DAPTIST DOCTRIBLE PRINCIPLES AND PAGES

er side something the

SIX IMPORTANT DOCTRINES. 1. One Lord, one Faith, one Immersion, Eph. That an immersion is the profession of that one faith in the boriel and res Lord. See Rom. vi : 4-6; Col. ii : 12; 29; 1 Peter iii: 21

2 The Grace of God, the only foundation Hope and Faith in Christ, the only medicin of

1. The Ward of God the Anstrement, and the Spirit of God the Agent in the regeneration of a distinguished writer does, in this paper

4. Each visible Church of Christ is a company believers and their mesmeried children and sectors on probation,) associated by voluntary covenant to obey and execute all the commandants of Christ having the same organisation, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver is Zion but Christ, and sublaw he has net enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. E-7; Col. i: 1-5; Asts ii: 41, 42; Mast. aviif: 20-28-28: 2 Cor. vil: 6-19: Rev. ii: 23: Philhp. xxvi: 27; 1 Cor. v 12, 13

5, The "Lord's Sapper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such, (that is, in church not as a test of Christian fellowship or fealing of one communicant toward show forth Christ's desth till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and pracembers of one church (though of aith and order) can come to the cor 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 anthority to

6. Christian Baptiam is the immersion of 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. Cas mode only, therefore, can answer this deerga, and the profession of baptism cannot he made by children. except "the children of God by Faith." Matt. iii; 16 and xxviii: 17; Mark xvi: 16; John iii: 2. 3; Acts viii: to the close; Rom. vi: 4, 5; Cel. ii: 12:

the anly "likeness" or representation of death in the world, for it is called the likeness of death.

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

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

3. To divide the positive requirements Christ into essentials and non-essentials, is to decide how far Christ is to be obeyed, and in what

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 pradticed for religious rites, for which no scriptural; warrant can be tound, and are, therefore sinful. 5. Christ gave no men, society or church the

the authority to traffic with the ordinance or says, "Speaking the truth in love," the tized, have the right to talk of Christ organization of his Church or Kingdom, as to word rendered love is the same word and salvation. No one disputes this. make or change his laws, and substitute one thing for another. To surrender what he has established, is secchary—to change them treason. 6. Principles can neither be conceded nor com-

SIX IMPORTANT PACTS.

1. All scholars, critics and lexicographers, of any note: mammously 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

primitive and apostolic baptism was administered by the unmersion of believers in water, in the name of the Trinity .- [Stuart, Rabisson and Wall: 3. Newly all standard Padobaptist commentators command for, or example of infant baptism, and ity has a new meaning. It now denotes tism, except in the case of John the

4. All standard historians manimously affirm or membership,) and all the chardes independent ciples. Such a man, it may be, believes apostles were all baptized before they

LOGIC AND CHARITY.

J. M. PENDLETON. Among the parts of speech in the Engglish language, grammarians class conjunctions. They are very important in their place, and they are divided into copulative and disjunctive. It is a great thing to know how to use conjunctions. The copulative should never be used for the disjunctive, and vice versa. I think of Dec. 10, employ the wrong conjunction. The caption of his article is "Logic of scripturally immersed believers only, (not of or Charity?" and his signature is "Cornelins." I respectfully suggest that or, I protest, with due conftesy, against the intimation, or rather the assumption, prior to their baptism," etc. Very good lins," is clear from the interrogative question of communion. form of his caption-"Logic or Charity?" But "Cornelius" insists that the first

Lowever, to the charity which Paul says, from the days of Abraham Booth till the truth." This charity, so far from is no inconsistency. I think they have warring against truth, another name for failed, and that all their successors in logic, and bringing it into captivity, that line will fail. The question is not takes delight in the trath. When Paul whether Christians, baptized or unbapcharity are not, therefore, in conflict used in a sense different from talking of They are so wedded to each other that Jesus and redemption by his blood. the truth is to be spoken in charity-it Preachers are considered a distinct class companionship. The sight is the most of the word preach, no man is a

tion among them on what grounds or for what gious opinions and practices. He who a precedent, therefore, to be followed.

mangled body of truth. But-Truis crussed to saren will rise again

The eternal years of God are ber's." disjunctive, should be and, copulative cedes that "historically, believers did not that logic and charity are to be divorced If believers in apostolic times did not,

He presents an alternative, which requires | Christians did not 'engage with the unthat one of two things be faken, and the baptized in any "act or expression of I should be glad to see his powerful pen are consistent in practicing close comwhich deceives, and it may deceive him ing with the unbaptized, exchanging who makes use of it, as well as others. pulpits, etc. He seems, moreover, to be bandment would be called for. Far be it from me to believe that "Cor- of opinion that as we are inconsistent in nelius" presents a false argument, know- the matters named, it would be no worse, gospel and the nature of a New Testaing it to be such. My opinion both of his or at any rate not much worse, to go intellect and his heart forbids this. I further, and commune with the unban- differ so widely, that the best thing to be think he has adopted his conclusion with- tized. I do not charge this positively on done is for them to do all the good they discipline those whose relationship ordinarily out a sumcient examination into the facts "Cornelius," but this is the impression can in their respective spheres of action. It is a significant thing that "Corne does not satisfy me. One inconsistency rially, there can be no acts of recognition and Messenger, gives the following delius" deems it necessary, in his espousal often leads to another, but, I submit, to "the law of charity—warring against incontrovertible that "the first believers most thoroughly will be most thoroughly cially:

stern and relentless demands of a mere Christ prior to their baptism," then Bap, church or ministerial fellowship between extinguishing their denominational charintellectual process into captivity," etc. tists are right in insisting on the priority those, some of whom are baptized and acter and position. In your issue of Au-Logic is both the science and the art of of bantism to communion. They are others unhaptized—some insisting on the gust 4, under the title, 'Welsh Baptists,' reasoning. The supreme purpose of restright on this point; nor can this position immersion of believers, and others on I find the following truthful expression: Burying in water of one dead to sin is the logic arises from the important aid it fur tencies on other points. Let us hold false. But of what practical value are baptized persons, I do not see the incon-tipodal. Journal and Messenger. the processes of logic if charity wages sistency which seems apparent to "Cortomed to consider the question, What that prayer is not confined to the hapis truth? a vastly important one; but if tized. It is the duty of all men to pray. refuse to obey one of the least of his positive ble. There must be some mistake in Scriptures do not so teach. As to ex the supposition that truth and charity changing pulpits with unbaptized minisare at war on the question of communiters, recognizing them as ministers, etc.,

four of the States of the Union, and this the other two, the eldest replies, "I do Church, with Congregationalist descont, of the views of "Cornelius." . He con-recognition by Baptists of the validity of or, not for failing literally to comply erably well, be can always be accommo-Pedobaptist "ordination papers." I bap with father's command in form or order, or dated with a 'dhrap of a leetle o' suthin' tized, more than ten; years ago, a Pedo- both, but I do know that he gave us the to drink, just to review has dormant canbaptist Doctor of Divinity, but neither he command in form and order-I love my gies. They always keep 'Paddy's eye nor any one else thought his " ordination. father, and I shall obey." Now, which of watter handy in the vestry, for the benfrom each other on the communion quest believers now should not. This really papers" worth anything. An ordaining these three loved his father? tion. That this is the view of Corne-lought to be a settlement of the whole council was called, and he was, according to Baptist usage, set apart to the work of the ministry. I have used the words, and as soon as we are out of his sight, Baptist usage, with a purpose; for I must consider exceptional the cases to others. "Is it essential that these comother must, therefore, be left. I regret Christian or church life." He mentions which "Cornelius" refers. Indeed, if that "Cornelius" assumes this position. prayer, preaching, etc. His argument, Baptists generally should regard as valid He is an able and ingenious writer, and if I understand him, is that if Baptists Pedobaptist "ordination papers," they employed in the exposure, and not in the munion, so called, consistency requires recognize their baptism as valid. Then We only know that we love the Saviorwould have, for consistency's sake, to advocacy of a fallacy. A fallacy is that them to change their course as to pray-there would be no further use for the

With regard to the ordinances of the O May God hasten the day when all proment church Baptists and Pedohaptists

action—nothing else would satisfy him denominations to be recognized as minis tials and non-essentials," betray a want Baptist Churches), therefore the preponage equal to the same thing are equal to -but he feels like tolerating those who ters of the word? They have authority of that love to the Savier, which is "es-derating influence must be in favor of but that no objection should be made if fore, to nothing—the "ordination papers" After leaving my presence, the younger Hon. B. W. Noel and Rev. Wm. Brock its root, it will wither.

Well. the blessed Savior has given us certain commands, in a certain order. instructed me to believe that valid bapsome of his professed children inquire of mands be literally complied with ether words, "Shall we be punished if we do not obey the Master?" We reply. "We do not stop to settle that question. that he has given the command, and we the Savior ? mand the me red H

fessed Christians may exhibit their love to him by literal and prompt obedience. Mt. Lebanon, La., April 23, 1869.

OPEN COMMUNION IN ENGLAND.

without a virtual surrender of distinctive plorable account of the condition of the of charity, to discard logic. He refers no justification of it. If it is historically principles. He who examines the matter Baptists in England, and in London espe-

300 Baptists holding their membership, churches for being disciplined, will become Church in London.

degrades it as to carry it "into captivity," baptism, "Behold he prayeth." If the It is raining, and at present the prospect | 96 churches which have regular pastors, temporary work. But Roger Williams I must modify my opinion. It will be Scriptures taught that baptism should is indeed gloomy. All alone, seated in aud each have irregular preaching. In is quoted. I am very much surprised seen that in this connection I make no precede prayer, as it precedes the Lord's my office, my mind has been ruminating all London there are 104 Baptist chapels, that so many Baptists and Pedobaptists distinction between truth and logic, for Supper, then it would be inconsistent to on the religious tendencies of the age, nearly the whole of which are mixed know so little of Roger Williams. If points we may safely disobey him. But to their relation to each other is insepara pray with the unbaptized. But the and especially in our own country. My communion. Those which still profess they will read page 50 (I think); of Bacheart sickens in the contemplation. Am to be strict, are about as obscure as the kins! History of the Baptists, Abridged, Luncharitable in the balief that the ten- hard shells' with us. In vain do you they will lear that Roger Williams bapdency of the mass of religionists in this mention the names of Rippon, Fuller, tized only a few months, baptized only. ion, or on any other question. I refer, I scknowledge the inconsistency. Many country is in the direction of Romanism? Gill, etc., old stand bys of Baptist prin- 10 or 12, doubted the validity of his own. What mean the forms and ceremonies, ciples. They are doubtless in glory, but haptism, and baptized no more. They "rejoices not in injointy, but rejoices in now, have attempted to show that there with the high-sounding titles and exclutheir brethren on earth are practicing ought to know that the courses of the sive claims of Ritualism? How may we open communion. Br. John Branch is Philadelphia Association, and other early interpret the now transparent fact laboring successfully in the chapel form churches in America, did not come out that Episcopal Methodism; under the erly occupied by Rippon. They prac of Roger Williams' church. show of increasing the privileges of the tice open communion. In reply to my But, says one, we can't trace, back our laity, is riveting the chains of priestly arguments, Br. Branch said, 'You Amer succession to the Apostles. If we could domination? Why is Congregationalism lican Baptists have all the argument, but not write our history because we were elsewhere translated charity. Truth and The word preach, however, is currently threatening to merge, into Presbyterian the English have all the spirit; I simply so much persecuted, then our enemies rigor? wrote it. Job says, O that mine enemy Would to God that all bearing the ments must be wrong. They cannot be had written a book. The two witnesses name of Baptists were abiding by the of God, for they are opposite as the an- in sackcloth in the wilderness were not is to be baptized in love. According to of men, and nothing is more common "Old Landmarks," and that we could tipodes. But God's spirit and word are destroyed. If I have a suit in the court the teachings of the New Testament, than for the terms ministry and laity to see nowhere a disposition to yield to the inseparably connected. So, then, if you and can get my evidence from the wittruth and charity cannot be severed. be used in contrast with each other. common impulse. But is it so ? No. admit that we have the argument, that nesses of the enemy, it makes my case They waik hand in hand in most blessed According to the common meaning We see Charles Malcom, a son of a ven- is all we ask. I do not know one single more strong. A Pedobaptict lady, who erated sire, marching Romeward, and church in all London as strict in her com had been immersed, came to join a Bapbeautiful below the skies. Let all behold preacher who has not authority to throwing firebrands amongst his former munion as either a Welsh or American List Church. Some were willing and 2. Standard historians manimously agree that it and admire. Let all cry out, "Trum preach from the religious organization to allies. Crammond Kennedy, late the Baptist. Twenty-one years ago I was others unwilling to receive her on her AND CHARTY;" but let no voice be heard which he belongs. In all denominations, "boy, preacher," and the pet of the Bap- baptized into the fellowship of the par. baptism. After some discussion, she said Quakers excepted, preaching is preceded tists of New York, exhibits all the char: ticular Baptist Church in Spencer Place, to the persons willing to receive her, "If Alas, the thought presents itself that, by baptism, or what is called bap- acteristics of the common madness! that Goswell Road. Once they, were very you are satisfied with my baptism, I am admit that the Bible does not furnish one plair in these degenerate days, the term chartism. Scripturally, it follows bap- prevails. The Northern Baptist press is restless old pastor, John Peacock, has been preachthere is the utmost disagresment and contradic- a toleration of almost all sorts of reli- Baptist—an extraordinary case—and not at the disposition on the part of many ing for them 33 years. He baptized who wear the name of Baptists, to leave converts into the fellowship of the Pedohas charity is called a man of liberal It is said of Jesus after his baptism: open the pass of open communion, baptist churches, and even into uo church that the general of the apostolis churches was purely denocrative, (that is, remark on the people these liberal principles has no fixed principles has It would be a source of comfort if there was a time when a law was; violated. republics. All religious socycles have legislative in the divinity of Christ, but he thinks preached. Paul was, we know. The were no evidences of defection in the But now that part of Baptist discipline powers, and clerical or cristogratical governments, there are Christians who do not believe New Testament teaches that authority to South, But, alast; some of our Bap- is merely nominal. And when the old crior yourself, that is producing a world (that is, in the hands of the ciergy or a lew as in it. He relies on the atonement for preach the gospel is derived from God tist papers, even here, have been called pastor leaves this earth, his church will of harm. At a protracted meeting, says tyrannies which us Christian can inwrene salvation, but he grants that those can through a church of Christ. God's call on to satisfy our own brotherhood that throw open her doors for everybody, one to the converts, "It you can'do more be saved who do not admit that Jesus is recognized by the church. A church Christ is King in Zion, and we may not The main-spring of the London churches died to make atonement. He advocates has no right to set apart to the work of change his commands in form or order. is found in the Hon.—Peto, M., P. He is Presbyterian, Methodist, Baptist or Episthe baptism of believers only, but he is the ministry any but its own members; The great cry of the day is, "these professedly a Baptist, a rich and very copal churches, then join either of those seegnized as scriptural churches, or willing to fraternize with those who, by for its jurisdiction many practicing infant baptism, are doing all little its own members have all been bap. Now, we will not contend that the soul's own expense, puts in his man, organizes will disobey Christ in the first public act they can to supplant believers' baptism, tized. No haptist minister would assist salvation is made to depend on a form or a sort of Rantizo Baptizo church, calls of their lives. I would say to them, and banish it from the world. He con- in the ordination of any unbaptized man. the order of observance. But let mo it a Baptist Church, because, forsooth first be right, and then do good.—Cor. siders immersion the only baptismal How, then, are unbaptized men of other isk, does not this question about "essent and pastor has been immersed, (as in all Rel. Herald. sprinkle and pour, because they are sinto preach from their respective organisential" to salvation? Let me illustrate. immersion. Such a church is the one on
is. The raves cawing from the steeple cars. He thinks that it is very well for sations, but no Baptist believes these or- I say to my three sons, "Go. attend to Bloomsbury atreet, called Bloomsbury and as baptism to precede the Lord's Supper, ganizations in accordance with the Word my stock, then work in the cornfield, and chanel, whose pastor is the Rev. Wm.

