

BAPTIST DOCTRINE, PRINCIPLES AND FACTS.

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

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

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

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and others on probation,) associated by voluntary covenant to obey and associate all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church as Jerusalem, and independent of all others, acknowledging no law but the law of Christ, and submitting to no law but the law of Christ. See Rom. i: 7; 1 Cor. x: 21; Eph. v: 1-5; Acts ii: 42; Matt. xviii: 20-23; 2 Cor. vi: 16-18; Rev. ii: 28; Phil. ii: 27; 1 Cor. v: 12, 13.

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. See Matt. iii: 16 and xxviii: 19; Mark xvi: 16; John iii: 23; Acts viii: 38; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

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

SIX IMPORTANT PRINCIPLES.

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

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

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

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

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

6. Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.

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

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

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

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

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

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

LOGIC AND CHARITY.

J. M. GRAVES.

Among the parts of speech in the English 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 a distinguished writer does, in this paper of Dec. 10, employ the wrong conjunction. The caption of his article is "Logic or Charity?" and his signature is "Cornelius."

I respectfully suggest that *or*, disjunctive, should be *and*, copulative. I protest, with due courtesy, against the imputation, or rather the assumption, that logic and charity are to be divorced from each other on the communion question. That this is the view of "Cornelius," is clear from the interrogative form of his caption—"Logic or Charity?" He presents an alternative, which requires that one of two things be taken, and the other must, therefore, be left. I regret that "Cornelius" assumes this position. He is an able and ingenious writer, and I should be glad to see his powerful pen employed in the exposure, and not in the advocacy of a fallacy. A fallacy is that which deceives, and it may deceive him who makes use of it, as well as others. Far be it from me to believe that "Cornelius" presents a false argument, knowing it to be such. My opinion both of his intellect and his heart forbids this. I think he has adopted his conclusion without a sufficient examination into the facts of the case.

It is a significant thing that "Cornelius" deems it necessary, in his espousal of charity, to discard logic. He refers to "the law of charity—warring against the law of logic, and bringing all the stern and relentless demands of a mere intellectual process into captivity," etc. Logic is both the science and the art of reasoning. The supreme purpose of reasoning is to develop truth. The utility of logic arises from the important aid it furnishes in the development of what is true, and in the detection of what is false. But of what practical value are the processes of logic if charity wages war against them? I have been accustomed to consider the question, What is truth? a vastly important one; but if charity not only triumphs over it, but so degrades it as to carry it "into captivity," I must modify my opinion. It will be seen that in this connection I make no distinction between truth and logic, for their relation to each other is inseparable. There must be some mistake in the supposition that truth and charity are at war on the question of communion, or on any other question. I refer, however, to the charity which Paul says, "rejoices not in iniquity, but rejoices in the truth." This charity, so far from warring against truth, another name for logic, and bringing it into captivity, takes delight in the truth. When Paul says, "Speaking the truth in love," the word rendered love is the same word elsewhere translated charity. Truth and charity are not, therefore, in conflict. They are so wedded to each other that the truth is to be spoken in charity—it is to be baptized in love. According to the teachings of the New Testament, truth and charity cannot be severed. They walk hand in hand in most blessed companionship. The sight is the most beautiful below the skies. Let all behold it and admire! Let all cry out, "Truth and Charity!" but let no voice be heard saying, "Truth or Charity."

Alas, the thought presents itself that, in these degenerate days, the term charity has a new meaning. It now denotes a toleration of almost all sorts of religious opinions and practices. He who has charity is called a man of liberal principles, and in most cases he who has these liberal principles has no fixed principles. Such a man, it may be, believes in the divinity of Christ, but he thinks there are Christians who do not believe in it. He relies on the atonement for salvation, but he grants that those can be saved who do not admit that Jesus died to make atonement. He advocates the baptism of believers only, but he is willing to fraternize with those who, by practicing infant baptism, are doing all they can to supplant believers' baptism, and banish it from the world. He considers immersion the only baptismal action—nothing else would satisfy him—but he feels like tolerating those who sprinkle and pour, because they are *strict*. He thinks that it is very well for baptism to precede the Lord's Supper, but that no objection should be made if the unbaptized wish to commune.

RELIGIOUS TENDENCY OF THE AGE.

BRO. GRAVES.

This is the first day of our proposed Sabbath-school Convention. It is raining, and at present the prospect is indeed gloomy. All alone, seated in my office, my mind has been ruminating on the religious tendencies of the age, and especially in our own country. My heart sickens in the contemplation. Am I uncharitable in the belief that the tendency of the mass of religionists in this country is in the direction of Romanism? What mean the forms and ceremonies, with the high-sounding titles and exclusive claims of Ritualism? How may we interpret the now transparent fact that Episcopal Methodism, under the show of increasing the privileges of the laity, is riveting the chains of priestly domination? Why is Congregationalism threatening to merge into Presbyterian rigor?

Would, to God, that all bearing the name of Baptists were abiding by the "Old Landmarks," and that we could see nowhere a disposition to yield to the common impulse. But is it so? No. We see Charles Malcom, a son of a venerated sire, marching Romeward, and throwing firebrands amongst his former allies. Cranford Kennedy, late the "boy preacher," and the pet of the Baptists of New York, exhibits all the characteristics of the common madness that prevails.

The Northern Baptist press is restless at the disposition on the part of many who wear the name of Baptists, to leave open the pass of open communion, whereby the true army of Israel may be flanked and destroyed.

It would be a source of comfort if there were no evidences of defection in the South. But, alas! some of our Baptist papers even here, have been called on to satisfy our own brotherhood that Christ is King in Zion, and we may not change his commands in form or order.

The great cry of the day is, "these matters of difference are non-essentials." Now, we will not contend that the soul's salvation is made to depend on a form or the order of observance. But let me ask, does not this question about "essentials and non-essentials," betray a want of that love to the Savior, which is "essential" to salvation? Let me illustrate.

I say to my three sons, "Go, attend to my stock, then work in the cornfield, and in the afternoon cultivate the garden." After leaving my presence, the younger

are null and void. Such papers cannot be regarded by a Baptist as possessing any element of validity.

This leads me to notice the most remarkable statement made by "Cornelius." He says, we "receive into our ministry men whose only ordination papers have been signed by unimmersed hands." I do not question the fact stated—that is to say, I believe "Cornelius" has known such cases before. I have lived, in four of the States of the Union, and this is the first time I have heard of the recognition by Baptists of the validity of Pedobaptist "ordination papers." I baptized, more than ten years ago, a Pedobaptist Doctor of Divinity, but neither he nor any one else thought his "ordination papers" worth anything. An ordaining council was called, and he was, according to Baptist usage, set apart to the work of the ministry. I have used the words, *Baptist usage*, with a purpose; for I must consider exceptional the cases, to which "Cornelius" refers. Indeed, if Baptists generally should regard as valid Pedobaptist "ordination papers," they would have, for consistency's sake, to recognize their baptism as valid. Then there would be no further use for the Baptist denomination, and its speedy disbandment would be called for.

With regard to the ordinances of the gospel and the nature of a New Testament church, Baptists and Pedobaptists differ so widely, that the best thing to be done is for them to do all the good they can in their respective spheres of action. Ecclesiastically, and therefore ministerially, there can be no acts of recognition without a virtual surrender of distinctive principles. He who examines the matter most thoroughly will be most thoroughly convinced of this. How can there be church or ministerial fellowship between those, some of whom are baptized and others unbaptized—some insisting on the immersion of believers, and others on the sprinkling of speechless babes? It cannot be. It is a weakness and a want of wisdom to attempt a compromise of differences so great, so important, so antipodal.—*Journal and Messenger.*

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OPEN COMMUNION IN ENGLAND.

