginia. We know nothing of the man. Bro. Graves of THE BAPTIST, Memphis, recently lent a man calling himself Jordan, and claiming to be a Baptist minister, money on the promise of its speedy return; but he can hear nothing from him. An impostor of that name, we presume from various intimations, is passing through the country. We caution our readers against him. We have no Baptist minister of that name in Virginia. He is described "as a small man, with dark skin, heavy beard and moustache, hair black, but slightly gray, Roman nose, and supposed to be thirty-five years old."—*Religious Herald.*

We published this man two years ago. Had the paragraph been copied we imagine more than one good-natured Christian would have been saved a sad experience.—*Central Baptist.*

The Cincinnati Board of Education has excluded the Bible from the public schools. Let us multiply the Bible schools everywhere; but let us not persist in forcing the Bible on the people anywhere. Our system of common schools is in peril, not the Bible.

Rev. W. H. Milburn, in his late lecture on "What a Blind Man Saw in Paris," says "America has no grand triumphal arches; but she has what is grander and better, the common school and the Sunday-school."

A Sunday-school has been recently started with thirty-three scholars by a government employe at Sitka. He sends back an urgent appeal for books. About half of the scholars are Russians.

A CANDID ADMISSION.—Dr. Thirwall, the Bishop of St. David's, in a recent charge to his clergy, said that the English Church Establishment could not last much longer. He predicts that it will soon break into two or three parts, one of which will be merged sooner or later into the Church of Rome.

PROPOSED SECESSION.—Dr. Robert Breckinridge, who, with the other professors in Danville Theological Seminary, Kentucky, lately resigned under the stress of a committee of the Old School Presbyterian General Assembly, proposes to withdraw from the Presbyterian church. It is said nine-tenths of the Presbyterians of Kentucky indorse the action of the General Assembly, and Dr. Breckinridge will find himself alone should he secede.

### NOTICE TO AGENTS.

"SECLUSAVAL: OR THE ARTS OF ROMANISM, is now ready for the press, and will go on just as soon as room can be made for it. Mr. Clark, the Secretary and Treasurer of the Publishing Company, is doing all that is possible, even with his greatly increased facilities, and thinks he will be able to supply agents early in January. Orders from every direction are pouring in upon him, literally by the hundreds—one order, a few days since, for five hundred copies. The demand is wide spread—even from New York to the Rio Grande. It is the book for the times. Even while we write a letter is shown us from Georgia, wherein our agent sends for thirty-four copies, and says: "I have only worked about four hours. I shall fill my order book in two weeks." The public mind is evidently awakened upon the subject of which this work treats, and this book will be read with absorbing interest, throughout the length and breadth of this land.

A TRIPLE EFFORT to give THE BAPTIST a push. Bro. Eiger is resolved to double the list in Mississippi at once, and we suggest that the ministers in Arkansas and in Tennessee do the same thing. It can be done. It will only take a little talk, a little effort.

We make this proposition. We will send the paper to every minister in Mississippi, Tennessee or Arkansas, one year, who will pledge to raise five new subscribers, he paying 60 cents for each one he fails to get; and we will give to each minister the published premiums, and in addition, to the one in each State who sends the largest list we will make a present of Webster's Unabridged Dictionary. Price $12.

Those who accept send on your names.

OUR LETTER BOX.—A great many think that their business is not attended to unless they receive a letter acknowledging the receipt of subscription, or if they ask us a business question we reply by letter. We say to all we cannot do this; it would take an army of clerks. We receipt for all paper money in the Clerk's column, and we answer all business questions in the Letter Box. Read them.

If you knew how great a favor you would confer upon us by renewing this month, you would do it. It will save us expense—it will enable us to pay off all accounts for 1869. Don't wait for others. Send yours.

Will not pastors aid us in this?

### Ministerial Support.

The ministers who work their farms all the week, and preach on Sabbaths near them, should have little. All people should worship God on the Sabbath. If he hires a horse to go, people should pay for its hire. If he is paid for preaching and working, he is acting in a double-handed manner. If a man will not read, and travels to preach fifteen or twenty miles, he should be paid for the time he loses in the work. His pay would be very small. If his is teaching school, and has a horse to carry him, the board or his horse would be an additional charge. The Bible calls the preacher to give himself wholly to these things. 1 Tim. iv. 15; Acts vi. 4. Christ says the laborer is worthy of his hire. Luke x. 7. Paul says the same. 1 Tim. v. 18; 1 Cor. ix. 1-14. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." If this is done at breakfast, dinner and supper, the ox will die. "Who goeth a warfare any time at his own charge?" No nation is so wicked as not to pay the soldier for his *food, clothing and time*. Sometimes I hired my men servants for nearly two hundred dollars, average, besides their food, clothing and taxes; some hired for three hundred dollars. An overseer's wages would be much greater, as head work is always worth more than hand work. A minister should be paid for his food, clothing, time, books, etc.

In a town a minister's support is worth more if he is a married man, as house rent, fuel, etc., must be added to the account. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. ix. 14. Some churches appear to think that they who preach the gospel should *perish* of the gospel.

EVILS OF NOT SUPPORTING THE MINISTRY.

1. It prevents pastoral visits.
2. It prevents protracted meetings.
3. The minister falls in debt and *ruins* his character.
4. It prevents the minister from reading, dwarfs his mind, and makes him the lowest grade of teacher, when compared with other denominations.
5. It secularizes the ministry. E. DODSON.

A CHRISTMAS PRESENT.—Bro. R. J. Coleman, of Arkansas, writes us that he is now getting up a club of five and ten if possible, to send us as a Christmas present! If the thousand ministers who read this paper would do the same thing, send five or only one, what a joyous Christmas we would have!!

Brethren, would this not be one way to do good, and rejoice your editor's heart?

### CATHOLIC ITEMS.

THE ESCAPE OF A NUN.—Some people may be under the impression that nuns are free to leave their convents if they choose. Let the following fact speak for itself. Early one morning in December the little postern gate of the convent was slowly and cautiously opened, and a lady, closely muffled in a long cloak and thick veil, issued from it. It was too dark for her to see any distance, but after an anxious, searching glance on every side, she hastened along a narrow lane that wound past the convent wall into the village, and made her way to the place where a post car was just about starting for a town some thirty miles off. In a very excited manner she made arrangements for taking her seat upon it; and the members of the little crowd which had collected to see the car start indulged in many surmises as to who she might be—the darkness and her close wrappings preventing their distinguishing her features. At last, to her evident relief, the car began to move, and was soon out of sight of the group who watched it. About two hours afterward, however, a rumor ran through the village that a nun had escaped from the convent, and in answer to the impatient inquiries of those seeking her, it was speedily discovered that a strange lady had left the place on a post car. As soon as this fact was established two young priests mounted their horses and set off in hot pursuit. The road was very hilly, and as they spurred their horses swiftly up one hill and down another, they strained their eyes to catch a view of the post car on which the poor fugitive was escaping from her prison house, but they looked in vain. The car had got a good two hours' start of them, and when they arrived at its destination they found to their chagrin that the freed captive had taken another conveyance, and was already far on her way to a small town some twenty miles further from the convent. As soon as they could procure fresh horses (for those they had ridden were staggering from fatigue) the two priests again set forward eager in the chase; but the short December day closed in around them, and still no traces of the runaway could be found. Late in the evening they reached the town to which she had gone, and on inquiry found that she had certainly stopped there, for the car on which she had traveled was safe in the inn yard, and she had not taken any other conveyance. She was not, however in the inn; nor had she applied for a room at any of the lodging houses in the neighborhood. It was too late to prosecute the search that night; so, baffled for the moment, the priests sat down to their suppers in a very bad humor, discussing many plans of operation for the coming day and recording vows of punishment to come for the offender when she should be once more in safe keeping.