But enough. It sickens me to attempt are null and void Such papers cannot of the three mys to the other two, "I do are independent of any association. even a partial description of the regarded by a Baptist as possessing not believe that father will punish us, ing amenable to no religious organizacharity in the current acceptance of the sny element of validity, our noise and though we should not literally comply tion, they readily yield to public opinion word charity. A can well conceive how This leads me, to notice the most re- with his command at shall therefore at in points of religious difference on the this charity, improperly so-called, wars markable statement made by "Cornelius," tend to the stack and work in the field, communion question. What is strictly against logic, and is determined to bring He says we " receive into our ministry but leave the cultivation of the garden true of London is rapidly becoming so truth into captivity. Logic is in its way, man whose only ordination papers have till another iday." The wext says, "I in the country. Open commun and must be put out of the way. Such been signed by unimmersed hands." I do shall do all that father requires but shall ries the day in England. charity, if it triumphs, must raise its not question me tact stated that is to reverse his order. I will cultivate the A statuch Baptist from the United. benner of victory over the prostrate, say, I believe "Cornelius" has known garden first, then work the cornelius the English church, can be such cases as he mentions. I never heard the afternoon attend to the stock, for I accommodated with all varieties of reliof such cases before. I have lived in do not think the order tresential." To gious features. Hencan liave a Beptist

I must notice, more particularly some is the first time I have heard of the not know whether we shall be punished sprinkled members, and if he preaches tol-

Rates of Advertising.

PEDOBAPTIST IMMERSIONS. My pestor, who baptised ne in 1882,

istrator, a proper subject, with immersion in a proper element. If I can dispense with one thing in an administrator. I can dispense with another, and with all. If the administrator is nothing, he need not be a pique men . A man is Baptist denomination, and its speedy dis- intend to comply." Which of these love never immersed, but is sprinkled He preaches and writes against intersion. denying every proof text in the Testament. If he immerses, he does not believe in it, "ir mumerer is not of faith. is an," It is, therefore, in him a sinfulactic If I am haptized by him, I am a partaker of his sin, whether conscious of his reasoning makes on me. His logic Ecclesiastically, and therefore minister in J. A. Davis, writing to the Journal it or not. The Bible tells is "not to be partakers of other men's sine". afterward for amehine church to be partakers of other men's sins is to me, very the law of logic, and bringing all the did not unite in celebrating the death of convinced of this. How can there be "The Baptists of England are rapidly daining this preacher a scriptural organization? If it is not then we cannot ren ceive his official acts as scriptural or 16. the church is nothing, why shall not any soning is to develop truth. The utility of be made wrong by a thousand inconsist the sprinkling of speechless babes? Lit Our English Baptist brethren have, it the charch or not. As long as we preach man baptize, whether ne is a member if nishes in the development of what is then to what is right. This is both safe of wisdom to attempt a compromise of their strength, by adopting mixed or bers very easily, and we can less them weakness and a want seems to me, ant off the right arm of such strange doctrine we can receive mamtrue, and in the detection of what is and sensible. As to praying with nn-differences so great, so important, so and open communion.' Again. Think of very easily. Our members, leaving their war against them? I have been secus nelius." The reason I do not see it is, RELIGIOUS TENDENCY OF THE ACE, in Rev. Mr. Sherman's Congregational zation. If they move where there as no as stated by Dr. Dean some years and angry and fly into a Pedobaptist organi-Baptist Church, they will be sure to join BEO. GRAVES: This is the first day of | "I have before me a list of all the Pedobaptists, Such members are too charity not only triumphs over it, but so It was said of Saul of Tarsus, before his our proposed Sabbath-school Convention. Baptist Churches in London. There are apt to be open communicates. We build

Some ministers never lose their sheep. Others frequently lose them. If we were to preach the whole truth when Pedobapof our sheet, and the sale and

good or enjoy vourself better in the

BAPTIST COROLLARIES. L THERE is no church but a body of

lievers who have been imby a duly appointed officer of a

2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.

Since nothing is more evident than the fact that we teach more effectually by le than by precept—therefore, ac ficial pseaching of the gospel by those hom we consider duly baptized and or-nined to the ministerial office, it is equally se teachers to occupy them when we kaow they are neither baptized nor orned, and especially since they claim to he and quad imp the action on oar part into a managaitime of their claims, and thas confirm their followers in error.

4. Nothing can be more moonsisten then to admit those preschers into our paluits who hold and teach dectrines, on account of which we would exclude both from our pulpits and churchee any rainis-ter of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.

5. That a body of immersed believers the world and the enly tribunal for the trial of cases of discipline; that the ucts of a church are of superior binding force over those of an association, convention, souncii, or preabytery—and no association or convention can impose a moral obligation npon the constituent parts composing them.

8. That since each church of Christ is with the laws of Christ. If she excludes a member uniually, any other church can

restore him if it sees fit. 7. Whenever any church acts in violagiver, as found in the New Testament, she becomes rebellious—her acts mull and void; and all other churches, and associations of churches and conventions, should they become the partakers of her sina,

8. That no association, or convention. or council, is a "court of appeal," or has law to punish cruelty ought to any authority over the churches, but is tended to this iceberg region." snaply an advisory council; therefore, it to demand support for any project or scheme which it may originate, but may mly recommend advise, and urge to pergreat Christian voluntary principle.

internal regulation.

10. Baptists are not Protestants. Since be inflicted upon us. they never had any ecclesiastical connection with the Papacy, they are now, and that came out of her.

as the Reformation of 1827, as based on their slaughter of the innocents?" the sammption 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.

companies of them the church; hence all denominations are only re-

gospel ministry; hence, all ordinances adstered by an unbaptized and unordained, although immersed ministry, are null and void.

3. No church has a right to hear a case | Baptist ears. brought before it in violation of the law of Christ. The specification of the order

for the faithful observance of his laws.

the Scriptnral church.

6. An nuconstitutional or disorderiy M. says: majority cannot exclude a member of an seknowledged constitutional church.

or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

BAPTIST POLICY. numbers or popularity.

2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth cursed abuse corrected. against every system of error, and those who originate or advocate them; and or to confirm those who are in error.

and the unbuilding of Christ's kingdom,

Correspondence.

IN TROUBLE. No. 7.

STEPHEN BAY.

byterion, published in Louisville, Ky., I and man? find a doleful complaint preferred against How presumptnous, impious and blas- With reference to Novatian's baptism, and it is not in the library of any of my ner's friend, the Christian's elder brother, Baptists, for presuming to administer the phenous, to arraign the wisdom and be I suppose 'Dr. Dayton learned what he friends in this pisce. You say you do not the Son of the Living God, and the me life, that the strung arm of power ought of cruelty pertaining to one of the ordi- is reported to have said, "Novatlan was consequence, I know, whether he or you to interpose to stay the destruction ! har hances of his honse, as unsuited to cold baptised by affusion while sick in bed, if ever saw it, so your second-hand informa-

from the Adirondack mountains, under on poor, despised, persecuted Baptists. date of March 28, putting in a protest! There may be some slight apparent incold climate, on the ground that it is of baptism in cold climates, but why is the highest ecclesisatical authority in positively cruel, and that it imperils magnify them so enormously? If the human life. The writer says: Here, on rite of circumcision were brought to the bitter cold days, with the thermometer test of unsanctified human wisdom, the at Zero, the rough rivers, hid in thick verdict, in all human probability, would ice, are bared by ice and spade, and the be, that it is not only cruel, but also converts-often sweet young girls of highly offensive to good taste and refined an independent bedy, no one church can agony, shrinking from their water-soaked the Scriptures testify. But who art thou, expect any other to indorse its acts, only garments, which freeze about them, we presumptuous man, that repliest against so far as they are in strict accordance can but ask, is this imitating the blessed thy Maker? Is it not written, "Where would he who healed the sick have risked God made foolish the wisdom of this tion of the directions of her only Law the life of the body, to freeze out the world?" 1 Cor. i. 20. Again, "As the withdraw their fellowship from her until Divine Lord should in bis name commit | Owensboro, Ky., May 4, 1869. she repents and rectifies her order, or cruelties that unbelievers would shrink from. If they are not insane, Burgh's law to punish cruelty ought to be ex- On Dabney's Review of "Theodosis Ernest."

Here, in plain terms, we have an exhas no right to distate to the churches, or pression of the "tender mercies" of Pression of Pression of the formance of duty in subservience to the an inquest we should be found insane, a decided difference between them, and say Irenaeus) means to be baptized." why, forsooth, I suppose they would be that the fault is not yours that the Eng-9. When any church depurts from the | willing to see us sent to the mad-bouse! | lish version does not make this distincfaith, or violates the order of the gospel But on the other hand, if the verdict tion apparent. I'm inclined to think the in the judgment of the association it can But on the other hand, if the verdict tion apparent. I'm inclined to think the and should withdraw its fellowship from should report us sane, that would mate-fault is not with the translators, either. her and leave her to herself until she re- rially alter the case. Then the severest In Luke x. 5, it is written, "And into rectly, and then read, if you can without favorite rite than all the explanations of loud voice, he said, Father, into thy hand pents. This is no interference with her penalty of Burgh's law for the punish- whatsoever house (oikia) ye enter, say, a blush, your words: "The clamorous covenants has ever done.

her the repudiators of the princi- a limit? Suppose they skinned and in Acts xvi. 31, 32; also the household of knows that the clamorous Courtney is and uracties of Papacy, whether broiled their converts, fresh from off the Stephanus (1 Cor. i. 16, and xvi. 15). If wrong. A denial so marked by brazen that baptism is an ordinance of Christ's found in Kenne er in the Protestant secta anxious seat; ought not some one, in the these examples have not convinced you impudence and ignorance deserves no Church, and that its observance is a pub-11. We regard Protestantism, as well name of humanity, to ask them to stay of the interchangeableness of the terms, I other reply than contempt."

Here again, the "tender mercies" of others. application. As it would be cruel indeed the extract. Then, of course, we have tory, to read dispassionately such charges God to denote that the soul had been 1. The unimmersed bodies of Christians to "skin our converts (either) fresh (or a right to expect of you the entire paraare not churches, nor are any privileged stale) from off the anxious seat," particu- graph, that we may see how grossly my quotations, or else to admit that you of Jesus, that "cleanseth from all sin." age," and broil them on a fire—for I have usually merely a round opening at above. 2. That beptiam and an official relation know of no other way of broiling any the top, and are furnished with a curb to a church are prerequisite to a regular kind of meat-even equally cruel and and wheel for the bucket-about as availmurderous is baptism in cold climates, able for immersion as a common well in This I take to be sound logic, though Virginia.

he article in full, that the reader may the immense pools of Solomon, beyond and verse. to be be beeved is the prohibition of any see and judge for himself of the animus Bethlehem, which were no doubt conin violation of the laws of Christ. Each irresponsible letter M. It may mean used scraps of Robinson, without giving 5. Since right only, not might, is right. to me. I hold Rev. W. H. Allen respon- which make his use of them deceptive; a cunatitutional minority is m all cases sible for the monstrosities of M., as he and, you add, "His is not the sin of ig-

7. No church should receive the letters | without this terrible exposure. Ministers | graph from which he quotes (vol. 1, page of, or the members baptized by, a disor- of the blessed Gospel, 'grace be unto | 483) runs thus:

ing paragraph; but there is so much real ments seem "deceptive" now? To furnish a pastor to every church, dinance with cursed cruelty," for or to his remarks as possible.

hope that you possess the moral courage foregoing questions in the affirmative. Josephin says, "Siloam is the name through all the authors whom Dr. Day- me of the marked truth of God, as with DEAR BAPTIST:-I once more improach Then "a threefold cord is not quickly of a found in which has smeet the ton has quoted for the chapter and verse the voice of ten thousand galvanic thunyou, to beg a small space in your useful broken," and "in the mouths of three it, and this in great plenty siso." Jew of all the quotations. If you object to ders, that I may hear and quickly obey, columns, in order to expose error and (credible) witnesses every word shall be Wa. Bk 5. 41. columns, in order to expose error and (credible) witnesses every word shall be Wa. Bk 5, 41.

vindicate gospel truth, which is ever dear established. Is not the credibility of On the whole I think you'll have to the place for you. the witnesses nnimpeachable? Then, acknowledge there was water enough at So far as your quotation from the Mag- braces of a hariot into heresy; but fold In the last irsue of the Western Pres how do you stand, in the sight of God Jerusalem to baptize three thousand for deburg Centuriators, I must leave that to me on the bosom of Jesus of Nasareth.

against baptisms by immersion in that convenience attending the administration tender age-are plunged in. As we see decency-particulariy in regard to adults, them struggling in evident fear and cansing them much pain and soreness, as Master? Instinctively we ask, had Christ is the wise? where is the scribe? where preached and baptized in this climate, is the disputer of this world? hath not innocent stains of girlhood? It is one heavens are higher than the earth, so are tism." of the inexplicable inconsistencies of my ways higher than your ways, and my weak humanity, that the followers of the thoughts than your thoughts." Isa. lv. 9.

STRIOTURES, NO. 5,

DR. DABNEY:-I forgot to notice, in byterians toward us poor, ignorant, use of the Greek words, "oikia" and cruel" Baptists. It would seem, if upon | "oikos." in which you state that there is

Liver sweet young girs of tender Courtney falsified. You say the cisterns slandered Dr. Dayton in the charge Pedobaptists do not so regard it. They

has indorsed him editorially. The writer norance." Well, Courtney only quoted a part of Robinson's description-allow "Diseases enough children are heir to, me to supply the deficiency. The para-

derly church. Nor should it admit to its you' when your work is tempered with "The same cause which led the inhabcommunion the members of such a church, humanity, true Christianity and common itants of Judah to excavate cisterns, in sense. Let your light so shine that they duced them to construct in and around may see your good works, unstained by most of their cities large open reservoirs dangerous possibilities. I have no ill for more public use. These reservoirs, we our principles, whether we gam or lose if that is exactly so i) or any member of doubtful vestiges of antiquity in all Palany denomination, but I would have this estine; for among the present race of inhabitants, such works are utteriy un-"Yours hopefully, M." known," etc. Then comes the quotation The reader will observe a right smart | Courtney gives. Why didn't you tell of

nomination for the conversion of sinners | nificant word "cursed," used in reference son's self-contradictions? Had you been use of the term. the world with a suitably qualified, faith—virtually charging the Author of the or- you would have called as little attention headed thus: "Septinni Florentis Tertul- gone, forever gone! The sun of Bible pel ministry wherever he may go, and gratitude for

the whole nearen, and to sustain them.

If the commission to evangelize the actions having been given to the church strong having been given to the church through the apostles, she cannot delegate he author'ty or her responsibility to a body on a bond outside of her. The simples should indeed send for and sustain insonance of the Cross.

To the establishment to designate the meaning of the cross.

To the establishment to mean in depth. From this reservoir the water stain insonance of the Cross.

To the establishment to the principles and this policy of these principles and this policy, this paper is devoted.

The simples are the principles and this policy to a body of the cross.

To the establishment to designate the meaning of the cross.

To the establishment to the principle of the cross.

To the establishment to the principle of the cross.

To the establishment to the principle of the cross are the policy of the principle of the content in the content in the content to the principle of the cross.

To the establishment to the principle of the content to the principle of the cross.

To the establishment to the principle of the content to the principle of the principle of the content to the principle of the content to the principle of the principle of the content to the principle of the principle of the content to the principle of the content to the principle of the p titute region, at Home and abroad, under ceive, both impious and blasphemons. representing him is one of the principal 18." Then follows the Latin which Dr. differences!

length and breadth of Christendom as lively, copions stream, which is conducted to give yours, and disprove mine, or else baptism, but immersion, until the 18th into as included with fig. acknowledge that the charge of ignorthe face of the earth—that's all, and century, except as to clinics? I must tree Bill Res. vol. 1, p. 497.