J. A. DAVIS.

J. A. Davis, writing to the *Journal and Messenger*, gives the following deplorable account of the condition of the Baptists in England, and in London especially: "The Baptists of England are rapidly extinguishing their denominational character and position. In your issue of August 4, under the title, 'Welsh Baptists,' I find the following truthful expression: 'Our English Baptist brethren have, it seems to me, set off the right arm of their strength, by adopting mixed or open communion.' Again: 'Think of 300 Baptists holding their membership, as stated by Dr. Dean some years ago, in Rev. Mr. Sherman's Congregational Church in London.' 'I have before me a list of all the Baptist Churches in London. There are 96 churches which have regular pastors, and each have irregular preaching. In all London there are 104 Baptist chapels, nearly the whole of which are mixed communion. Those which still profess to be strict, are about as obscure as the 'hard shells' with us. In vain do you mention the names of Rippon, Fuller, Gill, etc., old stand bys of Baptist principles. They are doubtless in glory, but their brethren on earth are practicing open communion. Br. John Branch is laboring successfully in the chapel formerly occupied by Rippon. They practice open communion. In reply to my arguments, Br. Branch said, 'You American Baptists have all the argument, but the English have all the spirit; I simply rejoice. Either your spirit or our arguments must be wrong.' They cannot be of God, for they are opposite as the antipodes. But God's spirit and word are inseparably connected. So, then, if you admit that we have the argument, that is all we ask. I do not know one single church in all London as strict in her communion as either a Welsh or American Baptist. Twenty-one years ago I was baptized into the fellowship of the particular Baptist Church in Spencer Place, Goswell Road. Once they were very particular. How now? My dear good old pastor, John Peacock, has been preaching for them 33 years. He baptized converts into the fellowship of the Pedobaptist churches, and even into no church at all. The leading members go to open communion in other churches. There was a time when a law was violated. But now that part of Baptist discipline is merely nominal. And when the old pastor leaves this earth, his church will throw open her doors for everybody. The main-spring of the London churches is found in the Hon.—Pet. M. P. He is professedly a Baptist, a rich and very liberal man. He builds chapels at his own expense, puts in his man, organizes a sort of Rantizo-Baptist church, calls it a Baptist Church, because, forsooth, the pastor has been immersed, (as in all Baptist Churches), therefore the preponderating influence must be in favor of immersion. Such a church is the one on Bloomsbury street, called Bloomsbury my stock, then work in the cornfield, and in the afternoon cultivate the garden." Brook, a good and staunch man. The Hon. B. W. Noel and Rev. Wm. Brock

are independent of any association. Being amenable to no religious organization, they readily yield to public opinion in points of religious difference on the communion question. What a strictly true of London is rapidly becoming so in the country. Open communion carries the day in England.

"A staunch Baptist from the United States, visiting the English church, can be accommodated with all varieties of religious features. He can have a Baptist Church, with Congregationalist doctrines, sprinkled members, and he preaches tolerably well, he can always be accommodated with a 'dhrap of a leetle o' suthin' to drink,' just to revive his dormant energies. They always keep 'Paddy's eye water' handy in the vestry, for the benefit of the—very dry preacher."

PEDOBAPTIST IMMERSIONS.

My pastor, who baptized me in 1852, instructed me to believe that valid baptism was connected with a *proper subject*, a *proper subject*, with *immersion* into 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 *pious man*. A man is never immersed, but is *sprinkled*. He preaches and writes against immersion, denying every proof text in the Testament. If he immerses, he does not believe in it. "Immersion is not of faith, it is of man." It is, therefore, in him a sinful act. If I am baptized by him, I am a partaker of his sin, whether confederate of it or not. The Bible tells us "not to be partakers of other men's sins." Afterward for *any* church to be partakers of other men's sins is to me, very strange. Then, again, is the church ordaining this preacher a *scriptural* organization? If it is not then we cannot receive his official acts as scriptural. If the church is *nothing*, why shall not any man baptize, whether he is a member of the church or not. As long as we preach such strange doctrine we can receive members very easily. Our members, leaving their churches for being *disciplined*, will become angry, and fly into a Pedobaptist organization. If they move where there is no Baptist Church, they will be sure to join the Pedobaptists. Such members are too apt to be open communionists. We build temporary work. But Roger Williams is quoted. I am very much surprised that so many Baptists and Pedobaptists know so little of Roger Williams. If they will read page 50 (I think) of *Backus' History of the Baptists*, Abridged, they will learn that Roger Williams baptized only a few months, baptized only 10 or 12, doubted the validity of his own baptism, and baptized no more. They ought to know that the churches of the Philadelphia Association, and other early churches in America, did not come out of Roger Williams' church.

But, says one, we can trace back our succession to the Apostles. If we could not write our history because we were so much persecuted, then our enemies wrote it. Job says, O that mine enemy had written a book. The two witnesses in sackcloth in the wilderness were not destroyed. If I have a suit in the court and can get my evidence from the witnesses of the enemy, it makes my case more strong. A Pedobaptist lady, who had been immersed, came to join a Baptist Church. Some were willing and others unwilling to receive her on her baptism. After some discussion, she said to the persons willing to receive her, "If you are satisfied with my baptism, I am not." She was then baptized.

Some ministers never lose their sleep. Others frequently lose them. If we were to preach the whole truth when Pedobaptists come to our churches, as well as other things, and confine ourselves to the Scripture, we should not lose so many of our sheep.

There is one phrase, it will do good, or enjoy yourself, that is producing a world of harm. At a protracted meeting, says one to the converts, if you can do more good, or enjoy yourself better, in the Presbyterian, Methodist, Baptist or Episcopal churches, then join either of those churches. By such loose teaching, many will display Christ in the first public act of their lives. I would say to them, first be right, and then do good.—*Cor. 1st Herald.*

A man's elevated position in the church does not make him other than what he is. The raven, cawing from the steeple is a raven still.

If thy profession has not the blood of Christ at its root, it will wither.

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BAPTIST COROLLARIES.

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

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

3. Since nothing is more evident than the fact that we teach more effectively by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and maintain the action on our part into a recognition of their claims, and thus confirm their followers in error.

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

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

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

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

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

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

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

11. We regard Protestantism, as well as the Reformation of 1517, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

12. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them churches; hence all Protestant denominations are only religious societies.

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

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

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

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

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

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

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

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

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

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

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

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

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

Correspondence.

PRESBYTERIANS OF THE WEST STILL IN TROUBLE.

No. 7.

STEPHEN RAY.

DEAR BAPTIST:—I once more approach you, to beg a small space in your useful columns, in order to expose error and vindicate gospel truth, which is ever dear to my heart.

In the last issue of the *Western Presbyterian*, published in Louisville, Ky., I find a doleful complaint preferred against Baptists, for presuming to administer the ordinance in a cold climate—representing it to be so very injurious to health and life, that the strong arm of power ought to interpose to stay the destruction of the editor says: "An Outsider's View of Immersion."

Some one writes to the N. Y. *Tribune* from the Adirondack mountains, under date of March 28, putting in a protest against baptism by immersion in that cold climate, on the ground that it is positively cruel, and that it imperils human life. The writer says: "Here, on bitter cold days, with the thermometer at zero, the rough rivers, hid in thick ice, are barred by ice and spade, and the converts—often sweet young girls of tender age—are plunged in. As we see them struggling in evident fear and agony, shrinking from their water-soaked garments, which freeze about them, we can but ask, is this imitating the blessed Master? Instinctively we ask, had Christ preached and baptized in this climate, would he who healed the sick have risked the life of the body, to freeze out the innocent stains of girlhood? It is one of the inexplicable inconsistencies of weak humanity, that the followers of the Divine Lord should in his name commit cruelties that unbelievers would shrink from. If they are not insane, Burgh's law to punish cruelty ought to be extended to this iceberg region."

Here, in plain terms, we have an expression of the "tender mercies" of Presbyterians toward us poor, ignorant, and "cruel" Baptists. It would seem, if upon an inquest we should be found *insane*, why, forsooth, I suppose they would be willing to see us sent to the mad-house! But on the other hand, if the verdict should report us *sane*, that would materially alter the case. Then the severest penalty of Burgh's law for the punishment of those guilty of cruelty, would be inflicted upon us.

Again, the writer says: "Is there net a limit? Suppose they skinned and broiled their converts, fresh from off the anxious seat; ought not some one, in the name of humanity, to ask them to stay their slaughter of the innocents?"