Early the next morning a thorough investigation of the town, which was quite under priestly control, was commenced. Not a house, from garret to cellar, was left unsearched, but without avail. The fugitive had evidently managed to get away. But how? That was the question. At last an old woman was found who said she had seen a lady stealing along in the shadow of the houses late the night before, and that she had taken her way toward the open country. It was plain that the hunted creature had sought to throw her pursuers off the scent by proceeding on foot and alone through the wild passes of the mountains. Men with a spark of manliness—human beings with even the smallest touch of humanity in their hearts—Christians with but the faintest glow of Christianity within them, would have felt an overwhelming pity for the poor, frail woman with such a courageous spirit; who having been, without a crime, held in a bondage worse than that of the Israelites, was flying from the scene of her imprisonment, from grated windows and barred doors, through the darkness and wildness of a December night, alone and unprotected, along rugged roads and mountain glens. But no such emotion of pity was felt by those who dogged her terrified footsteps. No; like bloodhounds thirsting for their prey, they hastened upon her track with a savage kind of ferocious joy that boded ill for the poor victim should she fall into their hands. For several days the priestly detectives searched among the retired glens of the highest mountains, climbed every rock, and pressed into every crevice that could afford shelter to even the smallest animal, but still the pursuit was unrewarded. Day, by day, as disappointment succeeded disappointment, the rage of the pursuers became fiercer, and their thirst to secure the fugitive more strong and burning. Every place that could promise a refuge had already been examined, and as they passed along, weary and infuriated at their want of success, the stones on the mountain sides rolled from beneath their feet into the hollows with a mocking sound, and the bare, bleak tops of the mountains seemed to look down on them in scorn; but suddenly turning an acute angle on the crest of one of the ranges a narrow gorge came into view, and in its most remote depth a miserable hovel appeared. A sudden inspiration told the priests that at last their quarry had been struck, and stealing like crafty reptiles on their prey they approached the cottage from different sides. There was but one opening, the door, and when they came within reach of it they sprang together through it into the only room the wretched abode contained; and there, on a truss of straw, in a state of utter exhaustion, lay the poor exhausted creature whose doublings and windings had left her at last, worn out in mind and body, completely at the mercy of those who had so relentlessly hunted her down.

Without a moment's delay the wretched woman was seized upon and conveyed by the priests, as best they could, to the nearest town. She was now completely helpless in their hands—all her energy gone, and all her powers of mind and body prostrated utterly, so that without any difficulty she was placed in a post chaise and taken, not to the convent from which she had escaped, but to another, famed for the strictness of its discipline; and there she still remains if death has not set her free. Who shall say what agonies of mind and body have been inflicted upon her? No human tongue will tell, or pen will write, what her tortures have been, for the high walls and barred gates of the prison house keep those secrets well; but the all-seeing eye of the great Being has seen it all, and His ear has heard the utterances of her despair. "Vengeance is mine, I will repay," saith the Lord. But God will not hold those guiltless who, having the power to prevent such cruel atrocities, permit them to go on unchecked, and who even uphold a church whose tyranny has been the nightmare of ages. —*Christian Times, London.*

THE BIBLE IN SCHOOLS.—In relation to the opposition of Cincinnati Romanists to the reading of the Bible in the public schools of the city, a writer in the *Gazette* says: "The joke told of a quack doctor who assured a patient that, although he could not cure his disease, he could turn it into fits, and that he was great on fits, is particularly applicable to the action of the Roman Catholic priests on the Bible reading school question. Finding themselves unable to cure what they term heresy, *i. e.*, Protestantism, in the rising generation—they seek to make heathens of our children, it being easier to convert heathens to their belief than Protestants, who read the Bible and are consequently prepared to meet their arguments."

## Secular.

Will not each subscriber make us the present of one name for a Christmas Gift?

Thousands of acres of grain are yet standing in the fields of Southern Minnesota, for want of hand and teams to reap and stack. A large quantity lies on the ground unbound.

A SMALL SUM is $2, a small sum, but it will obtain the *Southern Farmer* for fifteen months and copy of *Boyer's Monthly Stock Journal* for one year!—the price of which is $1. Send for it.

A majority of the Chinese women who now arrive at San Francisco, are the wives of men already established in the State, and bring with them their children and household goods, and settle down with their husbands to an honest life.

A SUCCESS.—The *Southern Farmer*, published in this city, has already reached a circulation of 5,300. It is the standard agricultural paper in the Southwest, and only $2 per annum.

Hon. Reverdy Johnson celebrated his golden wedding on the 16th inst., in Baltimore. He is now in his seventy-fourth year, and his wife sixty-seven. She is a daughter of the late Robert Boon, Governor of Maryland in 1812. They have twelve children living, forty-eight grandchildren and four great grandchildren.

SUICIDE OF A STUDENT AT ROCHESTER.—On the 19th inst., a young man named Taylor Lewis Morgan, a student in Rochester University, and brother of Rev. Thomas J. Morgan, of the Theological Seminary, committed suicide by shooting himself through the breast. He came from Franklin, Ind., and entered the Freshman class last September. For some time past he had been feeling melancholy and discouraged, and wanted to leave his studies and go into business.

Of the late Mr. George Peabody, the Cincinnati *Gazette* says: "Mr. George Peabody ordered the building of a tomb for himself in Harmony Grove Cemetery, at Salem, Massachusetts, last spring. An accurate statement of the bequests of Mr. Peabody has never been published. The following is an approach to correctness: For Institutes at Danvers and Salem, $150,000; Newburyport, for a library, $30,000; Memoria church, at Georgetown Mass., to the memory of his mother, and Free Public Library at same place, $100,000; Philips Academy, at Andover, $30,000; Massachusetts Historical Society, $20,000; Harvard College, for Museum and Professorship of American Archæology and Ethnology, $150,000; Peabody Institute at Baltimore, $1,000,000; Maryland Historical Society, $20,000; Kenyon College, $25,000; Public Library at Post Mills, Thetford, Vt., $10,000; Southern Educational Fund, $3,000,000; London poor, $1,750,000; his kindred $1,500,000, and many smaller donations."