PRESBYTERIANS OF THE WEST STILL I am nembound to reconcile Robinson's undeserved instilt? to answer the three several pertinent, statement, nor was Conriney. It would be an endless job to search the musical voice of Liberalism, but tell

thirty thousand, for that matter.

ordinance in a cold clissate representing nevolence of God, and pass sentence of knew of it from Easebins' Church History, believe Dayton ever saw the book—did breathe my life out sweetly there." it to be so very injuriaun so health and condemnation upon him, with the charge page 6-43, where also Cornelius of Rome you ever see it? It's a matter of no The editor suys: Allientes, and destructive of human life! it is proper to say such a one was bap- tion is correct, but I am a little curions "An Oursider's View of Innession. For the sentence, in all its rancor and tixed." You cannot say from this that on this point. When the subject is duly you would represent, but his baptism. If the case of Mosheim. Dr. D.'s principal ever since that time stuck as close to you the question was whether to put confi- assertion is found in the first century (I as a leech; and confess that I have went would Magnus have inquired of Cyprian ivery words Dr. D. uses, and he did not the interpretation of the Scriptures. But. (see Epis. 76) whether persons thus bap- garble the extract in the least, for the Christians, inasmuch as they were not distinction between catechumens and be-

earnest advocate, though he only justified | didn't you tell of the difference in time

does not mention it, as has been sup- a later period than the third century." posed."

nor Irenaeus say respecting infant bap-! that all dying without baptism were lost, tism what has been attributed to them." I am inclined to believe he also practiced | ye hear and watch." (Mark. xiv. 34).

Fathers, vol. 1. p. 11, observes, "All the to establish this practice on his part. little lower than the angels for the sufferarguments put together do not prove Show me one solitary instance of in ing of death, crowned with glory and that 'renasci in deum' (in the passage in fant baptism in the church before the honor, that he by the grace of God

344, and Von Coln, vol. 1, p. 469.

out these places and see that I quote cor- you will do more for the cause of your xv. 34). "And when Jesus had cried with a ment of those guilty of cruelty, would peace be to this house" (oikos). In Luke Courtney disputes that by the phrase, Why I Cannot Commune with Pedobaptists i vii. 6-10, the Centurion's house is called 'regenerated,' Irenaeus meant the bap-Again, the writer says: "Is there net | both oikia and oikos. So is the Jailor's, tism of infants; but every good scholar

4. No member should submit to an art of the writer, who signs himself M. But structed for the benefit of the Holy Mosheim, in his History, C. 1, Sec. 8, and slight difference! We hold as a truth, Courtney's statements.

and missionaries of the cross for every destaining such a rite—which is, as I contitute region, at Home and abroad under

any one of them, I will sudeavor to find " lest I perish when he is angry but a

tized "were to be regarded as legitimate next sentence goes on to speak of the baptized by bathing, but by affusion?" | lievers, and there is no more in the chap-Dr. Dayton does not assert that Cyp-ter concerning baptism. In the second t "where there is pressing necessity." | between these?) and says that sponsors With regard to Irenaeus' "by him are were used for grown people, and afterregenerated," I have a few quotations to ward for infants. As to when these dren, he does not say; but he does say Baumgartero-Crusius says, page 1209, | in the third century (page 70, Dr. Mac-22-4, is not to be applied to infant bap. administered twice a year to the candi-

Wherever any one of the Fathers be-Stark says, "Neither Justin Martyr, lieved in "baptismal regeneration," and

> Reason No. 1--- Raptism as a Ground. J. P. SHAFFEE.

We hold as a truth, and firmly believe lic acknowledgement of our loyalty to the angels for the suffering of death." refer you to your Greek Concordance for I should like to know, Dr. Dabney, God, and subjection to him through whom you consider "good scholars," and Christ, who is "Head over all things to our Presbyterian friends is seen to stand | You complain of Dr. Dayton's quota- "well-informed students of church his- the church:" and that it is symbolic of Tut in "poid relief," like fresco work, tions from Robinson, and you complain tory?" and how do you expect any one, our death to sin and resurrection to life only more so. Now for the parallel and that he misrepresented him by garbling at all acquainted with the facts of his-through Christ-that it was chosen by as the above? I call on you to disprove cleansed by an application of the blood hold that it is a means of grace, and that With reference to the baptism of by its observance in observance Galetas, the dying son of the Emperor of other means of the are brought Valens, whom Basil refused to baptize, into favor with God converted, and if and who was baptized by an Arian we don't fall from grace, saved. Tell somewhat grating and discordant to Dr. Dayton quotes from Robinson Bishop, you will find the account given me not about slight differences! Can "With such reservoirs Jerusalem was by Fox, though I have not the book the poles be more widely asunder than I now proceed to give the balance of supplied abundantly, to say nothing of here, and cannot refer you to chapter this? One says it is the way to get grace—the other, that it is an expression You will find the two quotations from that grace has been obtained. Quite a raignment or trial brought and conducted for my part, I have but little use for the City." And you say Dr. Dayton has in C. 2, p. 2, c. 4, Sec. 13. Mosheim, in and firmly believe that baptism should speaking of different times, gives the quo- only be administered to believers; and an impostor. For I intend (unless I am one is individually responsible to Christ monkey, mammoth, or monster, all one the statements about the tops of cisterns, tation you have made—no falsehood in without making a single quotation, will deceived) while I live, to trust in, believe, here assert as the ground of our belief, You say that Dayton, through ignor- that the New Testament nowhere authorance, asserts that the letter of Tertullian, izes any other kind of baptism than be-Bishop of Carthage, was written in reply | liever's baptism. Let the man who disto the lady Quintilla, whereas you assert putes it ask me not for questions, but go Tertullian was not a bishop, and his book to the Book of God, and seek after the say to you, brother, I desire to know the was in answer to no one in particular. command of dread Omnipotence; and all truth and believe it, because the truth Dr. Dayton used the word bishop, I do I ask is, that he obeys it when found, let shall make me free. This is all I desire not doubt, with reference to the Baptist | it be what it may. Pedobaptists do not idea of its meaning, as used in the Bible | believe a word of this: and if left to and earlier church history. You know themselves, would banish believer's bapwe think the terms bishop and elder sy- tism from the earth in a single generation. 1. To be in all things consistent with will toward any denomination (I wonder learned to consider as one of the least nonymous with minister, the difference O! not so bad as that, says one. Yes, I rebetween them being that the minister peat, just so bad as that. Reader, do you not was only called bishop when in charge of know that they hold that all the children a church as pastor; whereas, the term of their members ought to be baptized, elder was applied to the pastors and all and that if they could have it their way other preachers also. "If Tertullian had it would be done? Well, suppose there above all, by no act to countenance, recognize, aid or abet those who teach error, sprinkling of apparent piety in the clos- the large open reservoirs? Whose state charge of the church, he was, in our were no Baptists in the world to oppose sense of the word, a bishop. Baptist this mummery, and that all were agreed 3. To employ all the energies of the de- wormwood and gall contained in the sig- Was Courtney responsible for Robin- usage, and not ignorance, prompted the upon this baby sprinkling question, what would become of believer's baptism? Man, through the most effectual means and to the ordinance of baptism, that the aware how thoroughly that "mere rill a lf you will consult the edition of Ri-stop long enough in your liberal revery, to agencies, not incompatible with the Word | contrast becomes frightfully blighting to | few yards in length" had been exposed gault and Prior, Paris, 1664, pp. 231, 232, | tell me what would become of all that was | ister of the gospel—that he has the symptom of God. the rash writer, but more particularly so to the ridicule of the world, and that whose edition of Tertullian is of high said about hantism by him "who spake pathies and well wishes of the members to the improved indexed indexed in the goal to the improved indexed indexed in the goal to the improved indexed indexed indexed in the goal to the improved in the goal to the improved indexed indexed in the goal to the improved in the goal to the goa 4. To occurv every village and city in to the imprudent indorser: because it is by Robinson's own testimony, I think repute, you will find the 18th chapter as never man spake?" It would be gone,

"tendency of the age," nor full me with little." Tempt me not with the emsome one else as I have not the book, the lion of the tribe of Judah, the sin-

County Line, Ala., April 24, 1869.

Bno. GRAVES :- Dear brother, I have been strongly attached to you ever since I commenced reading your paper, which Some one writes to the N. Y. Tribune appalling malignity, lies here, rather than Cornelius called in question his piety, as investigated I believe it will result as I began in May or June, 1851. I have dence in these death-bed conversions, have already given reference), in the so far as to consider you an oracle to me in sir, of late, you and Bro. Jesse M. Wood have bewildered me; and if you and he are right in the position you take in the Prize Essay written by Elder Woodsubject: "Did the Divinity Participate rian opposed sprinkling. He was its first century, he gives your quotation (why m the Sufferings of Christ?"—why, then, I have been wrong all my life. But I don't want to be so any longer, for I will not persist in error when I am convinced of it. Therefore, I respectfully ask you make. I have already given you Knapp's sponsors were first introduced for chil- and Bro. Wood to interpret the following passages of Scripture, and let me see that the true exposition harmonizes with your 'The celebrated passage in Irenaeus ii. laine's translation), "that baptism was and his theory. You say the Scriptures do not teach that Christ had a human dates who offered themselves, after a long soul. I respectfully ask what sort of a Winer, in his Lectures, says, "Tertul-I course of trial and preparation." So his soul did he have? [A Divine soal.—Ep.] lian is the first who mentions it; Irenaeus "afterward" must have nad reference to Teach me, for in this declaration you have bewildered me.

But here are the passages referred to

above: "And saith unto them, My soul

is exceeding sorrowful unto death: tarry

Rossler, in his Library of Christian infant baptism, though there be no proof "But we see Jesus, who was made a entrance of the belief in regeneration by should taste death for every man," (Heb. So, also, Munscher, in Theol. vol. 2, p. | baptism; show me a single one of those | ii. 9). "And at the ninth hour Jesus old Fathers who received infant baptism cried with a loud voice, my God, my Now I want you, Dr. Dabney, to look but denied baptismal regeneration, and God, why hast thou forsaken me?" (Mark I commend my Spirit: and having said thus, he gave up the ghost." (Luke xxiii. 46). The words in these four verses which I ask you to interpret are these: "Mv soul is exceeding sorrowful unto death." "My God, my God, why hast thou forsaken me?" "Made a little lower than Father, into thy hands I commend my Spirit." Now, if you can show by a legitimate exposition of these passages, that they perfectly harmonize with your theory, then I am a convert. You say: "Unless we are allowed this faith we are an infidel"-"a Divine Sufferer or an impostor was Christ." I think, with all all due deference to your declaration, that this language is too strong. And I will answer it like Peter answered the Master. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." (John vi. 67, 68). Therefore, whether you prove that Christ had a human or a Divine soul, or whether his divinity suffered with his humanity, or his humanity only suffered, will not make me an infidel, or say or believe that he is rely upon, and follow him through evil as well as good report, in despite of men and devils. Because I know he is my Savior, whether I understand all about his character as a sufferer or not. Yet, I to say now. Yours in Christ,

THOMAS A. SULLIVAN. Guntown, Lee county, Miss., May 4, 1869.

[We commend to Bro. S. a careful reading and study of Bro. W.'s articles on the sufferings of the Divinity of Christ, and then we may add something.—Er.]

RESOLUTIONS.

Be it resolved by the Greensburg Buptist Church, That we recommend our beloved pastor, Samuel A. Hayden, who has just left the pustoral charge of our church, to all Baptist churches in good standing-as a devoted and faithful minliani Cathaginiensis presbyteri, de Bap-Ibantism would set in the gloom of an our warmest affection and gratitude for

for sto nothing -the tordination papers After leaving my presence, the younger Hon B, W. Noel and Her. Wm. Breck Christ at its root, it will without

ANNUAL SESSION Of the Southern Baptist Convention BELD IN MACON, GA.,

MACON, GA., May 7, 1869. Fire Convention opened at 9 a. m., when hymn 681 was sung. Opening prayer by Eld. M. Bent.

The Secretary read the Minutes of first day's proceedings.

Names of committees ordered yester day were announced by the President. The following named members were announced as having arrived:

Massers. Faller and Cooper, of Florida, Blakewood, of Louisiaua, Duggan and Bass. Georgia, G. T. Jones and A. H. Miller, Virginia.

The half hour set upart for devotional exercises here opened, when, by request of the Chair, Dr. Reynolds conducted. The 788th hymn was sung.

Prayer by Elder Campbell. Hymn, "When I can read my title clear."

Elder Ivey suggested that some brother lead in prayer for Dr. Ford, President of the S. S. Board, who is lying at home in a very critical condition from injuries received by being thrown from his buggy. Prayer by Elder Ivey.

Hymn.

Prayer by Dr. Williams.

Dr. Jeter said he had been requested by the Board of Trustees of the Theological Seminary to ask that the Convention give them time to make an exposi- mand. tion of the present condition and future prospects of that institution. He moved that the matter be taken up now.

Dr. J. A. Broaddus said that as the S. S. Board's Report should be referred to mediately, and then Dr. Jeter could be \$300 to \$3,646 56.

Dr. Dudley moved to amend the motion of Bro. Jeter, by inserting instead of "now," the words "immediately after the S. S. Report is disposed of."

The amendment was adopted, and the S. S. Board Report was read by Eld. D. E. Burns.

The following is the Report:

Change in the location of a Board necessarily occasions difficulties. It was found, in addition school Board, at the time of its removal from Greenville to Memphis, was \$2,239 22 in debt. Its affairs were somewhat complicated, and many felt a disposition to abandoo it altogether. Added to the above discouragements, the whole country was suffering from a financial pressure, unparalleled in the past history of the South and West; and even the old and uninterrupted organization found themselves embarrassed from the same causes.

The Corresponding Secretary, appointed by the Convention, finding himself inexperienced as an agent, and surrounded by the difficulties above mentioned, had to confine himself to his office, and devote his attention for mooths to the rearrangement of the affairs of the Board during which time not one-fourth of his salar, was received from all sources. Unacquainte in the West, he made a long tour through th Atlantic States during the fall, with most dis couraging pecuniary results. At length, afte having made successive unavailing efforts, he found himself obliged to abandon the work al

Added to all this, the Board had to operate is a new, and to a great extent, uncultivated fiel -where Sunday-school enterprise was bu dawning-while the more cultivated fields from which they expected aid, manifested but littl sympathy with its operations. But the Board determined, in the fear of God, to carry thi undertaking forward until its efficiency shoul be felt, and its fruits seen, and the brethre composing the Board have never wavered nor been discouraged, and feel that they have the sympathy and prayers of thousands wh know the need of such an organization in the West. Your Board, instead of increasing its indebtedness, has largely lessened it, and all its operations are now self-sustaining, with a small surplus, as will be seen by the reports

Since the resignation of your Corresponding Secretary, the Board, unwilling to involve the denomination in debt, have declined the appointment of any one to that office, assigning its duties to the Depository agent, at a small remuneration. All the work, except traveling. has been accomplished by him, and we suggest that the present course be followed, until the plans of the Board are sufficiently matured to pay a competent salary to an experienced Sec-

AGENCIES AND MISSIONARIES. The difficulties above referred to, and the fear of involving the denomination in debt, have deterred the Board from employing agents or missignaries, though they feel they are greatly

The Board is fully awake to the necessity of employing brethren who will establish Sundayschools throughout the destitute regions. Calls for such instrumentalities are constantly made We frequently hear of places along the line of our great zi vers in Mississippi, Missauri, Arkansae and Louisiana, where large Sunday-schools could be collected and permanently established if a minister or Sunday-school agent could be procured to visit them and organize the schools. There are many such neighborhoods with no preacher nor meeting house—no Sunday-school

-where the people are perishing for lash of knawledgs. Had we masan we seald de a wurk in this way, from water results, would seen be able to do much better in the future than of Rome which was involved. We fought | He did not mean to refer to pulitics, tion in connection with the report, in hapfixed * * * for the remission of sink."

no ether organisation can, and we do believe that the co-operation of the whale denomination should be given us in 'itt 'accomplishment "KIND WORDS" Him bli

The suspension of the operations of the Board rounded its operations after its removal—the year fine field for labor in the Seminary, ing of his deceased father. here werest fact that the paper was printed in Philadelphia, Thay needed, books; could not get along and the mail-book, eta., were there, caused delay in its first issues, mach to its disadvantage. Since the resignation of the Carrespond ing Secretary, the paper has been edited by Mrs. S. R. Ford, and while its subscription steadily increened in the West, and flow mora than page its expenses. It is the determination of the Board immediately to improve its appearance, and as soon as possible to mase it asmi

We feel confident that the patronage given it would have been very much larger, but for the idea prevailing in some quarters, that it would net be continued. How this impression was made upon the minds of a vary considerable number of our churches and pasple, each on must judge for himself. But this impression once removed, and the fact known that the paper is a success, and permanently established, its list will repidly increase, and fis influence for good be felt threoghout the had.