Here again, the "tender mercies" of our Presbyterian friends is seen to stand out in "bold relief" like fresco work, only more so. Now for the parallel and application. As it would be cruel indeed to "skin our converts (either) fresh (or stale) from off the anxious seat," particularly our "sweet young girls of tender age," and broil them on a fire—for I know of no other way of broiling any kind of meat—even equally *cruel* and *murderous* is baptism in cold climates. This I take to be sound logic, though somewhat grating and discordant to Baptist ears.

I now proceed to give the balance of the article in full, that the reader may see and judge for himself of the animus of the writer, who signs himself M. But for my part, I have but little use for the irresponsible letter M. It may mean monkey, mammoth, or monster, all one to me. I hold Rev. W. H. Allen responsible for the monstrosities of M., as he has endorsed him editorially. The writer M. says:

"Diseases enough children are heir to, without this terrible exposure. Ministers of the blessed Gospel, 'grace be unto you' when your work is tempered with humanity, true Christianity and common sense. Let your light so shine that they may see your good works, unstained by dangerous possibilities. I have no ill will toward any denomination (I wonder if that is exactly so!) or any member of any denomination, but I would have this cursed abuse corrected."

"Yours hopefully, M."

The reader will observe a right smart sprinkling of apparent piety in the closing paragraph; but there is so much real wormwood and gall contained in the significant word "cursed," used in reference to the ordinance of baptism, that the contrast becomes frightfully blighting to the rash writer, but more particularly so to the imprudent inquirer: because it is virtually charging the Author of the ordinance with "cursed cruelty" for ordaining such a rite—which is, as I conceive, both impious and blasphemous.

Mr. Editor, do you not know that the word baptizo is used in the Greek New Testament to designate the ordinance of baptism? And do you not know that all Greek lexicons define the meaning of the word baptizo primarily to mean immerse, or dip? And thirdly, do you not know with moral certainty, that nothing was ever known throughout the whole

length and breadth of Christendom as baptism, but immersion, until the 18th century, except as to clinics? I must hope that you possess the moral courage to answer the three several, pertinent, foregoing questions in the affirmative. These "threefold cord is not quickly broken," and "in the mouths of three (credible) witnesses every word shall be established." Is not the credibility of the witnesses unimpeachable? Then, how do you stand, in the sight of God and man?

How presumptuous, impious and blasphemous, to arraign the wisdom and benevolence of God, and pass sentence of condemnation upon him, with the charge of cruelty pertaining to one of the ordinances of his house, as unsuited to cold climates, and destructive of human life! For the sentence, in all its rancor and appalling malignity, lies here, rather than on poor, despised, persecuted Baptists.

There may be some slight apparent inconvenience attending the administration of baptism in cold climates, but why magnify them so enormously? If the rite of circumcision were brought to the test of unsanctified human wisdom, the verdict, in all human probability, would be, that it is not only cruel, but also highly offensive to good taste and refined decency—particularly in regard to adults, causing them much pain and soreness, as the Scriptures testify. But who art thou, presumptuous man, that repliest against thy Maker? Is it not written, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" 1 Cor. i. 20. Again, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. lv. 9. Owensboro, Ky., May 4, 1869.

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Dr. DABNEY:—I forgot to notice, in the regular place, your criticism on the use of the Greek words, "oikia" and "oikos," in which you state that there is a decided difference between them, and say that the fault is not yours that the English version does not make this distinction apparent. I'm inclined to think the fault is not with the translators, either.

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You complain of Dr. Dayton's quotations from Robinson, and you complain that he misrepresented him by garbling the extract. Then, of course, we have a right to expect of you the entire paragraph, that we may see how grossly Courtney falsified. You say the cisterns I have usually, merely a round opening at the top, and are furnished with a curb and wheel for the bucket—about as available for immersion as a common well in Virginia.

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"The same cause which led the inhabitants of Judah to excavate cisterns, induced them to construct in and around most of their cities large open reservoirs for more public use. These reservoirs, we learned to consider as one of the least doubtful vestiges of antiquity in all Palestine; for among the present race of inhabitants, such works are utterly unknown," etc. Then comes the quotation Courtney gives. Why didn't you tell of the large open reservoirs? Whose statements seem "deceptive" now?

Was Courtney responsible for Robinson's self-contradictions? Had you been aware how thoroughly that "mere fill a few yards in length" had been exposed to the ridicule of the world, and that by Robinson's own testimony, I think you would have called as little attention to his remarks as possible.

I will quote from him again, as misrepresenting him is one of the principal charges in your indictment. He describes Sloan, "The water now put of a small artificial basin, under a cliff, and is immediately received into a latrine reservoir 65 feet in length by 18 in width, and 19 in depth. From this reservoir the water passes through a channel cut in the rock, which is covered for a short distance, but was ever known throughout the whole

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lively, copious stream, which is conducted into an irrigated garden planted with figs, trees. Bib. Res. vol. 1, p. 497.

I have no pound to reconcile Robinson's statements—nor was Courtney.

Josephus says, "Siloam is the name of a fountain which has sweet water in it, and this in great plenty also." Jew. Wa. Bk. 5, 41.

On the whole I think you'll have to acknowledge there was water enough at Jerusalem to baptize three thousand or thirty thousand, for that matter.

With reference to Novatian's baptism, I suppose Dr. Dayton learned what he knew of it from Eschsch's Church History, page 6-48, where also Cornelius of Rome is reported to have said, "Novatian was baptized by affusion while sick in bed, if it is proper to say such a one was baptized." You cannot say from this that Cornelius called in question his piety, as you would represent, but his baptism. If the question was whether to put confidence in these death-bed conversations, would Magnus have inquired of Cyprian (see Epis. 78) whether persons thus baptized "were to be regarded as legitimate Christians, inasmuch as they were not baptized by bathing, but by affusion?"

Dr. Dayton does not assert that Cyprian opposed sprinkling. He was its first earnest advocate, though he only justified it "where there is pressing necessity."

With regard to Irenaeus' "by him are regenerated," I have a few quotations to make. I have already given you Knapp's opinion:

Baumgartner-Crusius says, page 1209, "The celebrated passage in Irenaeus ii. 22-4, is not to be applied to infant baptism."

Winer, in his Lectures, says, "Tertullian is the first who mentions it; Irenaeus does not mention it, as has been supposed."

Stark says, "Neither Justin Martyr, nor Irenaeus say respecting infant baptism what has been attributed to them."

Rosier, in his Library of Christian Fathers, vol. 1, p. 11, observes, "All the arguments put together do not prove that 'renasci in deum' (in the passage in Irenaeus) means to be baptized."

So, also, Munscher, in Theol. vol. 2, p. 344, and Von Colln, vol. 1, p. 469.

Now I want you, Dr. Dabney, to look out these places and see that I quote correctly, and then read, if you can without a blush, your words: "The clamorous Courtney disputes that by the phrase, 'regenerated,' Irenaeus meant the baptism of infants; but every good scholar knows that the clamorous Courtney is wrong. A denial so marked by brazen impudence and ignorance deserves no other reply than contempt."

I should like to know, Dr. Dabney, whom you consider "good scholars," and "well-informed students of church history?" and how do you expect any one, at all acquainted with the facts of history, to read dispassionately such charges as the above? I call on you to disprove my quotations, or else to admit that you slandered Dr. Dayton in the charge above.

With reference to the baptism of Galetas, the dying son of the Emperor Valens, whom Basil refused to baptize, and who was baptized by an Arian Bishop, you will find the account given by Fox, though I have not the book here, and cannot refer you to chapter and verse.

You will find the two quotations from Mosheim, in his History, C. 1, Sec. 8, and in C. 2, p. 2, c. 4, Sec. 13. Mosheim, in speaking of different times, gives the quotation you have made—no falsehood in Courtney's statements.

You say that Dayton, through ignorance, asserts that the letter of Tertullian, Bishop of Carthage, was written in reply to the lady Quintilla, whereas you assert Tertullian was not a bishop, and his book was in answer to no one in particular. Dr. Dayton used the word bishop, I do not doubt, with reference to the Baptist ideas of its meaning, as used in the Bible and earlier church history. You know we think the terms bishop and elder synonymous with minister, the difference between them being that the minister was only called bishop when in charge of a church as pastor; whereas, the term elder was applied to the pastors and all other preachers also. If Tertullian had charge of the church, he was, in our sense of the word, a bishop. Baptist usage, and not ignorance, prompted the use of the term.