It is a well known fact that no animal is more difficult to kill than a shark. One of these monsters of the deep was captured by the crew of the French clipper Rossignol, on its last cruise; and, being brought on deck, was made fast by the head and tail. The captain thereupon ordered some of his most experienced hands to rip it up from the lower jawbone to the tail with sharp knives, and to take out its heart, lungs, liver and entrails. This done it was cast into the sea again, through which it swam with so much velocity that in a few seconds it was lost sight of. Although it could not live long in this condition, it apparently swam with as much ease and energy as it did before receiving the mortal wound.—*New York Independent.*

The snow sheds on the Central Pacific Railroad, between Nevada and California, cover thirty-two miles of track. They are placed in the exposures, where heavy snow-banks might be expected to gather, and where there is no opportunity for throwing them off to one side or the other. In the construction of these sheds, timbers are used 12x14 inches in size, which, in some places where greater weights of snow are likely, are placed so close together as to touch each other; in other places they are several feet apart, yet still so near as to give enormous strength to the structure. Where heavy snow slides are likely to occur, a wall is built up on the outer side and heavy timbers carried over and anchored to the solid rock, and here the roof is of corrugated iron. It yet remains to be proven by trial, whether even all this will be strong enough for the purpose. The first sheds were built of joists of the size of railroad ties, and these were crushed in. The cost of this work amounts to $1,750,000! It is claimed for the Northern Pacific Railroad that it will not encounter like difficulties, as it will pass through a latitude too cold and too dry for any heavy snow-fall. St. Paul's, Minnesota, for example, has but little snow at any time.

### SMILES.

"A little 'funny' now and then
Is relished by the wisest men."

If a young lady has a thousand acres of land, the young men are apt to think that there are sufficient grounds for attachment.

A day or two since, a young man in this city, not over conversant with Murray and Webster, was sent to the bank to have a check certified, who very seriously asked the man at the desk to *sanctify* his check!

The following advertisement lately appeared in a country paper: "To Pianoforte-Makers.—A lady, who keeping a first-class school, requiring a good piano, is desirous of receiving a daughter of the above in exchange for same."

Two Scotch clergymen collided at a street corner with bumped heads. Pulling off his hat and rubbing his forehead one said: "Sic a blow! my heed's a ringing. "Nae wonder," said his companion; "your heed was aye *boss* (empty) that makes it ring; my heed disna ring a bit." "How could it ring," said the other, "seein' its *cracket?*"

A celebrated comedian arranged with his green-grocer, one Berry, to pay him quarterly; but the green-grocer sent in his account long before the quarter was due. The comedian, in great wrath, called upon the green-grocer, and, laboring under the impression that his credit was doubted, said: "I say, here's a *mull*, Berry; you have sent in your *bill*, Berry; before it is *due*, Berry. Your father, the *elder*, Berry, would not have been such a *goose*, Berry; but you need not look *black*, Berry, for I don't care a *straw*, Berry; and I shan't pay you till *Christmas*, Berry."

Will the clerks or brethren in Tennessee fill up the blanks of their Association in this table for 1869, and let us have the perfect statistics of the denomination in Tennessee for one year?

| NAME OF ASSOCIATION. | Baptized. | Excluded by Letter. | Dismissed. | Total. |
|---|---|---|---|---|
| Beulah | | | | |
| Big Hatchie | | | | |
| Central | | | | |
| Clinton | | | | |
| Concord | 139 | (8 | 58 | 2136 |
| Duck River | | | | |
| East Tennessee | | | | |
| Enon | | | | |
| Hiwassee | | | | |
| Mount Zion | | | | |
| Mulberry Gap | | | | |
| Nolachucky | | | | |
| Northern | | | | |
| Salem | | | | |
| S. W. District | | | | |
| Sweet Water | | | | |
| Tennessee | | | | |
| Union | | | | |
| Unity | | | | |
| Western District | | | | |
| Statistics for 1869. | | | | |

## PREMIUMS FOR "THE BAPTIST."

### Good until 1870.

We wish to add one thousand new patrons to THE BAPTIST before 1870, and to influence our brethren and the churches to make one effort, we offer the following

*PREMIUMS:*

*Putting the paper at only Three Dollars per annum.*

For Five Subscribers,
THE SIXTH COPY GRATIS.

**HYMN BOOKS.**

For Twelve Subscribers,
SIX COPIES OF "SOUTHERN PSALMIST"
There are one thousand churches that could secure this premium.

**PULPIT BIBLE.**

For Fifteen Subscribers,
A NICE PULPIT BIBLE (with Concordance)
AND HYMN BOOK.

**BRACE.**

For Thirty Subscribers,
ONE BANNING'S BODY BRACE—$20

### THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, and reference to prove his guilt.

W. C. CAPELL.—Last heard from in Arkansas. Reference—Elder Wm. Nolen, Stanton Depot, Tenn.; Elder T. W. Vining, Eunice, Ark.

T. J. T. JORDAN, Va.—References—*Religious Herald*, Virginia; *Central Baptist*, Missouri.

S. J. BOSTRICK, Kansas.—Reference—J. B. Spurgin, G. Daggett, E. F. Rogers, Kansas City, Missouri.

INQUIRIES.

REV. E. M. MOBLEY.—Rev. E. M. Mobley, it will be to your decided interest to call on me, at my store, in Gadsden, Tenn., by the 25th of December, 1869. WM. TINDER.

Who is this Mr. Mobley? To what church, if any, does he belong? Who can tell us?

### MARRIAGES.

Marriage notices not inserted unless accompanied by responsible names, and within six weeks of occurrence. Any notice out of time or length, of any one not a patron of this paper inserted as paid matter—twenty cents for each eight words.

MOSELEY—EAGER.—On the 24th inst., in Clinton, Miss., by Rev. E. C. Eager, John T. Moseley and Miss Ann Judson Eager.

STATLER—NEWBERN.—At the residence of the bride's father, Dr. D. J. Newbern, in Bolivar, Tenn., on Wednesday evening, December 1st, 1869, by Rev. S. B. Surratt, A. M. Statler and Miss Lavinia P. Newbern, both of Bolivar.

RENEWALS.—We want to make a certain impression this week, viz: that our friends will confer an especial favor upon us and save us money by renewing at once, as we are perfecting the list of names for 1870, to be set up, for mailing this paper by a mailing press. Brethren, if you are two or three months ahead, renew now, and we will esteem it an especial favor, and you will be gratified with the improvement you will enable us to make.

### DEATHS.

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

PREWITT.—Died, in Hardeman county, Tenn., on the 25th of October, 1869, in her sixty-sixth year, Mrs. Elizabeth Prewitt, wife of James Prewitt, Sr. Our mother was a member of the Baptist church before her oldest living son can remember, and has left us examples worthy of imitation. On her death bed good angels we know attended her, as they were her constant companions. She, too, will henceforth be a ministering angel, to guide her household yet in the form. N. H. P.