The Board, by the action of the Convention. regards the denomination pledged to the suppor of this paper, and beg to submit that it ought to be made the Sunday-school paper of the whole

BOOK PUBLICATIONS.

In this department, for the want of means, we have dene nothing. We expected, before this, to have published an edition of each of the popular little books, heretofore published by the Board at Greenville, and the paper is now in hand to go forward with this work, and at an

The Board also have the stereotype plates of a fifty volume library, originally gotten up by the Sonthern Baptist Sunday-school Union, which will be, to some extent, revised, and a new library brought out at an early day. In a committee, it ought to be taken up im- assets of the Board have been increased from

In addition to this, at the request of the Board, Eld. J. B. Graves has undertaken to raise \$10,-000 for the publication of a new one hundred rolume library-and in a few weeks has secured churches, namely, J R. Graves, \$100; First Church, Memphis, \$100; Central Church, Mem-\$100; Benton Street Sunday-school, St. Lonie, \$100; Corinth Church, Miss., \$100; Clear Creek Church, Miss., \$100; Sarais Church, Miss., \$100; Armuchee Chureb, Gs., \$180; Rome Church, Ga., which will be realized.

In addition, we ask for the West-for the wide-extending fields where the harvest is ready of his eye-we ask the sympathy and co-operation of the Baptists represented in the Southern Convention, in our srduous and needed

Dr. Graves read the Treasurer's Re-

••	The state of the s
d,	port, as follows:
y	TREASURER'S REPORT.
d	Ben. May, Treasurer, in Account with the Sunday- sehool Board-Settlement.
91	1869. Dr.
5-	April 27-To am't from Southern Bap-
er.	tist S. S. Union
ıe	Am't donations received 1.253 09
1-	Am't subscription to Kind Words 1,867 86
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4	\$3,391 02 Cr.
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ıt	April 27—By am't paid Kingsbury on
m	Am't paid Kingsbury on traveling
le	Am't paid Kingsbury on traveling expenses 331 35
d	Am't paid local expenses rent, etc 167 80
	Am't paid for printing Kind Words
is	and paper. etc
ld	and paper, etc
n	Am't paid Mrs. Ford for editing 100 00
d	Am't paid S. C. Rogers, salary 270 00
SE 3	Cash balance 142 85
re:	English and a little of the second streets
10	\$3,391 02
	indication of a country of a treatment of

I have examined the foregoing account, and satisfied myself that it is correct. E. G. WICKES, Auditor.

Manphis, Tenn., April 27, 1869. ESTIMATES OF ASSETS AND LIABILITIES.

To am'ts due for material, work, etc... \$ 676 92 Am to due for unexpired subscription 980 00 to Kind Words.....

By stock, fixtures, etc., on hand......\$ 500 00 Stereotype and electrotype plates....3,646 51
Balance in hands of Treasurer....... 142 85

the purchase of books.

school Board.

without them on The Seminary had to atruggle against many difficulties, but through the goodness of God the storm was passing away and the clouds break

has fallen off considerably in the East it has ing. The sun had begun to ahine upon their innors, and he now reit that Ithey were safe for the future. He believed that they had greater opportunities than any ever possessed, even by the Baptists of the North-yea, of the world. It had been granted to the Southern Baptists to device a scheme and to mut it in operation, which thad so commended itself that they had been approved by Baptists in this country, and in England, and the question was now whether they would allow that great design to be wrested from their grasp. Their plan had been followed by Episcopalians, Presbyterians and Methodists, and they should not fail to prosecute their labors. He could see the flood of infidelity sweeping over the land—the power of Catholicism—and with such facts before them, he believed that, through the wisdom of God, it was left to the Southern Baptists to penetrate into the archives of the past and bring forth things which had been long buried They would draw from the archives o early day we expect to be able to supply the de- Rome and from the archives of convents their untold records, and infuse a new light and spirit into both the one and the other.

Dr. Fuller thought there was not much for anybody to say after the able remarks the item of these plates it will be seen that the of Dr. Boyce. He was reminded of what Charles II. said of Bishop Sherlock. He said the Bishop was not a fair man, because when he spoke on any subject he never left anything for anybody else to say. (Laughter.) He was in favor of pledges sufficient for ten volumes of this addi- education, and the Baptists ought to see tion, from the following persons, schools and to it that we have men who are competent for the great work. They ought to be zealous and liberal in supporting the iustitution which was so much needed. The connection of the Pastor with your families was different from those of Doctors and Lawyers. The latter were car donor is placed in the stereotype plates of the ual, but that of the Pastor was one upon book. We have also miscellaneous pledges, which depended the eternal welfare of amounting to several hundred dollars, most of their children. They wanted education throughout the land. The schoolmaster was abroad and the schoolmarm too, and the laborers so few-for the myriads of chil- (laughter) and intellect and learning dren, who must so soon take an active part in were a power in themselves, the influence controlling the destinies of our country for the of which was felt everywhere. Intellicause of Christ-dear to him as the apple gence is advancing. He had heard much said of priestcraft. Why, what made they be saved from the designs of fanapriestcraft? It was the thirst for religion. There should be preachers and people who would search for religion of some kind, and he wanted to see men of profound moral worth and of education going out to preach Jesus. Men of great learning sometimes preached any thing they should have their young men educated in the religion of Jesus. Since they last met, a dear brother had passed away. That brother said, when he saw him last, that he would rather devote his life to such a cause than be President of the United States. He implored them to be like that good brother, who, though dead, was still speaking to them, and he wanted to see those living persevere in the good work, until they had secured for themselves an institution, out of which would go forth in future years the men of

learning and piety to teach the world. Dr. Boyce gave a brief explanation as to how the money for the building of the seminary could be procured, as he wished

them to subscribe. Mr. Poindexter, of Va., said allusion had been made to the liberal manner in which Virginia had subscribed. There were some people in that State: who read preachers should be educated, and he not know, during the five years he had soned this way: "What we had was the Lord's, and he took it—what we have is the Lord's, and we will give it to him." \$4,289 36 The scenes of desolation in various parts hood, which would fit them for the min in favor of recognizing the great evil. Dr. J. R. Graves stated that; in addi of the State were most fearful to behold, istry. He desired that the Convention and taking charge of it. The best thing tion to the amount on hand, they had a and the people were suffering fearfully, should be impressed with the necessity the Convention could do is to take hold sum of \$1000, recently subscribed for and yet they were always willing to give of doing something systematically for of the evil, and plant the seed of the a little out of their little for Christ's these people. He did not want anything gospel everywhere. He thought they Dr. Boyce thought the report needed sake. God had taught many of the pec- done which would not be durable. These ought to appoint a committee in every unes that will be regarded standard and value examination by the Select Committee, to ple a lesson. There were many who in people, whose interests and destinies are State to take charge of the whole matter, be appointed on the report of the Sunday- the days of their wealth would not give interwoven with the destiny of the coun- at least having full power to do what more than a small pittance, but now in try, were to some extent thrown upon us, may seem best. There were four millions Eld. R. M. Dudley, of Kentucky, the days of their poverty their hearts and he hoped they would be able in the of people knowing but little now. He offered the following resolution; to were miraculously opened. Christianity course of time to elevate them to a cer- did not believe they should be allowed Resolved, That the great need of the as it is given to us in the New Testa- tain extent. Not that he wanted to say to remain any longer in their present Southern field is missionaries rather than ment, is believed and taught by no other they should be elevated to equality with state of ignorance of the gospel. The books, workers rather than libraries. people on the earth but the Baptists, the white people, because he did not thing cannot exist. The Christian world the righteon be judged at this the final judged. On motion, the resolution was referred He would not speak unkindly of other believe they were now, nor did he believe was looking at them, and if they delayed to the Select Committee. denominations, but all of them were tend- they ever would be. He knew the peo- the work any longer, there were other Dr. Jeter stated that the prospects of ing to weaken; the great principles of ple of the South desired to see them ele- Christians who would come in and take the Theological Seminary were very Christianity. It was the question of the vated, and he knew it to be a base call possession of the ground which we ought good, and he trusted that they would be reign of a Pope in the seven hilled city umny to say they did note it as a line to occupy. It therefore, offer a resolu-

had. He was glad to say that the Blue father to turn over to the seminary a nor-Ridge Road, which would bring them in tim of the books which he had in his Baptists. It requires this reasoning to Rev. Dr. Jeter moved that the rep connection with Cincinnati, would be library, would be library. Saished by the and of the year, and when left shem, and he would strah early day, but Baptist principles and truths. These instructions to inquire whether some other roads new in course of construction them over to that institution The colored people interpret the Scriptures scheme cannot be devised for the instruction, more in operation, there would be a speaker was much affected when apeak-

> Mr. Cuthbert, of Georgia, was sure us; and in being led away from us, they smoved that Judge Vason, Rev. Dr. Wellthat if the brethren would make a resolve ate led away from the truth. He believed born and Rev. Dr. Jeter be added to the in the right, way, they would be sure to that there was no other Cornectan Tell beammittee. Amended by adding Rev. the gospect to her it is errors sbecome

Dr. Furman said now was the time for same spirit as the Baptist. There were action. They should place their trust in God and do their duty,

Dr. Winkler hoped the aisterboood would go to work in behalf of this sub could not fail. He thought it would be thirty colored priests in the church of a good idea for the ladies to form socie, subscriptions. A great deal of good could be effected by it, and as the brethren had done so well, he believed with the great assistance which the ladies could give, the work would soon be com-

A subscription list was opened with he following result:

The bonds of \$500 each are payable n yearly installments of \$100, \$15,000 of these were taken, and \$1000 in hundred dollar bonds were also taken.

Dr. Boyce moved that the rule adjourning at 124 P.M. be suspended for this morn-

The motion prevailed, also, one by Mr. Poindexter, requesting Dr. Jeter to return thanks to God in the closing prayer for the great success of their labors in had always failed. They were easily led the taking of bonds.

The Convention adjourned about one o'clock г.м.

o'clock, P. M.

Prayer by Mr. Pentecost.

A letter was read from the First Baptist Church of Montgomery, Ala., inviting the next session of the Convention to assemble in that city.

Brother Abell moved that the consideration of the letter be referred to a committee vet to be appointed.

A report from the Treasurer of the Conrention was read.

On motion, the report was ordered to be inserted in the minutes.

urer of the Foreign Mission Board. On motion of A. Fuller Crane, the

report was ordered to be printed in the before long make them altogether ours. minutes.

Dr. Fuller reported from the committee appointed on relations with colored people. The report urges the necessity for at once looking to the interests and wants of the colored people, and that tics and political impostors.

confidence of the colored people, and he in this country who took a greater interhoped they would try and do their duty est in the spiritual welfare of the colored

in this respect. such importance should not be passed by the noble State of South Carolina. but Jesus, and it was for this reason that without some expression upon the part tion to the education of their preachers. powers. I do not think, as a general rule, they are to rely upon preachers, either North or South. It is ten thousand times better for us and them, that them all to understand it, and wanted the white preachers, if such they must

have, should be from the South. tend some degree of instruction to per- they had failed to follow the gospel.

they had in the past.

In any other field of operation. These rich lands are seen to the past.

In any other field of operation. These rich lands are seen to the past.

In any other field of operation. These rich lands are seen to the past.

In the had in the past.

In t

was a true saying, and these people are body. in confident Theory and upgs of Jesus tion of the colored people. gion that his expretail the gospel in the Dr. Sumner. great efforts being made to seduce them, machinery and speaking enough-all they not only into Protestantism, but even wanted was money and sympathy to go into Romanism. He believed he heard on with the work and succeed. from brother Samson, if he understood ject. With their assistance, the work him right, that there were this day about ed; also the amendment of Mr. Justice. the Propaganda, at Rome, who were to after prayer by Rev. Mr. Cathbert. tien at home for the purpose of raising be sent to this country to go amongst the colored people, and draw-them off from the truth.

Mr. Samson said that when he said thirty, he had reference to some time past. He was now under the impression that there were a hundred of those colored priests, who had been bought in upper Egypt, and taken to Rome to be educated for that purpose.

Mr. Morgan, of England, implored them to bestir themselves, and to make every effort to save the poor creatures.

Mr. Culpeper thought that if his brother from England had lived as long in the South as he had, he would perhaps employment, and all wanting our sesistance, be of a different opinion. He bad labored in corresponding for and with them, must make for a long time to instruct them, but he off, and would go with the first preacher that came along. He had made up his mind to oppose the motion, but he would if they could open a field in which they The Convention reassembled at 81 might labor with success, go for it with all his energy.

the Christian soldier should never sheath this paper. his sword because there were enemies around. The mission of the Baptist Church was to conquer the world to Christ, and she would do it.

Dr. Winkler thought too much eagerness on the part of any denomination, would be unwise at this time. The ministers of our denomination should keep themselves in connection with the colored people in such a way as to show that they were not forgetting them, and he believed this intercourse would bring It-prevents Lassitude; about a change in character which would It—prevents Hoarseness; He advised caution.

Dr. Reynolds concurred with his bro- It-prevents Hernia; ther from South Carolina. He knew that they were weak, but he did still believe they were approachable if they were treated in a kind, Christian spirit.

Mr. Dargan, of South Carolina, said he had some experience with the colored peo-Dr. Samson knew they could have the ple. He knew that there were no people people than the much abused, slandered Dr. Curry rose to say that a report of and villified aristocratic slave owners of

But the emissaries are from the North. It—is used by Singers; of the Convention. He did not suppose The schoolteachers and the schoolmarms there could be any difference of opinion and the carpet-baggers and the women in the minds of the good people of the baggers have come among us for no other country, as to the course we should pur- purpose but for the sake of the dimes. sue toward the colored people. They The man who represented him in the are citizens, and immortal, and he believed United States Congress had come among they should not be neglected. His prin- them as a minister of the gospel, but had cipal object in speaking, was to call atten- turned out to be an archangel of darkness and infamy. In his county they He believed the elevation of this people had a negro sheriff and even his mail was to grow out of themselves to a great had to pass through the hands of a measure. He believed they must be colored man; and yet they were willing taught to adduce and develop their own to do all they could for the poor people.

Rev. Dr. Wellborn, of Georgia, was thankful to God that this good work had been commenced. He was proud that the question was taken altogether out of politics. He was pleased to see the gos pel taught to the best classes, but when They must, in his opinion, rely to a it was introduced among the lowest in great extent upon the ministers of their the land, he was sure that the Lord God own color. This being the case, these was among us and directing us. He did thought that white preachers should ex- known them, of one instance in which

sons of this kind living in their neighbor- | Judge D. A. Vason, of Georgia, was

coated in Memphis on accomplish in a way Bantist Seminary in the Executive Bullet of the housed the people. "Like priest like people," saxiliary to the Executive Bullet of the

Christ. But they will be led away from . mr. D. W. Justice, of South Carolina

Rev. Dr. Summer thought they had

The resolution of Dr. Jeter was adopt The Convention adjourned at 6 P. M.

Business Department

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Every responsible minister in the South.

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WANTED Had t , seven

The address of the Baptist minister from the lowlands of Carolina is wanted. Address Editor BAPTIST.