If you will consult the edition of Rigault and Prior, Paris, 1664, pp. 231, 232, whose edition of Tertullian is of high repute, you will find the 18th chapter headed thus: "Septimius Florentinus Tertullianus Cathaginensis presbyter, de Baptismo, Adversus Quintilliam Libri captiui."

Then follows the Latin which Dr. Dayton quotes, but there is no need of my giving it, as I do not believe you question the correctness of his quotation.

Now, you assert his book was in answer to no one in particular. I do not claim to be a particularly "well-informed student of church history," but I have information sufficient to give my authority on this point—will you be kind enough

to give yours, and disprove mine, or else acknowledge that the charge of ignorance on this point was a gratuitous and undeserved insult?

It would be an endless job to search through all the authors whom Dr. Dayton has quoted for the chapter and verse of all the quotations. If you object to any one of them, I will endeavor to find the place for you.

So far as your quotation from the Magdeburg Centuriators, I must leave that to some one else, as I have not the book, and it is not in the library of any of my friends in this place. You say you do not believe Dayton ever saw the book—did you ever see it? It's a matter of no consequence, I know, whether he or you ever saw it, so your second-hand information is correct, but I am a little curious on this point. When the subject is duly investigated I believe it will result as the case of Mosheim. Dr. D.'s principal assertion is found in the first century (I have already given reference), in the very words Dr. D. uses, and he did not garble the extract in the least, for the next sentence goes on to speak of the distinction between catechumens and believers, and there is no more in the chapter concerning baptism. In the second century, he gives your quotation (why didn't you tell of the difference in time between these?) and says that sponsors were used for grown people, and afterward for infants. As to when these sponsors were first introduced for children, he does not say; but he does say, in the third century (page 70, Dr. MacLaine's translation), "that baptism was administered twice a year to the candidates who offered themselves, after a long course of trial and preparation." So his "afterward" must have had reference to a later period than the third century.

Wherever any one of the Fathers believed in "baptismal regeneration," and that all dying without baptism were lost, I am inclined to believe he also practiced infant baptism, though there be no proof to establish this practice on his part. Show me one solitary instance of infant baptism in the church before the entrance of the belief in regeneration by baptism; show me a single one of those old Fathers who received infant baptism but denied baptismal regeneration, and you will do more for the cause of your favorite rite than all the explanations of covenants has ever done.

Why I cannot commune with Pedobaptists. Reason No. 1.—Baptism as a Ground.

J. P. SHAFER.

We hold as a truth, and firmly believe that baptism is an ordinance of Christ's Church, and that its observance is a public acknowledgement of our loyalty to

The Baptist.

ANNUAL SESSION
Of the Southern Baptist Convention,
Held in MACON, GA.,
From the Home Mission.

The 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 yesterday were announced by the President.

The following named members were announced as having arrived:

Messrs. Fuller and Cooper, of Florida, Blackwood, of Louisiana, Duggan and Baar, Georgia, G. T. Jones and A. H. Miller, Virginia.

The half hour set apart for devotional exercises here opened, when, by request of the Chair, Dr. Reynolds conducted.

The 78th 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 exposition of the present condition and future prospects of that institution. He moved that the matter be taken up now.

Dr. J. A. Broadus said that as the S. S. Board's Report should be referred to a committee, it ought to be taken up immediately, and then Dr. Jeter could be heard.

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 to this unavoidable result, that the Sunday-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 abandon 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 unintermitted 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 months to the rearrangement of the affairs of the Board, during which time not one-fourth of his salary was received from all sources. Unacquainted in the West, he made a long tour through the Atlantic States during the fall, with most discouraging pecuniary results. At length, after having made successive unavailing efforts, he found himself obliged to abandon the work altogether.

Added to all this, the Board had to operate in a new, and to a great extent, uncultivated field—where Sunday-school enterprise was but dawning—while the more cultivated fields from which they expected aid, manifested but little sympathy with its operations. But the Board determined, in the fear of God, to carry this undertaking forward until its efficiency should be felt, and its fruits seen, and the brethren composing the Board have never wavered nor been discouraged, and feel that they have the sympathy and prayers of thousands who 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 annexed.

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 Secretary.

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 missionaries, though they feel they are greatly needed.

The Board is fully aware to the necessity of employing brethren who will establish Sunday-schools throughout the destitute regions. Calls for such instrumentalities are constantly made. We frequently hear of places along the line of our great rivers in Mississippi, Missouri, Arkansas 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 lack of knowledge. Had we means, we could do a work in this way, from which a realm would open before us in multiplied good, unequalled, perhaps, in any other field of operation. These rich lands are so near to us, and so accessible, that we are so near to them, that we should do with all our might—a work which the Sunday-school Board

located in Memphis can accomplish, in a way no other organization can, and we do believe that the co-operation of the whole denomination should be given us in its accomplishment.

"KIND WORDS."
The suspension of the operations of the Board in Greenville previous to its removal to Memphis, and the embarrassments that surrounded its operations after its removal—the fact that the paper was printed in Philadelphia, and the mail-book, etc., were there, caused a delay in its first issues, much to its disadvantage. Since the resignation of the Corresponding Secretary, the paper has been edited by Mrs. S. R. Ford, and while its subscription list has fallen off considerably in the East it has steadily increased in the West, and now more than pays its expenses. It is the determination of the Board immediately to improve its appearance, and as soon as possible to cease its semi-monthly.

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 not be continued. How this impression was made upon the minds of a very considerable number of our churches and people, each one 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 rapidly increase, and its influence for good be felt throughout the land.

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

BOOK PUBLICATIONS.
In this department, for the want of means, we have done 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 early day we expect to be able to supply the demand.

The Board also have the stereotype plates of a fifty volume library, originally gotten up by the Southern Baptist Sunday-school Union, which will be, to some extent, revised, and a new library brought out at an early day. In the item of these plates it will be seen that the assets of the Board have been increased from \$300 to \$3,646 55.

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 volume library—and in a few weeks has secured pledges sufficient for ten volumes of this addition, from the following persons, schools and churches, namely: J. R. Graves, \$100; First Church, Memphis, \$100; Central Church, Memphis, \$100; Benton Street Sunday-school, St. Louis, \$100; Corinth Church, Miss., \$100; Clear Creek Church, Miss., \$100; Sardis Church, Miss., \$100; Armuchee Church, Ga., \$150; Rome Church, Ga., \$100; and two others promised. The name of the donor is placed in the stereotype plates of the book. We have also miscellaneous pledges, amounting to several hundred dollars, most of which will be realized.

In addition, we ask for the West—for the wide-extending fields where the harvest is ready and the laborers so few—for the orphans of children, who must so soon take an active part in controlling the destinies of our country for the cause of Christ—dear to him as the apple of his eye—we ask the sympathy and co-operation of the Baptists represented in the Southern Convention, in our arduous and needed work.

Dr. Graves read the Treasurer's Report, as follows:

TREASURER'S REPORT.
Ben. May, Treasurer, in Account with the Sunday-school Board—Settlement.

1869. Dr. To amt from Southern Baptist S. S. Union.....\$ 80 00
Am't donations received.....1253 08
Am't subscription to Kind Words.....1,867 20
Am't of book account.....185 57

\$3,391 02 Cr.

April 27—By amt paid Kingsbury on salary.....\$ 865 82
Am't paid Kingsbury on traveling expenses.....331 35
Am't paid local expenses rent, etc.....167 80
Am't paid for printing Kind Words and paper, etc.....1,488 20
Am't paid A. C. Caperton.....25 00
Am't paid Mrs. Ford for editing.....100 00
Am't paid S. C. Rogers, salary.....270 00
Cash balance.....142 85

\$3,391 02

I have examined the foregoing account, and satisfied myself that it is correct.

E. G. WICKES, Auditor.

Memphis, Tenn., April 27, 1869.