ANDING.—After a long and extremely painful disease of cancer, Mary Anding, of Copiah county, Miss., on the 10th of October, 1869, passed from the shores of time, being in the sixty-third year of her age. She was a member of the Baptist church for eighteen years, during which time she led a quiet Christian life, being ineffable in character and irreproachable in conduct. Society has indeed lost one among its worthiest. During her illness she murmured not, but bore all with Christian resignation, and thus patiently awaited the summons, "Come up higher." And when at last the message came for her to lay down her armor, her spirit calmly obeyed without a struggle, and now she sleeps that "blessed sleep from which none ever wakes to weep." She leaves dear children and friends to mourn her loss; but they may be comforted with the hope that although death divides, grace unites.

Mother, thou hast gone and left us—
'Tis for thy absence that we sorrow;
But our hearts are cheered within us
With the hope—we'll meet to-morrow.
J. H. A.

NEWSOM.—Martin A. Newsom was born April 12th, 1847, in Marshall county, Alabama. He professed religion during a revival held at Hopewell Baptist church, New Arkabutla, Desoto county, Miss., in the summer of 1868, and was soon after admitted to membership in the same. He was taken sick some time in October, and died November 24th, 1869. We have good reason to believe that his was not simply a profession, without actual enjoyment of religion, as well as participation in its active details; hence our hope is strong that he sleeps in Jesus. H.

*Gospel Advocate*, Nashville, please copy.

### SPECIAL NOTICES.

A FAVORABLE NOTORIETY.—The good reputation and extended use of "*Brown's Bronchial Troches*" for Coughs, Colds, and Throat Diseases has caused the Troches to be extensively imitated. Obtain only the *genuine* "Brown's Bronchial Troches," and do not be influenced by those who make more profit by selling worthless imitations.

HAIR VIGOR.—In common with many others we have felt a lively interest in the investigations which Dr. Ayer has been making to discover the causes of failure of the hair, and to provide a remedy. His researches are said to have been much more thorough and exhaustive than any ever made before. The result is now before us under the name of AYER'S HAIR VIGOR. We have given it a trial and with full satisfaction. It equals our most favorable anticipations. Our gray hairs have disappeared, or resumed their original color; and a visible crop of soft, silken hair has started on a part of the scalp which was entirely bald.—*Democrat, Abingdon, Va.*

THE GREAT PICTORIAL ANNUAL.—Hostetter's United States Almanac for 1870, for distribution, *gratis*, throughout the United States and all civilized countries of the Western Hemisphere, will be published about the first of January, and all who wish to understand the true philosophy of health should read and ponder the valuable suggestions it contains. In addition to an admirable medical treatise on the cause, prevention and cure of a great variety of diseases, it embraces a large amount of information interesting to the merchant, the mechanic, the miner, the farmer, the planter and professional man; and the calculations have been made for such meridians and latitudes as are most suitable for a correct and comprehensive national calendar.

The nature, uses, and extraordinary sanitary effects of Hostetter's Stomach Bitters, the staple tonic and alterative of more than half the Christian world, are fully set forth in its pages which are also interspersed with pictorial illustrations, valuable recipes for the household and farm, humorous anecdotes, and other instructive and amusing reading matter, original and selected. Among the Annuals to appear with the opening of the year, this will be one of the most useful, and *may be had for the asking*. Send for copies to the Central Manufactory, at Pittsburgh, Pa.; or to the nearest dealer in Hostetter's Stomach Bitters. The Bitters are sold in every city, town and village, and are extensively used throughout the entire civilized world. dec

THE UNIVERSAL CRY, "What shall I buy for Holiday Presents" can be answered best by Parker & Co., 98 and 100 Summer Street, Boston, who have an immense variety of Holiday and useful articles, such as all kinds of Fancy Boxes, Writing Desks, Glove Boxes, Albums in Morocco and Gilt and Velvet bindings, real Morocco Shopping Bags, Furnished Reticules, Silver Plated Ware, and Cutlery of all descriptions, Jewelry imitations of the latest styles of solid gold, which cannot be distinguished from the real, etc., etc., and hundreds of the latest and most entertaining Books. Their stock contains almost everything necessary to supply the wants and gratify the tastes of everybody, and they claim that their superior facilities for buying these goods enables them to sell at very much under the prices paid for such articles. They want Agents everywhere, to whom they offer most liberal inducements. We call attention to their advertisement in another column. 14-17

TO CONSUMPTIVES.—The advertiser having been restored to health in a few weeks by a very simple remedy, after having suffered several years with a severe lung affection, and the dread disease Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used, free of charge, with the directions for preparing and using the same, which they will find a sure cure for consumption, asthma, bronchitis, etc. The object of the advertiser in sending the prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it costs them nothing, and may prove a blessing.

Parties wishing the prescription, will please address REV. EDWARD A. WILSON,
S 3m-P20 Williamsburg, Kings county, N. Y.

## The Sabbath-school.

**New Year's Gift for the Sunday-school Board, S. B. C.**

BRO. GRAVES:—Will you allow me space in THE BAPTIST just to say to all its readers, that the Sunday-school Board of the Southern Baptist Convention is desirous of gathering the neglected and destitute millions of the children and youth of the South into well conducted Sunday-schools; supplying them with the word of God and a suitable religious literature; implanting in their young minds the seeds of *entire* truth, and thus antidoting, as far as possible, the pernicious influence of Infidelity, Romanism, Ritualism, Formalism and Pedobaptism among the rising generation. To accomplish this great work considerable means are necessary. Sunday-school colporteurs must be sent among the destitute to gather up the children and organize them into Sunday-schools; and these children must be supplied at least with the New Testament, and with *Kind Words* and suitable library books. If we may judge of the future success of such efforts by what has been accomplished in the past, the results must be glorious. In no other way can we reasonably hope to accomplish so much good with the same amount of money. When once these schools are properly organized, a sufficient number of earnest Sunday-school workers will readily be found to carry forward the enterprise in their vicinity without further aid from abroad. The vast amount of gratuitous and self-sacrificing toil devoted to the Sunday-school work, has no parallel in any department of Christian effort. Nor has such effort in any other department been more successful. The numbers of church members and of gospel ministers who ascribe their religious awakening and conversion to this instrumentality sufficiently attest its preeminent utility.

Now, will not the pastors of our churches generally throughout the South present this subject to their congregations, and solicit a New Year's Gift for the Sunday-school Board. Dear brethren, you know that our Board has hitherto been almost entirely overlooked and neglected in the annual benefactions of our churches. These are certainly no justification for such oversight and neglect in relation to this great Sunday-school work. The past delinquency on this subject is probably almost entirely owing to the fact that no well organized system of operations has been presented to the churches, and no earnest appeal has been directly made to them for aid. Now that our Board is prepared to enter upon the work in good earnest, and the perishing millions of children and youth in our midst are stretching out their hands and imploring us to give them the bread of life, can we withhold the needed aliment and allow them to perish forever? By our love to their precious souls, and our fealty to Christ the Captain of our salvation, we answer No, No, No!

A contribution of *ten cents* on an average from every Baptist in the South as a New Year's Gift, would place our Board in a position which would enable it so vastly to increase its operations, and to exert so great a moral power over the rising generation, that our feeble imagination cannot comprehend it.