A Church, or two churches, wishing to ebtain the services of a thoroughly qualified peetor and an abla preacher, whom we can meet Mr. Poindexter, of Virginia, thought cordially commend, will address the editor of

BANNING'S

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It—supports the Back;

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\$20 Prize Essays.

We offer \$20 for the best exegesis of the following passages of Scripture, or essay upon the anbjects appended, snited to the columns of Tax BAPTIAT-the matter not to exceed twenty pages of foolscap—ten pages er less preferred. ""41 COMMITTER OF ABBITERS: THE ORDAIN-

ED MINISTERS OF THIS CITY. The exegesis obtaining the prise to be the property of the editor of this paper, to be pa lished in the first volume of Prize Exercits and Essays, where they will be duly credited to the author. It is designed to issue a series of volable contributions to Baptist literature.

PASSAGES PROPOSED. For July-Andrarodures, what is its primery and usual eignification—Man-dealer or

For August Matt. xxiv. 84 The meaning "generation" in this passage: For September Bey. xx. 12-15 Shall

For October 2 Thea, ii. 2 4-The Man of Sin. Is he a person to Has he appeared ? For Mov. 1 Peter lii. 18-20 He west

and preached to the spirits in prison." For Dec. Acts ii. 88 "Repent and be

4. There can be no obedience that is 5. There is no obedience that is not no 6. There is no obedience that is no

rompted by love, and accompanied by 7. Every act of obedience is like baptis the answer of a good conscience toward

From the above all can see that infant by them; nor can infants exercise volition. love or mith; nor have they a good conity—coedience—but it effectually puts it out of the power of the one sprinkled in nnbelief to obey Christ's command to be immersed, and it introduces the unregen erate sad non-believers into the charchif these accreties that sprinkle infants could be regarded as churches-working ruin to their souls if they believe they were regenerated by it.

1. Is Christian haptism a nersonal outy
i. e., enjoined upon parents, as was cirsion, or to be a iministered to their childres ?

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

It 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 ises. Let every Baptist first answer this if it is the personal duty of a peritent believer, then it is not a parental duty.
FOR CAMPBELLITES.

1. The Baptist Churches are either true charches of Christ, or they are false. 2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schoon, and false, and he and his follow-

baptism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches

Again: If the design of baptism as ad-Campbellite preachers had no other.

If Protestants and Campbellites cannot disorder. meet these dilemmas, they rest impaled upon the third-"we cannot tell"-and this makes a "Trilemma," a three-horned

CATHOLIC.—" If any man shall say that of heaven, which before, through sin, was

is required to answer these questions: Q. "What is you." N. or M." "What is your name?"

Q. "Who gave you this name?" METHODIST.—What are the benefits we receive by baptism?

chnrch, and consequently are made members of Christ, its head. "By baptism we who were by nature

"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, eannot be saved unless this be washed

CAMPBELLITE.—"The belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith

Heaven to admission into the chnrch. 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 church! We most earnestly and vehe-derstood his essay. Now, I think I have one institution, and whose deportment accords with the morshit and virtue of the great Prophet.

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

helieved is the testimony of twelve men. confirmed by prophecy, miracles, and

the name of the Father, and of the Son, and of the Holy Spirit. Every such per-

MEMPHIS, TENN. MAY 29, 1869.

TERMS TILL THE DEBATE [No Additional Premiums.]

THE TRUTH IN LOVE,"

For Twelve Months. For Six Months and There !

BAPTEST PAITH

From the above sit can see that intant of God; as mercy, but through the mediation of Christ; ne interest in Christ except by a personal faith in him; as juntifying faith but an act of obedience. There is no law for that which works by love and purifies the it; and if so, the law could not be known heart; ne love to Christ which does not include love to his people, his example, his procepts and testify itself to the world by implicit and cheerful obedience to all his commands; as gen-J. R. Gaaves.

> OUERIES AND DIFFICULTIES. A valued minister of South Carolina

I have always thought, and do yet, that an ordained minister of the gospel had a right to immerse any one who satisfied him of n change of heart, without any further authority than that given by the church when she commissioned him to preach and perform the ordinances. Of course the church must decide who shall be members; and ministers, who are pastors or supplies, will act as the church will advise; but if, during the week, he be called upon to perform immersion, he has the right, and with a certificate, that immerced believer may afterward be received a member.

Such conclusions arise from false premquestion: How many ordinances has a Christian church? All Baptists, in all time, have ever answered: Two, and only two-baptism and the Lord's Supper. In this all Protestants agree with us. not authorized to baptize any given indiders.

preach when, where and what he pleases, great men or small ones.

pressive of it, is all that is required of per any more than she can baptism; and truth.

the gospel—to her it is given to evangel- Ward Beecher, to testify on the subject. ize the world. She alone is responsible I am not responsible for the fastening of for the purity of the gospel presched to this doctrine on the essay?" the nations, and the ordinances adminis- But Bro. W. says, "I grant that Christ tered. She alone can authorize and send was a perfect human being, body, soul forth accredited heralds of the gospel to and mind." Here we agree. This is the the heathen at home and abroad. She is doctrine of the Bible. And this Christscience to be answered by partism. Inune leve to his people that does not influence a
fant baptism, then, not only is destructive
man to do good to them, as has been ability and
claim. When they err she must correct, God "—poured out his soul unto death, responsible for the doctrines they pro- "the Divine Christ" - "the Christ of when they preach falsely she must silence when his holy, mysterious and miraculous them she baptizes and administers the reconciled us in the body of his flesh

> We say to our beloved brother, Give Yet, Bro. W. says, "The admission up your pretensions to be a successor of that he had a human soul, is not vital to the apostles, which you are if you preach this question, for the reason we all teach under their commission. You cannot there was a perfect union of the Divine produce the tests of an apostle, nor can and human." This is a mistake, for while those who believe through you do mir- we all teach there was a perfect union of acles. Your commission is from the the "Divine and human," many of us church of Christ, your call from Christ. deny that without a human soul he could You will be authorized to baptize some have been a human being; "the mindtraveler far from a visible church when, the soul—is the stature of the man," and like Philip, you have a special commistherefore, we cannot discover a union sion from above to do it.

Eld. J. M. Wood, and his Rejoinders in The Baptist of April 3d and 24th.

J. J. D. RENFROE. In THE BAPTIST of the above dates. 3. If Baptist Churches are not churches it, and it can only be administered to that the Divinity of Christ suffered and baptizes. She administers her ordinances mentation, and approaches his position by had a human soul. Now, Campiellite ministers denv that through officers of her own appointment, other routes. In this article I have Baptist Churches are the true churches of A Baptist minister is not a little Pope nothing to do with this new argumenta- his concentering position when he says, Christ visible, or that the design of their nor a priest. He is officially qualified by tion. I reserve that for another time,

this position is to overturn the estableither of them. I have not expected to the thing which I deny. sign, then are all Campbellites unbaptised because Mr. Campbell and the first lished and universal order of our church, affect the views of either. I have writany ordained minister has the right to doctrine in hand—one as regards the soul | the real union with the Divine." difficulty. [See little book entitled "Tri- baptize any one he may deem qualified, of Christ, and both as regards his suffer-

Bro. L., after preaching, comes down them, and if some one whose acknowl- acter in the Bible.

after sermon, he invites all to assemble 2. The leading feature in Bro. W.'s rethemselves, and he administers the Sup- joinders is, a continuous "suggestion" than I can do it. He says: per to them despite the protest of the that I have misapprehended, or misunmently, protest against those who teach understood his essay, and I think the course, and we fear the ministers who I do. His rejoinders have shed no further persist in claiming these prerogatives, light on the subject. I understand him "The evidence upon which it is to be rights of a Christian church. The min- wanting in perspicuity as a writer, and

ore controlling power, more domine the indorsement. I am gratified that Bro. tion. Be it as it may be, there is a war- W. has relieved his essay of the difficulties fare now waging by webss of our dains of this cheerless doctrine. That this ters upon the sights and prerogatives, doctrine did attach to it after the inand the independency of our churches, dorsement, is evident, from the fact that that is alarming to no. The result will pit was generally so understood in Aisd it be most disastrous; unless our churches seems that the editor yet regards his docguard with sleepless and eternal vigi- trine as essential to the defence of the lance, and exercise with consistent and essay, for in aid of its defense thus far unwavering faithfulness, their preroga he has almost invariably re-asserted that It is the church that is put in trust of brought forward the balf-infidel. Henry

them. Thus, through her servants, her body hungion the cross of Then his soul officials, the church preaches, and through was made an "offering for sin," and "be

between two natures - one of which had no real existence. There could be PRIZE ESSAY NO. 6--OBJECTIONS NO. 8 no union between the Divine and human, where there was no human.

I do hope Bro. W. will not become dissatisfied with his admission that our Lord had a soul. And as "sugges-Let this be agreed upon. If baptism be Bro. Wood furnished the readers of that tions" are playing a part in this discusers having been excommunicated from an ordinance of the church, it is for the paper what he had to say in rejoinder to sion, I may suggest that it would be well the Bantists have no authority to baptize. church to decide who is worthy to receive me. In further defending his doctrine for the brethren, before they defend this essay further, to settle the question beof Christ, then all Campbellite ministers such by her permission. The church died, he has changed his line of argu-

4. Bro. Wood seems to intend to state "This perfect humanity and the perfect scriptural ordination to baptize, but he is wishing only now to notice his two rejoin- Divinity were united, and known as the Christ, the Son of God, the God-man, God are the true churches of Christ; Camp- vidual until the church calls upon him to 1. Bro. Wood complains because I, in manifest in the flesh, and that this Christ, bellites then manifestly are schismatics, do it. Baptist ministers are servants of objecting to his essay, took some notice in his true character, suffered and died respect of unprejudiced hearers. It is not having been excommunicated as heretics the churches. "We preach not ourselves of Bro. Graves' overreaching indorse this as worthy of Voorhees, or any other man who claims drift to the towns and centers of trade, where but Christ Jesus the Lord, and ourselves ment of it. He perhaps excites a smile heartily as will Bro. W. himself; but to have proud Anglo-Saxon blood in his veins, ministered by Baptists is Scriptural, then your servants—slaves—for Jesus' sake." at my expense, by suggesting that the when he tells us that, for Christ to suffer to cast such an undeserved fling at one who has are the baptisms of Campbellites invalid, It is for the church to say if water should editor will be as much as I can "manage," in his true character involved the necesand null and void, because they do not be given or refused to any one, upon and insisting that I shall take "one at a sity of the suffering of his Divinity, he of manhood and cultivation as Menard exhibits." practice it. But if the baptisms of Baphearing a profession of faith. To deny time." Now, I do not propose to manage then assumes the thing to be proven, and

Bro. W. repeatedly says, "That all and will lead to endless confusion and ten with no such purpose. I have never writing about distinctness of nature is

away the guilt of ofiginal sin by the application of Christ's death."

ing to be baptized to come forward, telland compliment the brethren, would take
other known to me, needs to deny the
ing them that since baptism is not an
other known to me, needs to deny the
reality of the union between the two
descendents in America are using the ing them that since baptism is not an my place, I would cheerfully retire from reality of the union between the two descendants in America, are using the tions forty or fifty Pedobaptists, with per would see no more from me on the Bro. W. can no more find the Christ of are doubting, and a man should not be others, come forward. He converses subject. But feeble as is my strength, the Bible, than he can without Divinity. judged harshly if he doubted still. with them, and, without consulting the Bro. W. must not expect me to battle And while it shall remain to be true that church that is sitting in mute won- only with the essay, while "the hero of the "Holy Thing"-perfect humanityder before him, he appoints the time an hundred battles," with his usual dash entered into the constitution of the means of slavery to the savage, he has then they are proper subjects of baptiam, againg in the ordinary way they and place of baptizing, and goes forward and courage, is flanking and enfilleding Christ, and was part of the composition been raised to high religious and inteland immerses them. Months pass, but my position in every issue of THE BAP- of the actual being of the "Anointed One," away by baptism."—Doctrinal Tracts, on. not one applies to that or any other rist. "Come, old friends, one at a time." it will also remain true that "the offering slavery." It is a false assertion—this church for admission—or, grant they all I know that with the tremendous weight of the body of Jesus Christ once for all," applied, and were refused, and they com- of the editor against my views, I labor at is "a sacrifice acceptable, well-pleasing tician will not use it, and it is a shame plain to their baptizer that they are cut great disadvantage, but I believe that to God "-a sacrifice of God's own ap- that religious men will. It is a subject goes, to salvation. The belief of this one fact and submission to one institution ex-

Bro. Pendleton in one of his sermons, the abuse of the institution by the sordid there are multitudes of perfect flowers, each (p. 156), expresses this doctrine better and the avaricious, we may without re- leaf and tiny seed there are wonderfully con-

"The uncreated Word had dwelt in the bosom and worship of mammon is not confined isms, which add to the pleasant sassociation that of the Pather from eternity. He was truly to our borders. The hoe and the spade cluster mund the modest plant. Divine. Possessed of Divinity, to die was to the propriety or scripturality of this readers of THE BAPTIST understand it as him a sublime, a glorious impossibility—out of which we may well imagine the most exalted joy to have arisen. Was it not wonderful that They are subversive, as all can see, of the yet as I did at first." Bro. Wood is not was not an element on which death could ope enly Father, and would abase ourselves find, as we proceed, new beauties developed. such a being, in whose essential nature there chastened for our imquities by our heav- ing the biography of a godly man, to rate, should assume a nature that could dis, and in the dust before his holy tribunal, and oping in his character, and that, as the ister is all potent, she church is power- yet nine tenths of the brethren that I assuma it expressly that he might die?" (1) get lay our hands upon our months when he life matures, the mental and spiritual less robbed of all her ordinances, and have conversed with, understand his po- And yet Bro. Graves, claiming that speaks, yet when we feel that when we characteristics shine forth brighter and The one institution is bantism into of her inalienable and indefensible rights, sitions as I do. The graces of a quiet spirit Is it not a fact that within our own 3. If injustice have been done Bro. W.'s are allowed this faith we are an infidel— homesteads, and the hardly gardered are precisely those that bear the test of mmumon are ministers, some of them easay, by introducing into this discussion a Divise sufferer, or an impostor was treasures of our fathers have been rudely analysis; and what gives such zest to communon are ministers, some of them loss believed this moment he has believed this moment be above revidence and has believed this minister to the above mentioned has believed this dissatisfied with the service position they have some of the churches, who are soul, I trust he will not hold me responsible to the above mentioned has believed this the course of the distance of the distance of the great this, too 49 and 9 and 10 an and to at we shall do with all our to their sections to other schools, bid. Marity, or chiestest at their hands in sections are students than are other to the students than a students than are other to the students the students that the students the students that the students the students that the stude

wight a work which committee should be idelivery in the ministers are educated, so will be lored people, which committee should be idelivery in Memphia.

noticed here, but they were fully met in cannot forbear saving that "it was not my first pieces, and I will, therefore, say an enemy that reproached me, then I no more until I follow him to his new could have horne it, ... but field of action, . I hope the brethren will it was thou, I man mine equal, my guide not be so reatless as they have been, and mine acquaintance. We took sweet

WHAT SLAVERY HAS DONE FOR THE Levoner all selle tento. To all folicio

SERBING AND J. T. PRSENAN. BOT INTO SAND "Plead my cause, O Lord, with them that strive with me," said David on one occasion, when he felt the sting of false prayer, but went into the argument himself, with reverential humility, yet with the earnestness of a multreated man. channel from several expressions falling from Southern correspondents to Northern journals of late, containing such expressions as these: "In spite of slavery," the negro has attained to this or that.

Watchman and Reflector, of Boston, But like Southern papers, he often admits do not comport with his own standard; dare to affirm, most confidently, that all the proaches with stoical indifference, when we know, and can prove by plain facts as simple as the rudiments of elementary coming future will honor us, and a just Creator arithmetic, that the negro of America will reward. They have done much, as a body, friends, through slavery.