ESTIMATES OF ASSETS AND LIABILITIES.

To am'ts due for material, work, etc.....\$ 679 92

Am't due for unexpired subscription to Kind Words.....980 00

\$1,660 92 Cr.

By stock, fixtures, etc., on hand.....\$ 500 00

Stereotype and electrotype plates.....3,646 51

Balance in hands of Treasurer.....142 85

\$4,250 93

Dr. J. R. Graves stated that, in addition to the amount on hand, they had a sum of \$1000, recently subscribed for the purchase of books.

Dr. Boyce thought the report needed examination by the Select Committee, to be appointed on the report of the Sunday-school Board.

Eld. R. M. Dudley, of Kentucky, offered the following resolution:

Resolved, That the great need of the Southern field is missionaries rather than books, workers rather than libraries.

On motion, the resolution was referred to the Select Committee.

Dr. Jeter stated that the prospects of the Theological Seminary were very good, and he trusted that they would be able to do much better in the future than they had in the past.

Dr. Boyce was pleased to say that the Seminary had every prospect of success.

She has now forty-six Theological Students, which though but a small number to those accustomed to other schools, still was more students than any other

Seminary in the United States had. He was glad to say that the Blue Ridge Road, which would bring them in connection with Cincinnati, would be finished by the end of the year, and when other roads, now in course of construction, were in operation, there would be a very fine field for labor in the Seminary. They needed books; could not get along without them. The Seminary had to struggle against many difficulties, but through the goodness of God, the storm was passing away and the clouds breaking. The sun had begun to shine upon their labors, and he now felt that they were made for the future. He believed that they had greater opportunities than any ever possessed, even by the Baptists of the North—yes, of the world. It had been granted to the Southern Baptists to devise a scheme, and to put it in operation, which had 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 of 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 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 education, and the Baptists ought to see to it that we have men who are competent for the great work. They ought to be zealous and liberal in supporting the institution which was so much needed. The connection of the Pastor with your families was different from those of Doctors and Lawyers. The latter were casual, but that of the Pastor was one upon which depended the eternal welfare of their children. They wanted education throughout the land. The schoolmaster was abroad and the schoolmarm too, (laughter) and intellect and learning were a power in themselves, the influence of which was felt everywhere. Intelligence was advancing. He had heard much said of priestcraft. Why, what made priestcraft? 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 but Jesus, and it was for this reason that 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 all to understand it, and wanted 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 reasoned 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." The scenes of desolation in various parts of the State were most fearful to behold, and the people were suffering fearfully, and yet they were always willing to give a little out of their little for Christ's sake. God had taught many of the people a lesson. There were many who in the days of their wealth would not give more than a small pittance, but now in the days of their poverty their hearts were miraculously opened. Christianity as it is given to us in the New Testament, is believed and taught by no other people on the earth but the Baptists. He would not speak unkindly of other denominations, but all of them were tending to weaken the great principles of Christianity. It was the question of the reign of a Pope in the seven-hilled city of Rome which was involved. We fought side by side against the enemy that opposed us, and now brethren, Virginia calls upon you to come. Oh, come and stand side by side, fighting in the great cause of Christianity.

Eld. C. Manly, of Alabama, said he felt it a great favor to be able to say,

that it was the desire of his honored father to turn over to the seminary a portion of the books which he had in his library. The books were still where he left them, and he would, at an early day, turn them over to that institution. The speaker was much affected when speaking of his deceased father. (Laughter.)

Mr. Guthbert, of Georgia, was sure that if the brethren would make a resolve in the right way, they would be sure to succeed. Mr. Furman said now was the time for action. They should place their trust in God and do their duty.

Dr. Winkler hoped the sisterhood would go to work in behalf of this subject. With their assistance, the work could not fail. He thought it would be a good idea for the ladies to form societies at home, for the purpose of raising 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 complete.

A subscription list was opened with the following result:

The bonds of \$500 each are payable in 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 12 1/2 P. M. be suspended for this morning.

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 the taking of bonds.

The Convention adjourned about one o'clock P. M.

Evening Session.

The Convention reassembled at 8 1/2 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 yet to be appointed.

A report from the Treasurer of the Convention was read.

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

A report was also read from the Treasurer of the Foreign Mission Board.

On motion of A. Fuller Crane, the report was ordered to be printed in the 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 they be saved from the designs of fanatics and political impostors.

Dr. Samson knew they could have the confidence of the colored people, and he hoped they would try and do their duty in this respect.

Dr. Curry rose to say that a report of such importance should not be passed by without some expression upon the part of the Convention. He did not suppose there could be any difference of opinion in the minds of the good people of the country, as to the course we should pursue toward the colored people. They are citizens, and immortal, and he believed they should not be neglected. His principal object in speaking, was to call attention to the education of their preachers. He believed the elevation of this people was to grow out of themselves to a great measure. He believed they must be taught to adduce and develop their own 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 to see them, that the white preachers, if such they must have, should be from the South.

They must, in his opinion, rely to a great extent upon the ministers of their own color. This being the case, these preachers should be educated, and he thought that white preachers should extend some degree of instruction to persons of this kind living in their neighborhood, which would fit them for the ministry. He desired that the Convention should be impressed with the necessity of doing something systematically for these people. He did not want anything done which would not be durable. These people, whose interests and destinies are interwoven with the destiny of the country, were to some extent thrown upon us, and he hoped they would be able in the course of time to elevate them to a certain extent. Not that he wanted to say they should be elevated to equality with the white people, because he did not believe they were now, nor did he believe they ever would be. He knew the people of the South desired to see them elevated, and he knew it to be a base calumny to say they did not.

He did not mean to refer to politics, but he did not believe they had justified themselves in not trying to give them the instructions they required. He knew that this required great sacrifice, but he knew also that the duty they owed their Master demanded it at their hands. If the ministers are educated, so will be

the people. "Like priest like people," was a true saying, and these people are Baptists. It requires false reasoning to get anything else out of the Scriptures, but Baptist principles and truths. These colored people interpret the Scriptures in connection with the pages of Jesus Christ. But they will be led away from us, and in being led away from us, they are led away from the truth. He believed there was no other Christian religion that interpreted the gospel in the same spirit as the Baptist. There were great efforts being made to reduce them, not only into Protestantism, but even into Romanism. He believed he heard from brother Samson, that he understood him right, that there were this day about thirty colored priests in the church of the Propaganda, at Rome, who were to 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 be of a different opinion. He had labored for a long time to instruct them, but he had always failed. They were easily led 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 might labor with success, go for it with all his energy.

Mr. Poindexter, of Virginia, thought the Christian soldier should never sheath 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 about a change in character which would before long make them altogether ours. He advised caution.

Dr. Reynolds concurred with his brother 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 people. He knew that there were no people in this country who took a greater interest in the spiritual welfare of the colored people than the much abused, slandered and vilified aristocratic slave owners of the noble State of South Carolina.

But the emissaries are from the North. The schoolteachers and the schoolmarm and the carpet-baggers and the women-baggers have come among us for no other purpose but for the sake of the dimes. The man who represented him in the United States Congress had come among them as a minister of the gospel, but had turned out to be an archangel of darkness and infamy. In his county they had a negro sheriff, and even his mail had to pass through the hands of a colored man; and yet they were willing 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 gospel taught to the best classes, but when it was introduced among the lowest in the land, he was sure that the Lord God was among us and directing us. He did not know, during the five years he had known them, of one instance in which they had failed to follow the gospel.

Judge D. A. Vason, of Georgia, was in favor of recognizing the great evil, and taking charge of it. The best thing the Convention could do is to take hold of the evil, and plant the seed of the gospel everywhere. He thought they ought to appoint a committee in every State to take charge of the whole matter, at least having full power to do what may seem best. There were four millions of people knowing but little now. He did not believe they should be allowed to remain any longer in their present state of ignorance of the gospel. The thing cannot exist. The Christian world was looking at them, and if they delayed the work any longer, there were other Christians who would come in and take possession of the ground which we ought to occupy. Therefore, offer a resolution in connection with the report, in order that we take the sense of the Convention upon it.