Pastors and dear brethren, will you take this matter in hand, and send us in *all the month of January* your people's New Year's Gift to this noble work? If it be ever so little, help us *some*, and help us *now*. Yours very fraternally,

THOS. C. TEASDALE,
Cor. Secretary.

### FORWARD.

Keep not standing, fixed and rooted,
Briskly venture, briskly roam;
Head and hand where'er thou foot it,
And stout heart are still at home.
In what land the sun does visit
Brisk are we whate'er betide;
To give space for wandering is it
That the world was made so wide.

### SCRIPTURE QUESTIONS.

When was an army chosen from the manner in which they drank? Judges vii. 5–7.

What army took refuge in a barley field? 1 Ch. xi. 13, 14.

What king made an altar like one at Damascus? 2 Kings xvi. 10.

In what tower were a thousand persons burned to death? Judges ix. 49.

Where was the great stone of Abel? 1 Sam. vi. 18.

What two men were hid in a well? 2 Sam. xvii. 17–19.

Who stole eleven hundred shekels of silver from his mother? Judges xvii. 1, 2.

Who had a dinner party in his parlor? 1 Sam. ix. 22–24.

What king was a leper? Kings xv. 1–5.

How many cities belonged to the Levites? Joshua xxi. 41.

Who, being wounded in battle, killed himself with his sword? 1 Sam. xxxi. 3, 4.

Who had a choice out of three punishments? 2 Sam. xxiv. 12–14.

Who slew six hundred men with an ox goad? Judges iii. 31.

Who sank in the mire in a dungeon? Jer. xxxviii. 6.

How was he released? Jer. xxxviii. 8–10.

## The Paper Society for 1870.

We are so frequently solicited by the young ministers in our colleges and theological schools to make a present, of at least one copy to their reading-rooms or societies, with the assurance that it is read with avidity and its influence salutary, that we have determined, with the help the importance of the object may elicit, to send this paper *gratis* to every young man studying for the ministry in all the Baptist colleges and theological schools on this continent, so fast as we shall be able to receive their address.

We are impressed with the conviction that the cause of Christ and the principles of pure Christianity and a correct ecclesiasticism will be powerfully advanced by this movement.

If the principles, doctrines and policy advocated in this paper are indeed scriptural, and it is the only paper on the continent in which they are fully and faithfully advocated, for the highest welfare and the desired future of our denomination, these principles should be thoroughly discussed with and impressed upon the coming ministry. It is a move in the right direction, and so confident are we that there are a sufficient number of brethren who will assist in contributing the paper to one young minister, for a *whole* or a *part* of the year, that we now make the offer, and if we are not aided we will alone bear the entire expense for one year.

To carry out this movement we must obtain the names of each student in each school who is willing to take the paper from the postoffice. And we must rely upon the kindness of the Presidents and senior Professors to make our proposition known to the students.

We give a list of the colleges and seminaries, and request that the regent of each will fill the blank with the number studying for the ministry in the college:

COLLEGES.

| NAME AND LOCATION. | STUDYING FOR MINISTRY. |
|---|---|
| Brown University, Providence, R. I. | |
| Madison Univ'y, Hamilton, N. Y. | |
| Colby University, Waterville, Me. | |
| Columbian College, Washington, D. C. | |
| Georgetown College, Georgetown, Ky. | 17 |
| Richmond College, Richmond, Va. | 13 |
| Denison University, Granville, Ohio | |
| Mercer University, Penfield, Ga. | |
| Shurtleff College, Upper Alton, Ill. | 2 |
| Wake Forest College, Wake Forest, N. C. | |
| Howard College, Marion, Ala. | |
| Baylor University, Independence, Texas | |
| University of Lewisburg, Lewisburg, Pa. | |
| William Jewell College, Liberty, Mo. | 2 |
| University of Rochester, Rochester, N. Y. | |
| Union University, Murfreesboro, Tenn. | |
| Oregon College, Oregon City | |
| Furman University, Greenville, S. C. | |
| Mississippi College, Clinton, Miss. | |
| Mount Lebanon University, Mt. Lebanon, La. | |
| Kalamazoo College, Kalamazoo, Mich. | |
| Chicago University, Chicago, Ill. | 1 |
| Bethel College, Russellville, Ky. | |
| Waco University, Waco, Texas. | |
| Acadia College, Wolfville, N. S. | |

THEOLOGICAL INSTITUTIONS.

| NAME AND LOCATION. | STUDENTS. |
|---|---|
| Theol. Dep. Madison Univ'y, Hamilton, N. Y. | |
| New Hampton Theol. Sem'y, Fairfax, Vt. | |
| Newton Theol. Institution, Newton Center, Mass. | |
| Western Baptist Theol. Institu'n, Georgetown, Ky. | |
| Kalamazoo Theol. Seminary, Kalamazoo, Mich. | |
| Rochester Theol. Sem'y, Rochester, N. Y. | 3 |
| Theol. Dep. Univ'y of Lewisburg, Lewisburg, Pa. | |
| South'n Bapt. Theol. Seminary, Greenville, S. C. | 51 |
| Theol. Dep. Shurtleff College, Upper Alton, Ill. | |
| Chicago Theol. Seminary, Chicago, Ill. | |
| Crozer Theol. Seminary, Chester, Pa. | 32 |

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*W. R. McCLUNE, Cashier.*

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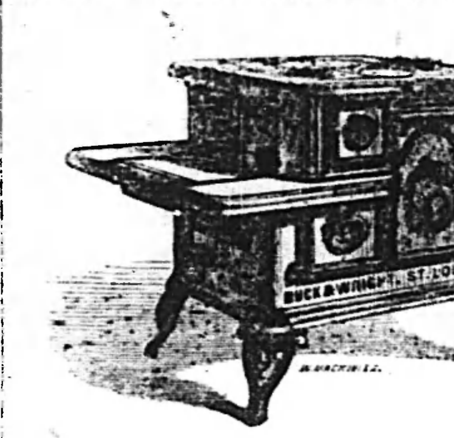

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**Wrought Iron Oven Cooking Stove.**

This stove is greatly superior to all others in economy of fuel and general convenience, and is warranted to give satisfaction in all cases, or the money refunded. The material used in

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Is of the best quality of Hanging Rock Charcoal Iron, universally admitted to be the best iron in the world for the manufacture of stoves, both as to its durability and its resistance to the action of heat. The superior quality of the iron used will be seen by the smoothness of the castings that compose

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Those who will examine carefully many first class stoves (so-called) which have been used a year or so, will see a great deficiency on this point. Many excellent recommendations are obtained which would have been withheld after a more extended trial. The plates of

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Are constructed in such a form as to give the greatest strength and durability to the castings, while proper allowance is made for contraction and expansion. The plates are all ground, making them fit as air-tight as possible.

THE CHAMPION

Is made to last, and will last, with proper care, twenty-five years, by occasionally replacing the fire plate, which is subject to the direct heat of the fire. It is the heaviest Extension Top stove made in America, and for simplicity of management

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Is simplicity itself. It has but one damper, which completely controls the heat of the stove. It is a sliding damper on the top of the stove, the use of which is obvious to any one who ever saw a stove in operation.