The editor of a journal of the Republican party, in criticising Mr. Voorhees Yet they have it given them in our midst. That is for some remarks recently made, reflect- not a debateable question with us. It is the fixed ing on the imprudence of granting a seat term of the conqueror, that may not be reversed in Congress to a negro, lets off the fol- without a bloody revolution. Then let us still

risen, in spite of the enslavement and degradation of the past, to the attainment of so much who are generally more discreet than politicians, Now, we of the South are proud to

know, that from the darkest stage of savage life known to history, the same church—both letters claiming to be the Christian men of the South have trained church in order? known these brethren to be managed. lost labor, so far as this discussion is con-multiplied thousands of that race to a Look at the other side. To say that But I believe them to be in error on the cerned, unless it is so distinct as to deny position and standing that might with oblige many friends. propriety be complimented for their In reply to this, I contend that, when "modest bearing and forcible address," lemma" for the history and argument— is to deny that baptism is a church ordi- ings. And believing that the editor was the Second Person in the Trinity—the when compared with the same class of amine the facts and report, or to arrange willing his readers should see both sides of Eternal Word-took perfect humanity laborers in New England, or Old Eng- the facts in due form and have them pre-He would leave the church with only so important a subject, and being unwil into union with himself, neither na- land, with all their common schools and sented before the Association, when it baptism is not essential to salvation, let one ordinance. Possibly he might be ling that it should be understood that ture was changed, and therefore, each foreign mission zeal. Men of the South can decide which is orderly. him be accursed. In baptism, not only are one of many Baptist ministers in Eng. the essay, with the indorsement, repre- was distinct, and yet the union was have by their own bearing, by example our sins remitted, but also the punishment land and America who hold that the sented the views of all the friends of that such a reality that when "the body, soul more than by precept, infused into these of sins is graciously pardoned of God. Supper is a Christian and not a church paper, I wrote for the readers of Tue and mind" suffered, the Christ suffered men but late of the savage tribe, a fund ordinance, and thus he would rob the Baptist with reference to what had been in his true character. While the hu- of common sense, good theology, and good shut."—Coun. of Trent, highest authority. church of all her ordinances! Ministers said in The Baptist on the subject, not manity continued to be itself in nature, manners, that rates them high in regions EPISCOPAL.—Every person confirmed of this class invariably hold that any caring who had said it, or whether it had the body, and soul, and mind, were the of intellectual comparison. Our great one called of God has a Divine right to been said by one man or a dozen, or by body, soul and mind of the Christ of sin, and the one it seems, most regretted the Atlantic, when they saw another vessel God, in his true character. The "true at this time, is that we did not teach without the authority or control of a And as to the demand for "one at a character" of the Christ, is God-man, them politics, as we did not consider "My sponsors in Laptism; wherein Christian church! Errors are gregarious. time," I will simply say, let one of the God manifest in the flesh, the Immanuel, them while they were our wards as alto-I was made a member of Christ, the child Where we find one, we are apt to find brethren be silent on the subject, and the Word become flesh. This is a "real gether prepared for a sphere which Engof God, and an inheritor of the kingdom a cluster of them. Put these false claims then we shall have "one at a time." I union"—this is the true character of lishmen did not attain till after a millen- in the mouth of the Amazon river!" acknowledge my inferiority to either of Christ, and other than this he has no char- nium of probation; and it is not alto-"And the first of these is the washing and invites all in the congregation wish- edged abilities would honor the subject Bro. Wood's doctrine, more than any spheres of thoughtful men, whether supposing that there was nothing but the ocean's initiatory rite—not a door into the this stupendous question. If, for instance, natures, for then with reason he might gift or prerogative with matured judg- them it seemed that they must perish with thirst, church—they can be baptized and join Dr. Shaver's editorials on the Humanity protest that the suffering of humanity ment, or to wisest ends. In a word, yet there was a hundred miles of fresh water a church whenever they please, or never, and the Person of Christ, were inserted not united to Divinity, could not be the that universal suffrage is yet an experi- all around them, and they had nothing to do but the children of wrath are made the chil- if they don't please. Upon these condi- in THE BAPTIST, the readers of that pa- suffering of Christ. But without humanity ment about which the wisest and best dip it up. But this is diverging. What we mean

to say in brief is, that through and by lectual attainments, and not in "spite of the flood is all around you—"dip it up," latter phrase—and the cool-headed policrimination safely say, that sordid avarice trived tissues and beautifully adapted mechanof the South has not suffered more than the spindle and the loom in other quar- tion to God's cause presents a like subters; and while we are willing to be ject of marvel. It is gratifying, in read-

Hold still, brethren, and give me a fair counsel together and walked unto the chance. (Psalm ly).

It is not in spite of slavery, but through it, in God's providence, placing them in the hands of pious and judicious men, and bringing to bear upon them, which no. other system of agencies ever had done or could do, the force of a good, reproach. But he did not cease with this social system, and infusing into them through the examples and precepts of a ministry which may boast of equality in self-secrifice and devotion to principle, There is some analogy to this feeling in with any of the age, the white ministers the heart of Southern Christians, when of the South; they have excelled in arrows dipped in reproach are being numbers and religious knowledge the thrown at them from presumptuous converts from savage life, the disciples hands, while they are striving with all of any other, or all other missionary sotheir spiritual strength to bow themselves cieties of Rome or Protestantism now before the rod of a chastening Father. extant. I will now add what I wrote Our thoughts have been thrown into this some twelve months since on this subject, having been more fully convinced of the soundness of the principles and facts then enunciated:

"As to the new element in our political sphere, in the persons of our former servants, let us be calm, kind and conciliatory. We are under The editors of the religious press of many obligations to them, and they to uz. the North, as a class, are more careful From savages of the lowest grade, as were their and considerate in their expressions · es- ancestors when they were landed on our shores, pecially do we mention with pleasure the they have been enlightened and Christianized by the intelligence and piety of the Southern white man, till they compare most triumphantly with the newly made converts to Christianity sentiments from his correspondents that from savage life in other parts of the globe. I and it requires more of that charity missionary societies of Christendom combined which beareth all things, than we at have net, in the same time, accomplished so present have attained, to bear these re- much in this respect. While our interests have been involved in this, God has mercifully made it our interest to do right, and who is not interested in most things secular and Divine? A has attained" to his high state in the in the late revolution, to endear them to us. estimation of over zealous and imprudent Their deportment since their emancipation, as a whole, challenges comparison with what we anticipated of them. We do not, however, deem them yet a safe depository of universal suffrage. be their friends, and kindly advise them "Menard, the contestant from Louisiana is a how to use that right. They ask not social man of sense and education, and his modest equality. They will have it not. That is a po-

they will become extinct from their own debauchment. The more industrious portion, ander the judicious management of our farmers, will become useful in their sphere."

QUERY .- What course should an Association pursue when two letters are presented from the

Please answer the above query, and you will Guntown, Miss., May 20, 1869.

Illustrations.

FOR THE PULPIT AND THE LECTURE-ORIGINAL AND SELECTED Take Freely.

making signals of distress. They bore down toward the distressed ship and hailed them:

"We are dying for water," was the response. "Dip it up then," was the answer, "you are

There those sailors were thirsting, and sufferbrine around them, when in fact, they had sailed unconsciously into the broad mouth of

Jesus Christ says, "If any man thirst let him come unto me aud drink." "And the Spirit and the bride say, come, and let him that heareth say, come, and whosoever will, let him come, and take of the waters of life freely." Thirsting soul, and drink, and thirst no more.—Er.

The Quiet-Spirit Graces.

Many a quiet life of unobtrusive devo-

THEIR POSITION CLEARLY STATED,writer is the American Christian Review, (a leading topped diffe in the impbellites,) thus sums up the difference between the "evangelical" denominations and his own: They teach that man is so corrupt that he "cannot think a good thought or perform a good deed without the aid of the Holy Spirit." - Inis cleansing of the moral nature is what they mean by 'heart work,' Our teaching leaves this out and opposes it." An editorial in the possible, 50,000 copies. same copy of the Review from which the above is taken, refers sneeringly to what it is pleased to call the "Modern Holy Ghost Religion" of the sects. Do the Campbellites of Virginia stand upon 2. A SERTCH of his Life and Writings.

Is THIS TO CIRCUMCISE THE LIFE ?-A Georgia correspondent of the Baltimore Episcopal Methodist, mentions that while traveling to Augusta his attention was drawn to the conversation of a party in the cars by the inquiry of a young gentleman as to the amusements of the city at that time. "Oh," replied one of the young ladies, "this is Lent, and we do not attend places of amusement in Lent!" The other young lady remarked, "How unfortunate it is just at this time of the year to be deprived of half the pleasures of the season. I can't see why Lent may not be put of until the summer, when it is too warm for parties and dances.] think the church by a new canon could change it, and I'm half inclined to see the Bishop about it." This may have been the idle prattle of thoughtless girls, but it shows the spirit with which many observe what their denomination deems a solemn fast.

Dr. KRUMMACHER.—This eminent divine, author of the "Suffering Savior," Court Preacher in Prussia, and the most eloquent pulpit orator of Germany, died Dec. 10th, of apoplexy, aged 71.

TISCHENDORF'S ENGLISH TESTAMENT. Tauchnitz, the enterprising Leipsic publisher, proposes to issue an edition of the English New Testament in the authorized version, printed in old-faced type, enriched with foot-notes by Dr. Tischendorf, giving in English the translatable readings of the Sinaitic, the Vatican, and the Alexandrine manuscripts. This is a very useful method of doing biblical criticism for the million.

A COAT OF ARMS.-A New Yorker, rich by inheritance, acceded to his wife's desire for a "coat of arms" to be put upon the panels of their carriage, and drew a small mound in which was stuck a manure fork, with chanticleer upon it, rampant. "Why, what is this?" asked his wife in amazement. "This," said the man of money, "is our family coat-ofarms. My grandfather made his money carting manare; this mound and fork represent his occupation; the cock perch-

Crammond Kennedy, who has recently pense of registering or expressing. been excluded from a Baptist Church in New York city for his open-communion people, crushed by a tyrannical govern-He says in the Church Union: "Young mond, was acquitted last week. His this Mammoth Tract? counsel justified the deed, regardless of law, and the jury agreed with him; and this is but an ordinary sample of the barand revilers. - Religious Herald.

In the endeavors now being made by some of our Methodist cotemporaries to show that immersion is not Scripture baptism-of which we shall probably have something to say before long-we repeated, attributed to no less a man than Richard Watson:

Louisville, Xv.

discussion. - National Buptist.

MAMMOTH NO. 2 ... 50,000 COFFEE

Four more issues will close the second volume of this paper. We propose to make No. 1 of Volume 3 a Mammoth in sine-sixteen pages - and a mammoth edition, of not less than 30,000, and, if

THE TABLE OF CONTENTS Has been, in part, determined upon: I. A LABGE FINE ENGRAVING OF Dr. A. C. Dayton, author of "Theodosia Er-

"A Name that is above every name." Boards of the Convention.

THE OPENING ADDRESS OF Eld. J. C. Hiden, of N. C., before the Sabbathschool Institute - "What shall we THE ADDRESS of the editor of THE answer to "queries" in our next issue. BAPTIST before the S. S. Mass Meeting Great West."

PEN SKETCHES of the most distinguished members of the late S. B. 9. PRIZE ESSAY No. 8, for July-"An-

usual signification-Man-dealer or Manstealer? O. CORRESPONDENCE, ORIGINAL ART:-

1. EDITORIALS, from our best pens. 12. REPLY to Mr. Bright, editor of the the blow !-cut down like a flower of the New York Ecaminer, by the editor of THE BAPTIST.

3. THE NEGRO: IS HE OUR BRUTE OF our Brother? (a reply to Ariel) by the editor of THE BAPTIST.

and Gems of Thought.

Communion. 16. WHAT IS, AND WHAT IS NOT OLD-LANDMARKISM.

SECULAR DEPARTMENT. 17. WELCOME SPEECH of Hon. J. W. Clapp to the Commercial Convention. 18. Speech of Gov. Anderson on taking and the husband of their child. the chair as President.

AGRICULTURAL DEPARTMENT 19. Portrait of T. E. C. Brinly, the 361 Main Street.—The work done by King of Plow Makers. 18. Sketch of his life.

20. Southern Farming for the Greatest Profits: by Dr. M. W. Philips, of the the Mammoth.

in earnest, and see how many subscribers pany prints, as jobs, five papers now. extra for every club of ten. Let all at MER and THE BAPTIST. We saw a letter Eld J M Fugham Ga..... ed upon the top of the fork represents one postoffice send by some one, and last month from Prof. Hilgard, of the F M Daniel Ga ... myself, who have done nothing but flap register all in one letter, or get postoffice University of Mississippi, accompanying my wings and crow on that dunghill ever order, or, if possible, send by express or proofs returned, in which he pronounced since." The carriage still has the plain by hand—the three last ways are per- the proof-reading of the Company perfectly safe. We will send extra copies fect—he found not a letter or a dot to H Burk Tenn.... CHARITY THINKETH NO EVIL-Young enough to the agent to pay him the ex- correct. In a letter just received from

It is hoped that each subscriber will companying an article, he says: take one or more extra copies to send to sentiments, has evidently wandered from friends in other States. If they will send the faith on many points. He seems to us the names and postoffices of such think that to slander and villify a noble friends, we will mail from this office, and blunder. save postage. Our subscribers alone, in ment, is fulfilling the law of charity. this way, could circulate 25,000 copies among relatives and friends. What one Grant, the assassin of Pollard, in Rich- could not afford 50 cents or \$1 to put out

Cut out this article and paste it on one side of a sheet of foolscap, and on the other write subscribers' names, and barism of the South, where assassination head the list with the number you will has been upheld as the proper remedy for give away or sell; canvass every family We could easily retort by quoting sim- us to send to your address the number ilar verdicts as proving the "barbarism" of copies wanted. We will send them of the people of every Northern State, to you postpaid, and you can distribute but that would be placing ourselves with them. Those wishing copies sent to Mr. Kennedy on the list of slanderers distant friends can so direct us. Let moth Tract." Only four weeks until the day of issue; let the resolve be-50,000

copies shall be circulated.

cot aspirations which the Holy Spirit the same. Our brethren will understand to it not only by the title, but especially can awaken in the Christian heart, forfeit each other, stal all semblance of person by the arguments in the book before me all right to the conresses of honorable ality will be avoided as One may pronounce the other's language "blasphe of Bro. Gardner's arguments, nor is it reverent. The contains to souther tall

each believe that Christ was a compound which he understands, and on which he to trace it up. We have credited all the names, and the second person of the Godhead, Lest my commendation should be consideraise a big clab for the July Mammeth—ten the latter mysteriously infused into, or ered unqualified and partaking of the cents a number. joined to the former, making the God- nature of flattery, it is proper to say that man. Bro. Wood believes these two I dissent from some of the author's views. distinct natures made one person, and The points of difference, however, are both suffered in the garden and on few, and rather incidental than vital to the cross. Bro. Renfroe believes that the doctrine of church communion, as is getting a generous circulation in E. T. THE INTRODUCTORY SERMON delivered the Divine part was impassable, and Taking the book as a whole, I commend by Dr. E. T. Winkler, of S. C., before that, at last, on the cross it left the human it in all good conscience, and shall be THE DISCUSSION between Dr. Fuller in our stead-and that this human suffer and A. M. Poindexter, on the Equality ing constitutes our sacrifice and satis of the Races, or Oneness in Christ Jesns. faction for sin-and that through his . SCHMARY OF THE REPORTS of the stripes, and the stripes of Mary's human son, we are healed-and this because he assumes that a Divine person cannot suffer. We differ from both as to the Teach, and How shall we Teach it on person of Christ, as will be seen by an

Two others, and two of our oldest of Southern Baptist Convention-"The ministers of the South, "have spoken for the floor." Bro. Buck, Professor of Theology in Waco University, Texas, will be heard next week, and after him Bro. Echols, of Mississippi.

drapodistes: what is its primary and FLORENCE.—We lift the pen to pay tribute to the memory of our niece, our only brother's only daughter. But what shall we say? What can we say? How unexpected, how sudden, how stunning field by a rude blast! Preparing to make her first visit home after marriage-the very day she had appointed to arrive, she comes, but-a corpse. The daughter 14. CHOICE POETRY, Pulpit Illustrations follows the son—the desolation of a family well-nigh completed! Affection, in 15. FIFTY-FOUR FACTS on Baptism and another column, has paid a tribute to the memory of the departed one. We can only lift a prayer for the living sufferers who will go down to the grave mourning. The Father who pitieth his children, pity our grief-stricken brother, and our sister.