The resolution appoints a committee of five in each State to take such steps as they may think necessary for the spreading of the gospel among the colored people, which committee should be

auxiliary to the Executive Board of this body.

Rev. Dr. Jeter moved that the report and the resolution be committed with instructions to inquire whether some scheme cannot be devised for the instruction of the colored people.

Mr. D. W. Vason, of South Carolina, moved that Judge Vason, Rev. Dr. Wellborn and Rev. Dr. Jeter be added to the committee. Amended by adding Rev. Dr. Sumner.

Rev. Dr. Sumner thought they had machinery and speaking enough—all they wanted was money and sympathy to go on with the work and succeed.

The resolution of Dr. Jeter was adopted; also the amendment of Mr. Justice.

The Convention adjourned at 6 P. M., after prayer by Rev. Mr. Guthbert.

Business Department.

AGENTS.
Messrs. D. & RAY, General Agents, New York.
Elder E. L. COMPER, Eastern Arkansas.
Elder W. M. LEA, Arkansas.
Elder J. W. YORK, West Tennessee.

LOCAL AGENTS.
Every responsible minister in the South.

BUREAU OF WANTS.

[Advertisements under this head will be inserted at \$2 per square each insertion each. All ministers wanting field of labor, churches wanting pastors, teachers schools, and trustees teachers; all who wish to rent, sell, or buy, or lease farms; all who wish situations as clerks, or employment, and all wanting our assistance in corresponding for and with them, must make their wants known through the Bureau—each accompanying the advertisement.]

WANTED.

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

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

BANNING'S

LUNG AND BODY BRACE

It—supports the Back;

It—supports the Abdomen;

It—supports the Stomach;

It—supports the Lungs;

It—prevents Lassitude;

It—prevents Hoarseness;

It—prevents Piles;

It—prevents Hernia;

It—prevents Consumption;

It—increases the Breathing Capacity;

It—gives Strength to the Body;

It—permanently increases the Vital Powers;

It—expands and enlarges the Lungs;

It—renders Breathing free and easy;

It—is the only Scientific Shoulder Brace;

It—is used by Lawyers;

It—is used by Singers;

It—is used by Ministers;

It—is used by Laborers;

It—relieves when all other means fail;

It—has never yet failed to give satisfaction.

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

Directions for Sending Money.

All sums not registered at sender's risk. Money orders, registered letters, or express, at our risk.

Address all letters to

J. R. GRAVES,

361 Main Street.

\$20 Prize Essays.

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

COMMITTEE OF ARBITERS: THE ORDAINED MINISTERS OF THIS CITY.

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

PASSAGES PROPOSED.

For July—ANDRAPOTES, what is its primary and usual signification? Man-dealer or Man-stealer? Matt. xxiv. 84.—The meaning "generation" in this passage?

For September—Rev. xx. 12-15—Shall the righteous be judged at this the final judgment?

For October—3 Thea. ii. 34.—The Man of Sin. Is he a person? Has he appeared?

For November—1 Peter iii. 18-20.—He went and preached to the spirits in prison.

For December—Acts ii. 38.—Baptism and be baptized? or for the remission of sins?

Arkansas Express Facilities.

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

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Arkansas Express

A COLUMN TO BE READ.

ARTICLE.

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

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

DILEMMA.

1. Is Christian baptism a personal duty?—It is enjoined upon parents, as was circumcision, or to be administered to their children?
2. Is Christian baptism the personal duty of a penitent believer?

If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in their duty; and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

FOR CAMPBELLITES.

1. The Baptist Churches are either true churches of Christ, or they are false.
2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize.
3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

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

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

If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the third—"we cannot tell"—and this makes a "Trilemma," a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price fifty cents. S. W. Pub. House.]

SIMILAR CREEDS.

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

EPISCOPAL.—Every person confirmed is required to answer these questions: Q. "What is your name?" A. "N. or M."

Q. "Who gave you this name?" A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Prayer Book Catechism.*

METHODIST.—What are the benefits we receive by baptism? "And the first of these is the washing away the guilt of original sin by the application of Christ's death."

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

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

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

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

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—*Doctrinal Tracts*, no. 246, 247, 248, 249, 250, 251.

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

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

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

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

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

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The Baptist.

THE TRUTH IN LOVE.

MEMPHIS, TENN., MAY 29, 1869.

TERMS TILL THE DEBATE.

[No Additional Premiums.]

For Twelve Months, \$3.00

For Six Months, 2.00

BAPTIST FAITH.

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

J. R. GRAVES.

QUERIES AND DIFFICULTIES.

A valued minister of South Carolina writes:

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 a change of heart, without any farther 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 immersed believer may afterward be received a member.

Such conclusions arise from false premises. Let every Baptist first answer this question: 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. Let this be agreed upon. If baptism be an ordinance of the church, it is for the church to decide who is worthy to receive it, and it can only be administered to such by her permission. The church baptizes. She administers her ordinances through officers of her own appointment.

A Baptist minister is not a little Pope nor a priest. He is officially qualified by scriptural ordination to baptize, but he is not authorized to baptize any given individual until the church calls upon him to do it. Baptist ministers are servants of the churches. "We preach not ourselves but Christ Jesus the Lord, and ourselves your servants—slaves—for Jesus' sake."

It is for the church to say if water should be given or refused to any one, upon hearing a profession of faith. To deny this position is to overturn the established and universal order of our church, and will lead to endless confusion and disorder.

Look at the other side. To say that any ordained minister has the right to baptize any one he may deem qualified, is to deny that baptism is a church ordinance.

He would leave the church with only one ordinance. Possibly he might be one of many Baptist ministers in England and America who hold that the Supper is a Christian and not a church ordinance, and thus he would rob the church of all her ordinances! Ministers of this class invariably hold that any one called of God has a Divine right to preach when, where and what he pleases, without the authority or control of a Christian church! Errors are gregarious. Where we find one, we are apt to find a cluster of them. Put these false claims to work and notice the result.

Bro. L., after preaching, comes down and invites all in the congregation wishing to be baptized to come forward, telling them that since baptism is not an initiatory rite—not a door into the church—they can be baptized and join a church whenever they please, or never, if they don't please. Upon these conditions, forty or fifty Pedobaptists, with others, come forward. He converses with them, and, without consulting the church that is sitting in mute wonder before him, he appoints the time and place of baptizing, and goes forward and immerses them. Months pass, but not one applies to that or any other church for admission—or, grant they all applied, and were refused, and they complain to their baptizer that they are cut off from the Supper. He tells them that the church cannot forbid them the Supper any more than she can baptism; and after sermon, he invites all to assemble themselves, and he administers the Supper to them despite the protest of the church! We most earnestly and vehemently protest against those who teach the propriety or scripturality of this course, and we fear the ministers who persist in claiming these prerogatives. They are subversive, as all can see, of the rights of a Christian church. The minister is all potent, the church is powerless—robbed of all her ordinances, and of her inalienable and indefeasible rights.

Is it not a fact that within our own communion are ministers, some of them old and respected, who are impatient of the restraints of the churches, who are dissatisfied with the servile position they are compelled to occupy in Baptist

Churches? They wish more of power, more controlling power, more domination. Be it as it may be, there is a warfare now waging by means of our ministers upon the rights and prerogatives, and the independence of our churches, that is alarming to us. The result will be most disastrous; unless our churches guard with sleepless and eternal vigilance, and exercise with consistent and unwavering faithfulness, their prerogatives.

It is the church that is put in trust of the gospel—to her it is given to evangelize the world. She alone is responsible for the purity of the gospel preached to the nations, and the ordinances administered. She alone can authorize and send forth accredited heralds of the gospel to the heathen at home and abroad. She is responsible for the doctrines they proclaim. When they err she must correct, when they preach falsely she must silence them. Thus, through her servants, her officials, the church preaches, and through them she baptizes and administers the Supper.

We say to our beloved brother, Give up your pretensions to be a successor of the apostles, which you are if you preach under their commission. You cannot produce the tests of an apostle, nor can those who believe through you do miracles. Your commission is from the church of Christ, your call from Christ. You will be authorized to baptize some traveler far from a visible church when, like Philip, you have a special commission from above to do it.