THE CHAMPION

Is the only cast stove made with Wrought Iron Oven—the bottom and back oven plates being made of heavy wrought iron, so heavy they cannot be broken or cracked, and the heat cannot warp. The flues of

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Are so constructed that the oven will bake in the front as in any other part. On account of these improvements, more especially,

THE CHAMPION

Will bake quicker with less fuel than any other stove made. Its large flue forms a reservoir of hot air which is continually radiating into the oven to assist in the retention of the heat. The fire chambers of

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Are constructed with especial reference to the wants of the Southern trade. The wood door is very large, enabling the purchaser to use large, rough wood. The fire-chambers are 26 inches long in our 8 and 9 inch stoves, rendering it unnecessary to cut cord wood but once in preparing it for the stove, thereby saving a great deal of labor over the kind of stoves made East, which require very short, fine wood. The radiating surface being very large, no fears need be entertained in regard to its heating the coldest kitchen in winter.

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Is purely vegetable. It acts on the sick and enfeebled like a charm, giving them renewed vigor and strength. The old and the young, as also ladies confined to the house, ought to use it freely, as there is nothing that gives such appetite, at once bringing up the tone of the stomach, thereby giving health and vigor to the system.

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# Mother's Worm Syrup,

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**CENTRAL FEMALE INSTITUTE,**
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The Scholastic year of 1869-70 will begin Tuesday, the 28th day of September, and continue forty weeks, or ten school months, until July 1, 1870.

Of the advantages offered by this Institution, which for the past seventeen years by its well known excellence has drawn to it so extensive a patronage, mention need not be made. We will, however, say that by its accessible and healthful location, its neat and ample accommodations, its well furnished table, its extensive Apparatus for Scientific Illustrations, its Gymnasium, and other means for physical culture, and above all, by its rigidly thorough instruction, it commends itself to all who seek for themselves or others an accomplished and practical education.

Expenses are for tuition in English Branches, $3, $4 or $5 per month; for board, including furnished room and fuel, etc., $17 per month; for washing $2 per month; for incidentals and ink, forty cents per month. Tuition in Music, Languages and Ornamental branches is the same as it was in gold before the war.

For full information send for Circulars. All letters of inquiry should be addressed to "President of the Central Female Institute," Clinton, Hinds county, Miss.

ROBT. KELLS, Prest. Board of Trustees.
GEO. WHITFIELD, Sec. Board of Trustees. 5tf

**MISSISSIPPI COLLEGE,**
**Clinton, Hinds County, Mississippi.**

The next Collegiate year will open on the 27th of September, 1869, and continue forty weeks, until the 1st day of July, 1870.

The expenses for the entire year are $40 to $50 for tuition; $10 for incidental and fuel fees. Board for the last year was from $12 to $17 per school month—four weeks are counted a school month. Washing $2 per month. It is expected that board will be obtained on as reasonable terms next year. Students for the ministry are not charged tuition, fuel or incidental fees.

Departments of instruction are two, Collegiate and Preparatory. In both of these ample instruction of the most thorough kind will be given.

At the State Convention, held in Canton the 1st of June, it was resolved to raise money to pay the debt of the College and to furnish means for its future maintenance. The Agent, Elder E. C. Eager, is now engaged in soliciting subscriptions with every prospect of success. The future permanence of the institution is thus insured, and none need hesitate to come for fear they cannot here complete their education.

Circulars containing fuller information can be obtained by addressing the President, Rev. Walter Hillman, Clinton, Hinds county, Miss. BENJ. WHITFIELD,
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REV. D. H. SELPH, A. M., President and Prof. of Moral Philosophy.
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T. T. EATON, A. M., Professor of Mathematics.
REV. J. M. PHILLIPS, Principal Preparatory Department.

The next session of this institution will open on August 30, 1869, close second Thursday in June, 1870.

TUITION PER ANNUM.

| | |
|---|---|
| Preparatory Department | $36 to $40 |
| Collegiate | $45 to $60 |
| Incidentals per month | 50 cents |
| Board per week | $3 to $4 |

All students entering are charged from date of entrance—no deductions except for protracted illness.

The institution is now fully organized and prepared to enter upon its career of usefulness. The buildings which were sadly injured during the war are being thoroughly repaired, and measures are on foot for restoring the library and apparatus to their former condition.

Dr. Shelton, who was formerly connected with the University, has returned, and the Trustees congratulate themselves on securing his services.

President Selph will, for the present, continue his labors in the field to raise an endowment, and his classes will be distributed among the other members of the faculty.

For further information apply to any member of the faculty or **D. D. MABEY.**
5-tf Sec. Board of Trustees.

**GEORGETOWN FEMALE SEMINARY.**

The next scholastic year of this Institution will open September 6, 1869, and close the second Wednesday in June, 1870.

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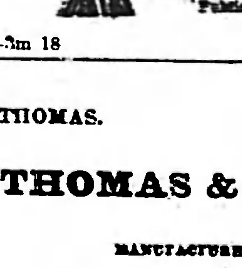

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The advantages of first sending for Checks are these. We are constantly buying small lots of very valuable goods, which are not on our catalogues, and for which we issue checks till all are sold; besides, in every large club we will put checks for Watches, Quilts, Blankets, Dress Patterns, or some other article of value, giving some members of the club an opportunity of purchasing an article for about one-quarter of its value.

In every order amounting to over $50, accompanied by the cash, the Agent may retain $2, and in every order of over $100, $3 may be retained to

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For an order of $30, from a club of thirty, we will pay the Agent, as commission, 28 yards Brown or Bleached Sheeting, Good Dress Pattern, Wool Square Shawl, French Cassimere Pants and Vest Pattern, fine large White Counterpane, etc., etc., or $3 in cash.

For an order of $50, from a club of fifty, we will pay the Agent, as commission, 45 yards Sheeting, one pair heavy Wool Blankets, Poplin Dress Pattern, handsome Wool Square Shawl, Silver-Case Watch, etc., etc., or $5 in cash.

For an order of $100, from a club of one hundred, we will pay the Agent, as commission, 100 yards good yard-wide Sheeting, Coin Silver Hunting Case Watch, Rich Long Wool Shawl, Suit of all Wool French Cassimere, etc., etc., or $10 in cash.

We do not employ any Traveling Agents, and customers should not pay money to persons purporting to be our Agents, unless personally acquainted.

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The faculty of any medical college, or any responsible physician, may send me ten cases of confessed Cancer, and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease.

I call upon the medical schools especially to put my skill in the treatment of the Cancer to the most rigid but fair trial.