THE SOUTHWESTERN PUBLISHING Co. this Company is superb, and for correct ness unsurpassed by any house North or South. Proof-reading is by far the most Southern Furner, written expressly for difficult and delicate thing connected with a printing office. It is carried as Will not every subscriber and friend near perfection by this Company as by to the movement go to work at once and any office on the continent. The Com-10 cents each? We will send one paper Among these are THE SOUTHERN FAR- Eld B Whitfield Miss. Bro. J. J. D. Renfroe, of Alabama, ac-

> I heartily thank the printer for the manner in which he put up my other article-the first time in my life that I ever had an article published in which there was not a single printer's

OHUROH COMMUNION.

I wish to call attention to a book just L E Duprey La.... published, the title of which is, "Church Communion, as Practiced by the Baptists, D W Brown Ill. Explained and Defended." By W. W. Gardner, Professor of Theology in Bethel D W Irwin Ark.... College, Russellville, Ky.

Some may ask whether another book J Jackson Tenn... an insult, for at least a generation back." in your neighborhood, then write and tell is that the state of things in the religious on communion is needed? The answer David Alsabrook Ark..... world is such as to render necessary "line upon line." The advocates of "mixed communion" are industrious in the pro- N H Cretfield Ill..... pagation of their unscriptural views. True, they often change their tactics, but J H Bolling Miss..... selves of the supposed advantages resulting from every method of attack. It THE DISCUSSION that is now going for the Lord's Supper as a church ordinance; L J O'Kelly Tenn..... ward between Brethren Wood and Ren- but in some quarters this has recently find this stale statement approvingly free, and others (for others will take part), been called in question. I have to record J M Baker Tenn..... we regard as of the utmost importance, it with feelings of shame, that it has been E R King Ga...... and to us is of the most thrilling interest. denied by a Baptist writer in a Baptist Bose & Whitlock Tenn..... "It is satisfactory to discover that all "What think ye of Christ?" is the theme journal. It is well, therefore, that Bro. A Faringan Tex. attempts made to impose upon Chais that will try both our faith and onr state. Gardner has written a volume which he Dr M G Pierce Tex..... tians a practice (immersion) repulsive to We regard it as vital to our salvation. appropriately terms "Church Commun- C C Harvey Tex..... the feelings, dangerous to the health and If we do not believe on Him as he is set ion." The truth is, if communion at the | Betnet Smith 1ex..... offensive to delicacy, is destitute of all forth in the gospel—and it becomes us to Lord's table is not a church ordinance, it J 8 Allen Tex..... Scriptural authority, and of really primsee and understand how he is set forth is nothing. The world is not required to Mrs L Warren Tex.

Mrs L Warren Tex.

Mrs Mary Fry Text...... in the gospel-we believe amiss, and we observe it, nor have Christians, in their Mrs N C Grew Tex..... There is certainly something "offen- have no Savior. If we trust upon a isolated individual character, the right Jacob Fry Tex...... sive" in the total want of Christian feel- satisfaction made by a mere human being, to celebrate it. The churches of the Lord Wm Keel Tex.... ing indicated by the writing and repeatif we seek and accept cleaning by ing of such a sentiment. Its coarseness the blood of a man, of an animal, we lievers—must partake of the solemn feast.

J M Fuller Tenn
J P Woodall Tenn
J P Woodall Tenn
F B Gordon Ark... is only equaled by its insolence. What-shall perish in our sins. But if the Lamb Church membership is, therefore, the ever may be regarded as essential to the of God was the suffering one on whom supreme prerequisite to the Lord's Sup-Eld W H McClelland Tex..... ordinance of Christian baptism, gentlemanly conduct is yet reckoned among
the Christian virtues. We should pity

the Christian virtue the man who could sneer at the devout unto God, then are we are all who are persons without church relations, have no give the most degraded heathen.

SA Boggs La graded by it, forever perfected.

I cannot in this notice give an analysis

mous," but no personal reflection is cast necessary; for I salviso the readers of upon the brother who used the language, The Bartisr to procure the volume and as though he intended to blaspheme, or read it for themselves. They will find regarded his language as in the least ir the reasoning logical, the statements clear, the candor transparent, the epirit We differ from both our esteemed kind and Christian. They will see that brethren. Wood and Renfroe. They the author has written on a subject the man-to suffer in his soul and body happy to learn that it has a wide circu-

QUERY .- You give, in your standing column the faith of Campbellites touching the efficacy of baptism, but pray, sir, on whose authority do you make it? Campbellites, some of them deny it, and declare that you have no authority to make it. You can generally "bring down the documents" when called upon, and for the satisfaction of all your readers, I should like to see them. Yours,

Answer.-We ought from the beginning, perhaps, have given our authority for the faith of Campbellites-we use the term in no offensive sense, meaning only the disciples of Alexander Campbellupon to "bring down the documents." Every word is taken, verbatim et literation et minctuatim, from the writings of Al x ander Campbell, the father of the sys tem, and can be found in his "Christian System," p. 122. Every Campbellite in America believes it-every Campbellite proclaimer in America teaches and preaches it—and when it is denied, it is for the sake of a "blind," and to mislead the unwary. We place the credit under the article this week.

DECLINED ARTICLES.—Several on Feetwashing, because they take for granted what they should prove, if they wish to establish it as a church ordinance, namely, twelve apostles while at a common meal, or give away? Price ten cents each postpaid. to rebuke their ambition for supremacy, church as such to the end of time. Did the apostles so understand it? Did they so enjoin it? Did the New Testament churches so practice it? Did the martyr churches, did ever a church until recently? "We have no such custom, neither had the churches of Christ."

NEW AND RENEWED PATRONS. Mrs V E Brooks Texas paid to Vol 2, No 50 Mrs M Gains Kv .. B M Callaway Ga..... Eld A R Callaway Ga.....

> M S Paulding Ala Eld P W Holden W Va J Walker Ill J M Thornton Miss...... Stephens Als S T Van Norman Miss...... Eld David Huggins Ill..... JR Fondren Tex.....

E Polk Miss..... J L Ham Miss.....

tiger an bour gemene gae oreit nor be großelt. " boled giebegen bei ber dier would



A. Harris, Arisons, La.-Your \$18 was stolen out of your registered letter-unless you forgot to put it in-se now and then one does. Will you tell us at what office you registered it, and when, and send postoffice receipt? We wish being-a perfect man, soul and body, has bestowed a great deal of thought. and it is our loss; go shead and get others, and

Mitchell Bose, E. T .- We have not the time to write you a long letter-hope to take your band this fall in E. T. We have sredited your account, for it was M. and not Wm. Rosomistake-hope all is right, and that you will aid We put our paper at \$3, and this ought to be considered low enough for all; assure them that its columns are open to onr E. T. brothren as to West Tennessee-urge them to use them. W enroll your name in the Tract Society.

A. M. Bussell, Ark .-- Your \$18 received all right

George M. Prime.-Pendleton's Atose ment and D. T. sent. McGee's money loat, the rest all right. We have sent you another Brace, No. 15; hope it will fit.

S. L. Scruggs, Texas .- Names and money all right; thank you. Do you not want 50 or 100 copies of P.'s Atonement? J. F. Berry, Chestnut Bluff, Tenn.-I

possible we will visit your church at the fall Association. We cannot now promise. Elder P. Holden, of W. Va., renews his

subscription possibly for the last time. He is now seventy-six years old, and an Old Guardsand we are not offended at being called man of the Tennessee Baptist. For his blessing God bless him.

T. S. Allen, La .- No account of your this office. We regret the loss of your etter, .. . ar money, of your patience--but iele wee anot -its our loss.

Mins S. V. Welborn, Ga.-We cannot telt. ti we knew more of their case, could bet ter advise where to go, or to whom.

W. P. Snrrelis, Ill.-If a church should dissolve itself by a majority vote, it would stand dissolved. Any member could meet and reorganize, but it would be a new church, and sixty words will be admitted, unless all over that amount not the old one. They could not meet and rescind, but constitute a new body.

E. Q. Gibson, Ark .- Ariel has not been published. If we have time we will publish it in the Mammath Baptist, which will be No. 1 vol. 3, and appear the last of July. We want to circulate 50,000 this year. Will not each that the duty Christ enjoined upon the one of our 6000 subscribers take \$1 worth to sel

A. T. Latta, S. C .- We are astonished at was intended by him as a law for his your views. Do you write to Bro. Poindexter. of Culpepper Courtheuse, Va., and get his views. strength of character. In all her young life. You Eastern men will not kindly be taught by pressed full of sorrow and suffering, as it had us of the West. The finite sufferings of an in- been, she was never known to manifest impafinite being is equivalent to the infinite suffer- tience, or to utter a fretful, or a repining work ings of all finite beings. The Divinity suffered | Cheerful in disposition, and attractive in masor the race is lost, and that he did not suffer is ner, she won the admiration of all who assoa new doctrine among Baptists. Ask Bro. W A. Broaddus, of Fredericksburg, Va. We sympathize with you in your afflictions. God com-

Moses Dameron, Texas .- Your money received and list entered up; thank you. You can send \$25, \$50, or \$100, and we will send books-selecting those that will sell readily-50 provided you will tell us how to reach you by express; ask your merchants. You can get a commission for several papers. Let us hear

LOCAL ADVERTISEMENTS.

Mary Sharp College. - The Yearly Examination Exercises of the Preparatory bers without reading the Bible, and offering has Department, will commence Thursday, June humble petition for protection and guidance to 10th, and continue two days. Examination of College Classes will com-

nence Monday, June 14th, closing Friday, 18th. womanly purity and delicacy. Commencement Sermon will be preached on the night of the 17th, by Elder J. R. Graves. Commencement Day, Friday, 18th, a class in a physician, who thought she was a little of twelve young ladies will read essays, being feverish, but would be as usual in the morning candidates for the degree of A. M.

stitution as possible will be in attendance, as verse-mentioned the presentiment that she business of much importance will come before had but little time to live, named what gifts the Board, and practical scholars and teachers to bestow upon her parents and brothers, exgenerally, are cordially invited to attend, and pressing much anxiety about the latter, and aid in the examination.

Z. C. GRAVES, President. G. W. & C. B. Cotton & Co., New York, have just published a Cuban War Map, 17 by 25 inches in size, showing Cuba on a scale sufficiently large to enable readers to follow the progress of the revolution. Also showing all oned that lovely and loving spirit. the West India Islands, Florida, New Orleans, Central America, the isthmus, etc. Such a map is indispensable to all who would read intelligently the news from that section of the world, which is becoming of more importance every day. Sent by mail for fifty cents.

As will be seen from an advertisement elsewhere, the publishers of "Hearth & Home" offer, for a limited time, to give every new subscriber a copy of Mrs. Stowe's new novel, "Oldtown Folks," which is just published and retails Mr. J. A. Whipple, of Boston, has the

largest establishment, and is one of the most successful photographers in the United States. Springfield Republican. Bolbear's Commercial College, 230 Main street, open day and night. Now pupils can begin any day in writing, book-

keeping, arithmetic, etc. A New Offer.-We have still 500 ounce nine years. Early on Sunday morning, after a papers of the Lespodiza seed left. We will send | brief but painful illness of some thirty-six hours, a package to any one who will subscribe for or she was relieved by the inexorable messenger. get a subscriber to the Southern Farmer this and now sleeps quietly in the shades of Wismonth. Price \$2 per year. Address

M. W. PHILIPS & Co., 361 Main street, Memphis, Teun.

32 Mary Sharp College, Winchester, Tonn., on the thing to give pleasure to sether, mother, brother same lot with the College building-a rare and nister. We have known her long and inti-But those who are willing to speak insulting to spe

south and the shire.

dining-hall, stere-resms, caller, kitchen, pe ante ---- miske house, elistem, base, etc. Will be said for \$5000 each, or at some (idvance if tims must be given on a part. Nons have iver occupied it that bays not made the boarding profitable.

For further information address President Z. C. Graves, Winehoster, Tonn., or the editor of this paper.

Winohester, Tonu., Feb. 8, 1869. That Shingle Machine, and the right to use, can be bought for \$600 cash, and the inventor will put it up in good working order, if expenses are paid from Memphis to the place. The State of Arkansas can be sold for \$2000 or \$2,500 on time, and machines at \$600 delivered in Memphis. Address

M. W. PHILIPS & Co.

A Bare Premiam for May .- We havs engaged 100 packages of the Lespedesa Striata-Japan Clover Seed-of M. W. Philips & Co., and we will soud one to each friend who procures the name of a naw subscriber, or to any one who will subceribe himself. The package of seed is worth three times the price of the paper to any farmer, if farmers in the Canadas and Georgia tell the truth. Good for May only, and it should be sown in May.

The Mississippi Baptist State Convention-Will meet in Cartos, Madison county, Miss., at 10 o'clock A. M., on Thursday before the first Lord's day; i.e., the ord day in June, A. D., 1869.

THEO. WRITFIELD, Cor. Sec.

James Bradley's Authority to set for this paper, is withdrawn until he reporte to this office. J. R. GRAVES.

MARRIAGES.

Marriage notices not inserted unless accompanied by esponsible names, and within six weeks of their occus sixty words will be admitted, nnless all over that naucua; is paid for at the rate of ten cents for every eight words. lease count the words. Any notice out of time or length of any one not a patron of this paper inserted as paid matter-twenty ceats for each eight words.

RUSSELL-DOUGLAS. - Married, by Elder Joseph H. Borum, at the residence of A. J. Douglas, Esq., Covington, Tenn., May 19th, 1869, Mr. JOHN N. RUSSELL and Miss Eva L. DOUGLAS.

DEATBS.

Obituary notices not inserted unless accompanied by responsible names, and within aix weeks of their occur rence. No obitnary notice of more than one hundred and is paid for at the rate of ten cents for every eight words. Piease count the words. Any notice out of time or length of any one not a patron of this paper inserted as paid mas ter-twenty cents for each eight words.]

GREEN .- Died, at Columbus, Georgia, of he reditary heart disease, April 22d, aged 22 years. FLEARNCE M., wife of Henry D. Green, and only daughter of Z. C. Graves, President of Mary Sharp College, Winchester, Tennessee, after a brief wedded life of nine months and a few

ciated with her. To fine native capacity, elegant tastes and habits, and a mind stored with varied information, she added such accomplish ments in music as few ladies ever attain.

The leading attribute of her character was unselfishness. She was ever ready tesaurifica her own pleasure, or wishes, for the good or well-being of others.

Her piety was of that ever-abiding, unobtre sive kind, which seeks to make others happy to little acts of continuous affection and kindness She had been a member of the Baptist Church from childhood. Religous sentiments seemed inherent in her nature. From the time she could read, she never went to her nightly slum-Him to whom her pure soul went out in love and reverence. Truly was that soul one of

Seeming unwell the evening before her death the ever watchful and devoted husband called and recommended rest and quiet as restoratives It is hoped as many of the Trustees of the In- Retiring early, she seemed inclined to conrequesting her husband to be a brother to them when she was gone; reviewing her life, with her husband repeated the Lord's prayer, and finally seemed to sleep a disturbed shumber She never waked. In the morning there was left but the cold, beautiful form which had pris-

Faw danghters or sisters ever deserved or received greater affection than was bestowed or her. Few wives were ever loved with such impassioned and entire devotion. Wedded to a man fully worthy of her, and richly capable of appreciating the rare beauty and delicacy of her character, her future looked bright and prom-

But she is gone, the second beloved child that has passed from the once unbroken and joyons home-circle, from which, in the troublous wartimes, was swept away a noble son, the pride. the honor, the glory of the glose-knit band Sie transit domi, decus et gloria.