PRIZE ESSAY NO. 6.—OBJECTIONS NO. 3.

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

J. J. D. RENOIR.

In THE BAPTIST of the above dates, Bro. Wood furnished the readers of that paper what he had to say in rejoinder to me. In further defending his doctrine that the Divinity of Christ suffered and died, he has changed his line of argumentation, and approaches his position by other routes. In this article I have nothing to do with this new argumentation. I reserve that for another time, wishing only now to notice his two rejoinders.

1. Bro. Wood complains because I, in objecting to his essay, took some notice of Bro. Graves' overreaching indorsement of it. He perhaps excites a smile at my expense, by suggesting that the editor will be as much as I can "manage," and insisting that I shall take "one at a time." Now, I do not propose to manage either of them. I have not expected to affect the views of either. I have written with no such purpose. I have never known these brethren to be managed. But I believe them to be in error on the doctrine in hand—one as regards the soul of Christ, and both as regards his sufferings. And believing that the editor was willing his readers should see both sides of so important a subject, and being unwilling that it should be understood that the essay, with the indorsement, represented the views of all the friends of that paper, I wrote for the readers of THE BAPTIST with reference to what had been said in THE BAPTIST on the subject, not caring who had said it, or whether it had been said by one man or a dozen, or by great men or small ones.

And as to the demand for "one at a time," I will simply say, let one of the brethren be silent on the subject, and then we shall have "one at a time." I acknowledge my inferiority to either of them, and if some one whose acknowledged abilities would honor the subject and compliment the brethren, would take my place, I would cheerfully retire from this stupendous question. If, for instance, Dr. Shaver's editorials on the *Humanity* and the *Person* of Christ, were inserted in THE BAPTIST, the readers of that paper would see no more from me on the subject. But feeble as is my strength, Bro. W. must not expect me to battle only with the essay, while "the hero of an hundred battles," with his usual dash and courage, is flanking and enflaming my position in every issue of THE BAPTIST. "Come, old friends, one at a time." I know that with the tremendous weight of the editor against my views, I labor at great disadvantage, but I believe that this disadvantage is infinitely overbalanced and outdone in the power of truth.

2. The leading feature in Bro. W.'s rejoinders is, a continuous "suggestion" that I have misapprehended, or misunderstood his essay. Now, I think I have understood his essay, and I think the readers of THE BAPTIST understand it as I do. His rejoinders have shed no further light on the subject. I understand him yet as I did at first. Bro. Wood is not wanting in perspicuity as a writer, and yet nine-tenths of the brethren that I have conversed with, understand his positions as I do.

3. If injustice have been done Bro. W.'s essay, by introducing into this discussion the doctrine that our Lord had no human soul, I trust he will not hold me responsible for it; for I admit that, upon reading the essay, this doctrine might not have occurred to me, but for its inculcation in the indorsement. I am gratified that Bro. W. has relieved his essay of the difficulties of this cheerless doctrine. That this doctrine did attack "the indorsement," is evident, from the fact that it was generally so understood. And it seems that the editor yet regards his doctrine as essential to the defense of the essay, for in aid of its defense thus far, he has almost invariably re-asserted that Christ had no human soul. "He has even brought forward the bald-headed Henry Ward Beecher to testify on the subject. I am not responsible for the fastening of this doctrine on the essay."

But Bro. W. says, "I grant that Christ was a perfect human being; body, soul and mind." Here we agree. "This is the doctrine of the Bible." And this Christ—"the Divine Christ"—"the Christ of God"—poured out his soul unto death, when his holy, mysterious and miraculous body hung on the cross. "Then his soul was made an offering for sin," and "he reconciled us in the body of his flesh through death."

Yet, Bro. W. says, "The admission that he had a human soul, is not vital to this question, for the reason we all teach there was a perfect union of the Divine and human." This is a mistake, for while we all teach there was a perfect union of the "Divine and human," many of us deny that without a human soul he could have been a human being; "the mind—the soul—is the stature of the man," and therefore, we cannot discover a union between two natures—one of which had no real existence. There could be 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 "suggestions" are playing a part in this discussion, I may suggest that it would be well for the brethren, before they defend this essay further, to settle the question between them as to whether the Redeemer had a human soul.

4. Bro. Wood seems to intend to state his concentering position when he says, "This perfect humanity and the perfect Divinity were united, and known as the Christ, the Son of God, the God-man, God manifest in the flesh, and that this Christ, in his true character, suffered and died for his people." I will indorse this as heartily as will Bro. W. himself; but when he tells us that, for Christ to suffer in his true character involved the necessity of the suffering of his Divinity, he then assumes the thing to be proven, and the thing which I deny.

Bro. W. repeatedly says, "That all writing about distinctness of nature is lost labor, so far as this discussion is concerned, unless it is so distinct as to deny the real union with the Divine."

In reply to this, I contend that, when the Second Person in the Trinity—the Eternal Word—took perfect humanity into union with himself, neither nature was changed, and therefore, each was distinct, and yet the union was such a reality that when "the body, soul and mind" suffered, the Christ suffered in his true character. While the humanity continued to be itself in nature, the body, and soul, and mind, were the body, soul and mind of the Christ of God, in his true character. The "true character" of the Christ, is God-man, God manifest in the flesh, the Immanuel, the Word become flesh. This is a "real union"—this is the true character of Christ, and other than this he has no character in the Bible.

Bro. Wood's doctrine, more than any other known to me, needs to deny the reality of the union between the two natures, for then with reason he might protest that the suffering of humanity not united to Divinity, could not be the suffering of Christ. But without humanity Bro. W. can no more find the Christ of the Bible, than he can without Divinity. And while it shall remain to be true that the "Holy Thing"—perfect humanity—entered into the constitution of the Christ, and was part of the composition of the actual being of the "Anointed One," it will also remain true that "the offering of the body of Jesus Christ once-for-all," is "a sacrifice acceptable, well-pleasing to God"—a sacrifice of God's own appointment. And his suffering and death are the suffering and death of the Christ.

Bro. Pendleton in one of his sermons, (p. 156), expresses this doctrine better than I can do it. He says:

"The uncreated Word had dwelt in the bosom of the Father from eternity. He was truly Divine. Possessed of Divinity, to die was to 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 such a being, in whose essential nature there was not an element on which death could operate, should assume a nature that could die, and assume it expressly that he might die?"

And yet Bro. Graves, claiming that the Divinity suffered, says, "Unless we are allowed this faith we are an infidel—a Divine sufferer—or an impostor was Christ?" Will Bro. Shaver vindicate this, too?

There are some other things in Bro. Wood's two rejoinders that would be of value to our readers, but I have not space to notice them.

noticed here, but they were fully met in my first piece, and I will, therefore, say no more until I follow him to his new field of action. I hope the brethren will not be so restless as they have been. Hold still, brethren, and give me a fair chance.

WHAT SLAVERY HAS DONE FOR THE NEGRO.

J. T. FREEMAN.

"Plead my cause, O Lord, with them that strive with me," said David on one occasion, when he felt the sting of false reproach. But he did not cease with this prayer, but went into the argument himself, with reverential humility, yet with the earnestness of a maltreated man. There is some analogy to this feeling in the heart of Southern Christians, when arrows dipped in reproach are being thrown at them from presumptuous hands, while they are striving with all their spiritual strength to bow themselves before the rod of a chastening Father. Our thoughts have been thrown into this 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.

The editors of the religious press of the North, as a class, are more careful and considerate in their expressions: especially do we mention with pleasure the *Watchman and Reflector*, of Boston. But like Southern papers, he often admits sentiments from his correspondents that do not comport with his own standard; and it requires more of that charity which beareth all things, than we at present have attained to, to bear these reproaches with stoical indifference, when we know, and can prove by plain facts as simple as the rudiments of elementary arithmetic, that the negro of America "has attained" to his high state in the estimation of over zealous and imprudent friends, through slavery.