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☞ Editors giving the above one insertion shall receive a copy and the thanks of the author, who, ruined by the war, is illy able to make the usual presents to the press. Our Southern press will aid in benefiting our people.
Bmh24

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To remove from the minds of the most credulous any prejudices that may arise, he refers the public to the following first class names, giving the postoffice address of each, and proposes that, for proof that any of the certificates herein published by him are not genuine, or that these cures were not effected by him as herein stated, to pay to the order of the individual producing said proof, five thousand dollars

**References:**

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Col. W. H. Pruden, Dalton, Ga.
Rev. Isham G. Wood, Rome, Ga.
Prof. S. G. Hillyer, Cartersville, Ga.
Capt. W. T. Callier, Calhoun, Ga.
Rev. B. L. Ross, M.D., Fort Valley, Ga.
G. S. Dasher, Conductor S. W. Railroad, Ga.
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**Certificates:**

My daughter lost her eyesight suddenly, of Amaurosis I placed her under Dr. Hooten for treatment. In a short time she was entirely restored. She can now see as well as ever she could. My daughter and I cannot find words sufficient to express our gratitude to Dr. Hooten.
WM. SMITHA
Eufaula, Ala., June 1, 1867.

I was afflicted with chronic inflammatory sore eyes for four years. I applied to a large number of most eminent physicians without obtaining any relief. Within two weeks Dr. Hooten perfectly cured me of all blindness and soreness of the eyes. I would that I could repay Dr. H. the debt of gratitude I owe him for my almost miraculous restoration. I cheerfully give this certificate for the benefit of suffering humanity. Respectfully,
THOS. W. JOHNSON, Proprietor Eating House.
Smithville, Ga., May 31, 1867.

My daughter entirely lost her eyesight from Iritis When I placed her under Dr. Hooten she was totally blind. In about six weeks she was entirely restored to sight. Every vestige of disease was removed from her eyes.
JAS. HILLIARD
Quitman, Brooks county, Ga., Nov. 1, 1867.

For the benefit of those suffering with sore eyes, and justice to Dr. Hooten, I will state that I took my wife to Dr. Hooten on the 7th of May, 1868, entirely blind—the result of a very high degree of inflammation of the eyes. She commenced improving very soon under his treatment, and continued to improve rapidly until quite restored to sight. On the 15th day of July following she returned home with her sight entirely restored, without the slightest inflammation about her eyes perceptible. I feel safe in recommending Dr. Hooten to every one suffering with their eyes. S. S. DUNLAP, firm of Morgan & Dunlap
Macon, Ga., July 2?, 1868

My daughter was blind in one eye about two years. The other was involved at times in a high degree of inflammation. The disease was Granular Conjunctivitis. She is now perfectly restored to sight. No person can tell that her eyes were ever affected.

I was myself blind of Granular Conjunctivitis ten years. One of my eyes burst out. I had to be led everywhere I went. I tried many distinguished oculists without benefit. Under the treatment of Dr. Hooten I have improved beyond all expectations of myself and friends. I can now see to make my way alone comfortably. Since placing myself under Dr. Hooten, to my certain knowledge he has restored a number of persons from blindness of several years' standing. He has a large number of patients with the most malignant types of sore eyes. They are making wonderful improvement, and are greatly rejoiced at their success. W. J. JAMES.
Atlanta, Ga., July 9, 1869.

Persons desiring further information will apply to Dr. Hooten for circulars.

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These justly celebrated mineral springs are now open for the reception of visitors for the season. They are situated in Franklin county, Tenn., six miles south of Tullahoma, on the Nashville & Chattanooga railroad.

The waters are without doubt the best medicinal waters in the State, particularly for the cure of dyspepsia, liver, and kidney complaints, chronic diarrhea (it never fails), female complaints (it is unequaled), cholera infantum; in fact, any disease arising from the stomach, liver, kidneys or bowels, whatever may be the symptoms, are cured, or greatly benefited. Hundreds of certificates could be given of astonishing cures, but I would simply refer to any one who has used these waters.

Hacks meet every train at Tullahoma to convey passengers over a good road to the Springs.

FARE.—Good board, $35 per month. Less than one month, $1.50 per day.

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OFFICE OF THE BAPTIST.
MEMPHIS, Tuesday, Dec. 7, 1869.

COTTON—The market is dull. We quote:
Good Ordinary ... 21¼@21½
Low Middlings ... 23 @23¼
Middlings ... 23¾@
Good Middlings ... 24¼@

NEW YORK, Dec. 7.—Cotton quiet and weak. Ordinary 23¾; Good Ordinary 25⅝; Low Middlings 24½; Orleans 25½; Uplands 25.

NEW ORLEANS Dec. 7.—Cotton fair, 23¾@23⅞.

LIVERPOOL, Dec. 7.—Cotton dull. Uplands 11⅝d. Orleans 11⅞d.

BAGGING—India 25@26c; heavy Kentucky 26@27c.

BUTTER—The supply is fair, and choice grades are in demand at 35@38c; good 33@35c.

BEANS—Choice Navy $2 75@$3.

BROOMS—$3 00@6 00 per doz.

BROOM CORN—Dull at $100@$220 per ton.

BEESWAX—Steady at 30@32c.

BUILDER'S MATERIAL—Cape Lime $2@$2 25; Alabama $2 00@2 25; Louisville Cement $3 25@3 50; Rosendale $1 50@5; plaster $5; hair, in 40 lb bales, $2 75@3; fire brick $5@6; building brick $8 per M.

COTTON YARNS—No. 400, 22c; 500, 20c; 600, 18; 700 16c.

COFFEE—Skimming 17@18c; Rio 19@20c for common to fair; prime 21@23c; Laguyra 25@26c; Java 35@36c.

CORNMEAL—The demand is not active, and stock light, $4 75@5 is asked.

CHEESE—Factory 19½@20c; W. R. 18½@19c; E. D. 19½ to 20c; Gloster 20 to 21c.

COTTON SEED—$12.

EGGS—45c per doz.

FLOUR—Supers $4 50@5 00; X $5 25@5 50; XX $5 75@6 25; XXX $6 75@8 25.

FRUIT—Choice apples $3@4 00 ₩ bbl; dried apples 6@7c, Peaches 7@9c, Lemons $9 per box. Oranges $6 to 7 per barrel.

FEED—Corn 95; oats 62½ to 65; bran $23; hay $27; cooked cotton seed meal $22 to 23 per ton.

FISH—Mackerel, No. 1, bbls $25; half bbls $13 00; kits $2 90@3; No. 2, bbls $17 50; half bbls $8 75@9; kits $2 25; family, in bbls $14; half bbls $7 50; kits $2. White fish $8@9 in half bbls. Sardines, quarters $22 per case; halves $35 00.

GUNNIES—Good demand for second hand at 16@17c.

HIDES—Dry flint 19c; dry salt 17@18c; green salt 9½c; green 8c; deer skins 30c per pound; sheep's pelts 25@30c: dogskins 50 to 60c each.

IRON TIES—Prices are steady at 6¾@7½c.

LIVE STOCK.—Good 5 to 5½c; choice 6 to 7c; Texas beeves $35 to $60 per head; cows and calves $30 to 60; hogs 10c gross; sheep $4 to 6 per head.

MOLASSES—Cuba 55c; Louisiana sugarhouse 85c; golden syrup $1 10@1 15 in bbl, and 10c additional in kegs; sugarhouse syrup 70c to $1 25.