COWDEN .- " One by one we cross the river." Last Sabbath morning our little Sunday-school at the Chelsea Baptist Church received the sad intelligence that one of our number had been called hence to her reward. Dear little Many COWDEN is no more. She was a sweet child of chestor Cometery. Her death was the result of a congestive chill. She was a delicate and lovely child and had only to be known to be James Bradley was authorized by as leved. Her, amiable and levely disposition acto act as agent for the Southern Farmer, which cured the affection of all her acquaintances. 44 anthority we now revoke until he reports to us and especially of her little associates and Sabi

of the Baytist Church, as Distinsched from that of all other Churches.

me shareh of Christ is His kingdom; its constion is divine—sucred in its anthority—alland perfect in its plan. To alter, is to it; but it is more—it is to slight God's te interfere with his reign. Thes C Poury began. Church-officers by degrees asnew new powers; new rites were introduced, rules laid down: "the unconverted were the ungodly were ordained; man's G exalted, God's will left undone. age followed change, corruption trinmphed, and at length the Man of Sin was firmly seated m his throne. I Gal. iv: 10-20; I Cor. v: 1-18; R Thess. II: 3, 4; 2 Tim. II; 17, 18; Rev. mii: K

The question, therefore, is af the greatest M Bis churches f It is in consequence of their mews on this subject, that Baptist churches Hater in their constitution from all other them, and their reasons for so differing, are as R Begardful......Joha x. 4, 6.

I. The Baptist churches regard it as Christ's will, that all church members should be conweed persons. When Saul "essayed to" join himself to the disciples" at Jerusalem, they de-slined to receive hist, because they "believed not that he was a disciple." It was not till they escertained this, from hearing that he had "seen the Lord in the way," and had "preached holdly at Damascus,' that they permitted him With them, coming in and gring out, at Jerusalem."-Acts ix: 26-28. All the memhers, also, of the first church, are addressed as ____Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

But in Pedobaptiat churches, many persons are members who are not raceived as converted. D In the Episcopal and Presbyterian establish- E menus, and some of the bodies formed by those who have seceded from them, persons are received to full community without evidence of U their conversion; and though the Congrega- H cional Pedobaptists require proof of conversion in Defore receiving persons to the Lord's table, and to full membership, they mostly regard infants, said unconverted persons, when baptized, as K members of inferior degree. The Westminster L 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 encouverted, when baptised, as connected, in same degree, with the church of Christ -(See Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as T members, those only who give credible evidence 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 kaptized believers. Peter said to believers on the day of Pentecost, "Be baptized every one of you," and they "were haptized."—Acts ii: 28-41; see, also, x: 48. So that the Baptist shurches are, in this respect, "followers of the ehnrches of God," as first founded by Christ and His apostles.—1 Thess. ii: 14.

But in doing so they differ from all other shurches; from the Quakers, who reject baptism, from the Pedobaptists, who substitute an- one, and will tax your ingenuity by giv- I ne'er had a father nor mother other rite for the immersion of believers, and from all open communionists, whether Baptists, ar Pedobaptists, who admit persons without Seing 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 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."-

III. Baptist churches regard it as Christ's will that all church members should be coluntary members; that none should be made members, wither 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 ove, faith and obedience.—1 Cor. xiii: 1; Rom. ziv: 23; Rom. xvi: 26. They must "yield them-zives 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 hues, more generally of none at all. God.-2 Cer. vin: 5.

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

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 naruly 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, (I Thess. i: 8); and good cone to all men .- Gal. vi: 10. In some part of these labors all the members of Baptist churches ma engage. But the dead members of worldly What Hebrew wife her rival taunted sore? satablishments cannot, nor can the infant members What king lost power, unwisely seeking more any Pedobaptist churches. They can have so 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 with ready will, and that every church mem-ber, who is able, should thus give. When making a collection for the poor saints at Jeru-salem, the apostle says "Aa I have given order leave? in the churches of Galatia, even so do ye; upon the first day of the week let every one of you may by him in store, as God hath prospered him." -1 Cor. xvi: 1, 2. This injunction shows that at in the duty of every church member to contriante as God enables him. And the apostle says, *If there be first a willing mind, it is accepted Where did a servant slay his lawful king? | According to 151. Coleman, or Boston, according to that a man hath; showing that a What friend did Paul request his cloak to bring? | who was a correspondent of Watts, and willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the sause of Christ.—2 Cor. viii: 1-15. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a "gift" V1. Baptist churches regard it as Christ's

will, that all his churches should be separate and Monraed for a rebel son ignobly slain? distinct from the world and errorute. "Ys are not of the world."—John xv: 19. The reception of these find saly who have been baptized at their own desire, a profession of faith, makes a real and visidistinction between the church and the Take the initials, and note down with care. world; but infant membership, by departing And may the text you see incite to prayer. from this rule, blends the church and the world together. The baptism of infants, and the many the text you see incite to prayer.

DO IT WELL. sonverted, connects the members of Christ with those who are still members of the world. But

Selections for Children

THE TWO ALPHABETS. WHAT WERY CHILD OUGHT TO BE. Amiable...... Phil iv. 8. Benevolant......Prov. xxli. 9 Diligent..... Prov. xxti. 29. Bager to chtain knowledge ... Pruv. ii. 8-5. Gentle 2 Tim. il. 24. Honest Antibara and Bx. xx. 15. Just Prov. xi. 10. Kind..... Gal. iv. 10. Loving LEpk. v. 2. N Noticing.....Psa. evli. 48. O Chedient......Bom. xiii. 7. Pious Prov. vill. 17 Sincere Titus ii. 7 Useful......1 Cor. xv. 58 Wise Prov. x-1. Z Zealous in a good cause Tites ii. 14.

Yielding to good council......Prev. xlx. 20 WHAT EVERY CHILD OUGHT NOT TO BE. Angry.....Prov. xvi. 32. Covetous.....Luke xii. 15. Deceitful.....Prov. xxiv.28. Fretful......Psa. xxxvii.8 Greedy.....Luke xxi. 84. Knavish.....Isa. lix. 8. Lazy..... Ecc ix. 10. Mischievous......Prov. xxiv. 8. Negligent......Heb. ii. 8. Obstinate......Isa. xlviii. 4. Proud......Prov. xvi. 18. Quarrelsome.Titus iii. 2. Revengeful......Rom. xii. 19. Selfish.....1 Cor. xiii. 2.

A PROTEAN PUZZLE.

W Weary in well-doing Gal. vi. 9.

Yielding to bad counsel.....Psa. i. 1.

Vicious.....Rom. iii. 18.

We clip the following riddle from an | Free from all sin. exchange, and submit it for the consid- By mortals adored, still I ignored eration of our readers. The answer is The world I was in. withheld; who will be the first to dis- | King Ptolemy's, Casar's, and Tiglath Pilezer's

I am to be met in more shapes than Mine is unknown. ing you a few to discover.

1. You will meet with me in the water, or in a park or large landscape garden.

2. You will find me at sea, where I Nursed among pagans, no one baptized me, has given to His churches no dispensing power to generally get very wet through, or am Sponsor I had, who ne'er catechised me; torn into strips.

> 3. I am to be met in an oven, with plenty of cakes and biscuit on me.

4. I am composed of several metals,

5. I am a necessary part of your bed,

and bear your signature very often. 6. I am to be met with in the water butt, during Jack Frost's reign.

7. I am a manufactured article, sometimes tinged with an infinite number of | A king's lovely daughter watched by my bed.

8. I am bound, and yet free, and have twenty-four pages in waiting. 9. I am transparent, colorless and

10. I am one of the wax-flower maker's

materials.

Lastly, I am the criminal's uniform, the ghost's sole garment, and the likeness of | was I a man? yourself when blanched with terror.

SORIPTURE ENIGMA.

The following is from the Christian Era. We have not the answer; who will send it to us? Who was a ready scribe in Moses' law? Who after fasting long an angel saw? What prophet wrote of Syria's overthrow? Where did St. Paul bis books and parchment

What king of giant race did Israel slay? What man refused in Egypt's court to stay? What priest first used a pulpit made of wood? Who sought at risk of life the people's good? What king to Solomon rich trees did send? What title's given to Paul's Philippian friend Who threshed and by a wine press hid the

What mount oft bore the Savior's sacred feet? What loving father in a tender strain

Each name is there which I had in my mind

DO IT WELL.

When they look as they should, come The fourth stanzs, with this explanation, farm, haul it out on the bank in large hears

"Yes, pa," replied Harry pouting, and taking up his brush in no very good houser and brushing the r dull boots until they shone nicely, when the boots were polished he went to his father, who said to him: magnet tolers wit

"My son, I want to tell you a short and could addstory. I once knew a poor boy whose mother taught him the proverb, "Whatever is worth doing is worth doing well." The boy went to be a servant in a gentleman's family. He took pains to do everything well, no matter how trivial it seemed. His employer was pleased and took him into his shop. He did his work well there.

When he swept out the shop he did his work-faithfully. When he was told to make out a bill or to enter an account, he did that well.

advanced him from step to step, until he is a rich man, and anxious that his son Harry should learn to practice the rule which made him prosper."

"Why, pa, were you a poor boy once?" go into a family and black boots, wait at I was soon put, as I have told you, to do me a rich man."

Whenever he felt like slighting a bit of ness depends upon the strength of your soil. his work, he thought of it, and felt It will grow on any soil, the thinnest hill spurred to do his work properly. side, or the richest valley. If your land is Whatever is worth doing is worth doing well," cheered him in his daily duties.

A BIRLE RIDDLE.

Undutiful......Prov. xxx. 17. The following riddle is old, but excellent The answer is in the first book of Samuel Which of our young readers will find it? Z Zealous in a bad cause Gal. iv. 17, 18. Come and commiserate one who was blind, Helpless and desolate, void of a mind; Guileless, deceiving; though unbelieving,

Birth-days are shown:

Wise men, astrologers, all are acknowledgers Alive at my birth.

Louge in a place, taunted by malice, I did not inherit, by lineage or merit,

She gave me the place to her bosom was nearest; handles much better, and is less apt to heat. Nor word on my blindness I heard from her ever. and am sometimes stout, sometimes at- | Encompassed by strangers, naught could alarm | the straw dark and brittle. Bright brush is

I saved, I destroyed, I blessed, I alloyed;

Filled the place of a king, but ne er had a throne

Rescued a warrior, baffled a plot; Was what I seemed not, seemed what I was not Devoted to slaughter, a price on my head, How gently she dressed me, fainting with fear She never caressed me, nor wiped off a tear; Ne'er moistened my lips, though parched and

What marvel a blight should pursue and defy Twas royalty nursed me, wretched and poor: 'Twas royalty that cursed me in secret, I'm sure. I lived not, I died not, but tell you I must, 11. I am given to cotton and addicted | That ages have passed since I first turned to dust This paradox whence? this squalor, this splendor? price ranges from one to two hundred dollars | MERCHANTS' NATIONAL BANK, Say, was I king, or silly pretender? Fathom the mystery, deep in my history-

> An angel supernal, a demon internal? Solve it who can.

DR. WATTS.

Dr. Watts was never married. He was once in love with the beautiful and accomplished Miss Elizabeth Singer, afterward Mrs. Rowe. The poet Prior aspired to the hand of the same lady. Mrs. Who from her husband's mother would not go? Barbauld is supposed to allude to these circumstances in the following lines addressed to Mrs. Rowe:

Thynne, Carteret, Blackmore, Orrery approved, And Prior praised and noble Hertford loved, Seraphic Ken and tuneful Watts were thine, And virtue's noblest champions filled the line.

According to Dr. Coleman, of Boston, personally aquainted with the lady, the attachment was mutual. His statement is, "that Watts, after considerable procrastination, at length ventured to declare

ie peculiarly aignificant: of His wife

The fondness of a creature's lova, · How strong it strikes the sense! Thither the warm affections move.

Nor can we call them thence. Happily, however, the devoit poet had ton, North Carolina) we met with the Scupother sources of comfort and happiness

Dear Savior, let Thy beauties be My soul's eternal food: And grace command my heart away From all created good.

Mrs. Rowe herself was a hymn-writer and on the publication of "Watts Sacred Lyrics", addressed to him a poem over her signature, Philomena.—Exchange.

The House and Farm.

From the Southern Farmer.

Cultivation of Broom Corn. In reply to an inquiry in a former number of sively of this grape, and made some fifteen This pleased his employer so that he your paper in regard to the cultivation and hundred gallons of wine last season. He is growth of broom corn in this country, as I bestowing especial attention to the product is parely vegetable. Is sets on the sick and entrebied became clerk, then a partner, and now he have had experience in its culture, I submit the following answer, although I may far succeeded admirably. Our, party came The old and the young, as also ladies confined to the differ with some in its cultivation.

feet apart, throw up a small ridge as though with the best sparkling wines made at the stomach, thereby siving health and vigar to the system to plant cotton, or millet, for seed, open the North. "Yes, my son, so poor that I had to top of the ridge with a small bull-tongue, or one tooth of a cultivator, then drill the seed table, and do other little menial services as thin as you can, and cover with a block or attains, its productiveness, freedom from disfor a living. By doing those things well a cotton coverer. After it comes up, and ease generally, and easiness of culture, rethe grass begins to come, run around it with quiring no pruning, it has no equal among a cotton scraper, as near to it as you can, but grapes that ever I have seen or heard of very lightly, as it is very weak at first and We were told, and I do not question the then, in a few days, you may go over it with enough to make fifty or sixty gallons of wine. Harry never forgot the conversation. the hoe, if it is grassy or too thick. Thickrich, it should be very thick, so that it will extravagant statements. not grow too large, say eight or twelve stalks to the foot. If the land is poor, have it Southern people if they will but follow the and the cure of these obnoxious diseases to rapid, certain thinner, so the brush will grow from twelve example of Mr. Hart, of Wilmington, in and complete. to fifteen inches long. If your hillsides are developing its culture, and the conversion of inclined to wash, plant it across the hill and its juice into good wine -P. Barry. it will stop the washes.

You can plant it from the 1st of April to the 1st of July-if you plant early you may get a second crop of fine brush. As soon as it will do, run around it with a bull-tongue so as to throw a little dirt to it, then it is safe. You may give it one or two plowings and leave it. One hand can cultivate thirty or more acres, if planted at intervals, say five or seven acres per week, which it should be. if raised in any quantity, so that it can be gathered easily before it gets too ripe. A hand can cultivate more than he can gather. It should be cut when the seed is in the milk | Not "Brandreth's"—not "Ayer's"—not "Wrights," state, or when the end begins to turn red The best way is to put three or more hands 'COSTAR'S' BISHOP PILL to cutting and as many to taking it out as soon as they get a start, say one half a day. The seed should be cleaned off as soon as it wilts. The stem should be cut from six to which is bound to take the place of all others; a parely vegetable Pill (sugar coated), and of extraordinary efficacy for Costiveness, Indigestion. Pyspepsia, Headaches, Nervous Debility, Liver Complaint, etc."

Medical Journal, Sept. 8.

Positively the best Pill in the World. She gave me the name to her heart that was wilts. The stem should be cut from six to ten inches long, to get the best price; it But one look of kindness she cast on me never, It will heat very quick in bulk. It should be protected from the weather, as that makes the toughest and brings the highest price. Some use their threshing machines for seed-Kept a crown for a prince, but had none of my ing, by reversing their belt, so the drum will run the other way, and taking as much as BUCKTHORN SALVE they can hold in their two hands, and holding it on the drum. I have a small machine that goes by hand, or horse power, that will clean one thousand pounds per day, with two hands. It costs but little, say fifteen or twenty dollars

It can be cured under any kind of shelter, barn, or rail pen, by making shelves or scaffolds eight or ten inches apart, and spreading Address "COSTAB." 10 Crosby street, New York, or JOHN P. HENRY, successor to Demas Barnes & Co., 21 Park Row, New York. can pass through. It will yield from six hundred to one thousand pounds per acre, according to the quality of your land. The per ton. You may bale or put up in large bundles, and tie with twine, for market.

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