NAVAL STORES—Tar, in kegs, $5 25 to 5 75 for pine; in 40 gal. bbls. $8 to 10; pitch $6 per bbl; oakum $5 to 6 per bale.

NUTS—Filberts, Brazil and English walnuts 17c; almonds 25 to 32c; Texas pecans 22c; peanuts 7 to 8c.

OILS—Coal, 39@41c; lard, $1 60; linseed, $1 20@1 25; do boiled, $1 30@1 35; tanners, $1 10@1 25; lubricating, 50@75c; castor, $3 50@3 75; turpentine, 65@70c; olive, 24 oz bottles, $10 per basket.

POULTRY—Young and old chickens are selling at $3 75@4 50 per doz; ducks $3 per doz.; geese $5 to $7.

PRODUCE—Choice onions are in demand at $4 50 ₩ bbl; potatoes in good supply at 90@95c ₩ bus; turnips at 50c per bushel; sweet potatoes $2@2 50 per barrel; cabbage $10 to $14 per crate.

PROVISIONS—Mess pork, $32 00@32 50; prime mess, $31 50@32: clear sides, 17½@17¾c; shoulders, 13@13½c; plain sugar-cured hams, 23@24c, and scarce; breakfast bacon, 22c; lard, tierce 18@18½c; kegs 19@20c; caddies 20½ to 21½c.

POWDER—Blasting $4 50 per keg; rifle $6 50.

RICE—Carolina 9½@9¾c; Louisiana 8½ to 9½c.

SUGARS—Crushed, powdered and granulated 18c; coffee A, 16½c; B, 16¼c; C, extra, 16¼c; Demarara, 15½@16c; Louisiana, old process, 15½c; prime, 15c; fair, 14½c; common, 12 to 13½c; Y. C., 14½; Island 14 to 14½c.

SNUFF—Garrett, box, $16; packed, $18.

SHOT—Drop, per bag, $2 75; buck, $3 00@@3 10; pig and bar lead, 11@12c.

SOAP—Palm soap, 6c; No. 1 do, 7½c; Panola do, 9@10c; erasive, 9@10c; extra family, 8@9c; castile, 17c; imported do, 25@28c.

SALT—Fine $2 90 to 3 per sack; coarse $2 65 to 2 75.

SPIRITS—Proof whisky, $1 35; common rectified, 75c@$1.

SODA—In boxes, 7½c; kegs, 6 to 7c.

TALLOW—10c.

TOBACCO—Fine natural leaf $1 to 1 10; Virginia 90c to $1; fine bright pounds 80 to 90c; medium 70 to 80c; common 62 to 70c; good bright quarters 62 to 67c. Smoking—fine and fancy 60 to 80c; common and medium 35 to 50c; Virginia, to the trade, not including packages 20 to 30c.

VINEGAR—Cider vinegar $8 to 10 per bbl; wine $12 to 14.

## Letter Box

### WRITERS TAKE NOTICE.

All business relating to the Publishing House, books, printing, etc., should be addressed to the Secretary, I. S. Clark, and not to us. We have no connection with the business of the Publishing House whatever, having resigned to give our sole attention to this paper.

All business relating to the Sabbath-school department, books, papers, etc., should be addressed to S. C. Rogers, Depository Agent.

All business relating to "The Southern Farmer" should be addressed to M. W. Philips & Co., 361 Main street.

But all business relating to THE BAPTIST, or "The Tract Society," should be addressed to J. R. GRAVES, 361 Main street.

We say this because

1. It will save our clerks a great deal of vexation and trouble when business belonging to various parties comes all mixed up like hotel hash.

2. Letters often miscarry and money is often lost, and we do not wish to be responsible for other people's money.

We only risk money sent us in Registered Letters, by Postoffice Orders, or by Express. Where no premium is allowed it can be sent at our expense.

Articles for publication should be written plainly and on only one side. We cannot engage to return deferred or rejected articles.

J. R. GRAVES,
Editor BAPTIST.

**H. D. Boyd**, Ala.—Your tracts have not been sent, the package was too large. Will you inform us at what express office you can get them?

**A. C. Smith.**—Where are you? We want your postoffice.

**F. Jessop**, Ky.—Your tract money was received and you credited. See list of those still due.

**Elder R. J. Coleman**, Ark.—We had a good convention, and did miss you. Money received. J. P. Smith's time will be out at vol. iii. No. 47. Have changed it to daughter's address. If the one thousand Baptist ministers who take this paper would only do as you are doing—make us up a club of five or ten new subscribers as a Christmas present—what a splendid list we should have, and what a Christmas time of it! God bless you.

**Elder F. M. Long**, Ill.—We allow 50 cents, not 60—for we cannot afford it. Send in your club.

**Bro. Perry**, Tenn.—Your name was not transferred. You must not lose the time. The clerk begs pardon.

**P. F. Terrell**, Tenn.—We suppose the General Association does its work through the Board at Marion—the latter only appointing those missionaries the Tennessee Board recommends. It is a sad fact that there are a few Baptists who, rather than see the denomination "landmark," i. e., thoroughly close in communion, would betray it into the hands of Campbellites. Mark where Campbellism is making the greatest progress; and Baptists the least, in Middle Tennessee. Affiliation in meetings and pulpits has been our bane there, as it has always, and, if persisted in, will land the Baptists of America where English Baptists are. Affiliation in preaching is the broad road to open communion.

**T. C. Carter**, Ala.—When we get one that suits us we will try and remember you. Hope you will secure a handsome club.

**J. W. Cooper**, Tex.—Thank you. Name entered for BAPTIST and tracts. We must put a new edition of tracts to press.

**W. H. King, or W. E. Walters**, S. C.—The money for H. S. Burton's paper never reached us. We would credit him, but you give no postoffice.

**F. G. Kimbrough**, Ark.—You are right. Bro. Ford has few superiors as a writer and thinker. You can get all the books you mention at the Southwestern Publishing House, 361 Main street.

**Carrie S. Floyd**, Miss.—All the names you sent have been going to Moscow, Miss., as you directed. Their time will be out No. 18.

**D. N. B.**, Tenn.—Mammoth will be forwarded soon as issued. Accident to your paper mill has retarded our supply of paper.

## "The Baptist" Tract Society.

The terms of membership in this Society are as follows: Any one pledging him or herself to sell or give away $1 worth of Baptist and religious tracts or small books during 1869, will be enrolled as an annual member, $5 worth a life member; $10 worth a life director. Five thousand members wanted at once. Address J. R. GRAVES.

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Think of it, twenty thousand pages even of good religious and Baptist tracts put into circulation this week through the society! Shall we not have one hundred new members before the close of this the second quarter? Join this week.

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Vol 4
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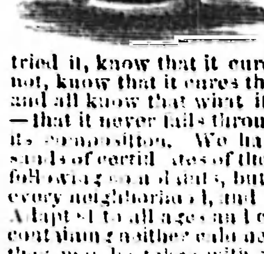


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