The editor of a journal of the Republican party, in criticising Mr. Voorhees for some remarks recently made, reflecting on the imprudence of granting a seat in Congress to a negro, lets out the following:

"Menard, the contestant from Louisiana, is a man of sense and education, and his modest bearing and forcible address won for him the respect of unprejudiced hearers. It is not worthy of Voorhees, or any other man who claims to have proud Anglo-Saxon blood in his veins, to cast such an undeserved sting at one who has risen, in spite of the enslavement and degradation of the past, to the attainment of so much of manhood and cultivation as Menard exhibits."

Now, we of the South are proud to know, that from the darkest stage of savage life known to history, the Christian men of the South have trained multiplied thousands of that race to a position and standing that might with propriety be complimented for their "modest bearing and forcible address," when compared with the same class of laborers in New England, or Old England, with all their common schools and foreign mission zeal. Men of the South have by their own bearing, by example more than by precept, infused into these men but late of the savage tribe, a fund of common sense, good theology, and good manners, that rates them high in regions of intellectual comparison. Our great sin, and the one it seems, most regretted at this time, is that we did not teach them politics, as we did not consider them while they were our wards as altogether prepared for a sphere which Englishmen did not attain till after a millennium of probation; and it is not altogether a fixed principle in the higher spheres of thoughtful men, whether Englishmen in Europe, or their improved descendants in America, are using the gift or prerogative with matured judgment, or to wisest ends. In a word, that universal suffrage is yet an experiment about which the wisest and best are doubting, and a man should not be judged harshly if he doubted still.

But this is diverging. What we mean to say in brief is, that through and by means of slavery to the savage, he has been raised to high religious and intellectual attainments, and not in "spite of slavery." It is a false assertion—this latter phrase—and the cool-headed politician will not use it, and it is a shame that religious men will. It is a subject upon which we of the South may look with a legitimate pride. While we admit the abuse of the institution by the sordid and the avaricious, we may without recrimination safely say, that sordid avarice and worship of mammon is not confined to our borders. The hoe and the spade of the South has not suffered more than the spindle and the loom in other quarters; and while we are willing to be chastened for our iniquities by our heavenly Father, and would abase ourselves in the dust before his holy tribunal, and lay our hands upon our mouths when he speaks, yet when we feel that when we have not only been destroyed in our homesteads, and the hardly gathered treasures of our fathers have been rudely taken from us, we will try to say with England's poet, "It is trash," but when we would take from the credit due to us and take away our good name, we

cannot forbear saying that "it was not an enemy that reproached me, then I could have borne it; it was thou, O Lord, mine enemy, thy guide and mine acquaintance. We took sweet counsel together and walked into the house of God in company." (Psalm lvi).

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, social system, and infusing into them through the examples and precepts of a ministry, which may boast of equality in self-sacrifice and devotion to principle, with any of the age, the white ministers of the South; they have excelled in numbers and religious knowledge the converts from savage life, the disciples of any other, or all other missionary societies of Rome or Protestantism now extant. I will now add what I wrote 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 many obligations to them, and they to us. From savages of the lowest grade, as were their ancestors when they were landed on our shores, 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 from savage life in other parts of the globe. I dare to affirm, most confidently, that all the missionary societies of Christendom combined have not, in the same time, accomplished so 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 coming future will honor us, and a just Creator will reward. They have done much, as a body, in the late revolution, to endure them to us. 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. Yet they have given them in our midst. That is not a debatable question with us. It is the fixed term of the conqueror, that may not be reversed without a bloody revolution. Then let us still be their friends, and kindly advise them how to use that right. They ask no social equality. They will have it not. That is a political scare-crow."

"The worst part of that population will soon drift to the towns and centers of trade, where they will become extinct from their own debauchment. The more industrious portion, under the judicious management of our farmers, who are generally more discreet than politicians, will become useful in their sphere."

QUERY.—What course should an Association pursue when two letters are presented from the same church—both letters claiming to be the church in order?

Please answer the above query, and you will oblige many friends.

J. J. ANDREWS.

Guntown, Miss., May 20, 1869.

Answer.—Appoint a committee to examine the facts and report, or to arrange the facts in due form and have them presented before the Association, when it can decide which is orderly.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED. No. 231.

Take Freely.

A ship was sailing in the Southern waters on the Atlantic, when they saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them:

"What is the matter?"

"We are dying for water," was the response. "Dip it up then," was the answer, "you are in the mouth of the Amazon river!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but dip it up.

Jesus Christ says, "If any man thirst let him come unto me and drink." "And the Spirit and the bride say, come, and let him that heareth say, come, and who-soever will, let him come, and take of the waters of life freely." Thirsting soul, the flood is all around you—"dip it up," and drink, and thirst no more.—*Ec.*

No. 232.

The Quiet-Spirit Graces.

It has been said that the more a common daisy is examined, the more interesting does this simple, stately flower become; since in its little circle there are multitudes of perfect flowers, each with its own organization, and in every stalk, leaf and tiny seed there are wonderfully contrived tissues and beautifully adapted mechanisms, which add to the pleasant association that cluster round the modest plant.

Many a quiet life of unobtrusive devotion to God's cause presents a like subject of marvel. It is gratifying, in reading the biography of a godly man, to find, as we proceed, new beauties developing in his character, and that, as the life matures, the mental and spiritual characteristics shine forth brighter and brighter. The graces of a quiet spirit are precisely those that bear the test of analysis; and what gives such zest to our interest in the biography of the great and good, is the ever-increasing delight we find in tracing the workings and the power of God's indwelling grace.

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No. 237.

The Quiet-Spirit

Items.

THEIR POSITION CLEARLY STATED.—A writer in the *American Christian Review*, (a leading Campbellite), 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." This cleansing of the moral nature is what they mean by 'heart work.' Our teaching leaves this out and opposes it." An editorial in the 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 this platform?

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 off until the summer, when it is too warm for parties and dances. I 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. KREUMACHER.—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 Leipzig 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 chandelier upon it, rampant. "Why, what is this?" asked his wife in amazement. "This," said the man of money, "is our family coat-of-arms. My grandfather made his money carting manure; this mound and fork represent his occupation; the cock perched upon the top of the fork represents myself, who have done nothing but flap my wings and crow on that dunghill ever since." The carriage still has the plain panels.

CHARITY THINKETH NO EVIL.—Young Crammond Kennedy, who has recently been excluded from a Baptist Church in New York city for his open-communion sentiments, has evidently wandered from the faith on many points. He seems to think that to slander and vilify a noble people, crushed by a tyrannical government, is fulfilling the law of charity. He says in the *Church Union*: "Young Grant, the assassin of Pollard, in Richmond, was acquitted last week. His counsel justified the deed, regardless of law, and the jury agreed with him; and this is but an ordinary sample of the barbarism of the South, where assassination has been upheld as the proper remedy for an insult, for at least a generation back." We could easily retort by quoting similar verdicts as proving the "barbarism" of the people of every Northern State, but that would be placing ourselves with Mr. Kennedy on the list of slanderers and 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 find this stale statement approvingly repeated, attributed to no less a man than Richard Watson:

"It is satisfactory to discover that all attempts made to impose upon Christians a practice (immersion) repulsive to the feelings, dangerous to the health, and offensive to delicacy, is destitute of all Scriptural authority, and of really primitive practice."

There is certainly something "offensive" in the total want of Christian feeling indicated by the writing and repeating of such a sentiment. Its coarseness is only equalled by its insolence. Whatever may be regarded as essential to the ordinance of Christian baptism, gentlemanly conduct is yet reckoned among the Christian virtues. We should pity the man who could sneer at the devout rites of the most degraded heathen. But those who are willing to speak insultingly of the tenderest emotions and

purest aspirations which the Holy Spirit can awaken in the Christian heart, forfeit all right to the courtesies of honorable discussion.—*National Baptist*.

MAMMOTH NO. 2.
30,000 COPIES!!
Four more issues will close the second volume of this paper. We propose to make No. 1 of Volume 3 a Mammoth in size—sixteen pages—and a mammoth edition, of not less than 30,000, and, if possible, 50,000 copies.

THE TABLE OF CONTENTS.
Has been, in part, determined upon:

1. A LARGE FINE ENGRAVING OF DR. A. C. DAYTON, author of "Theodora Ernest," and other works.
2. A SKETCH OF HIS LIFE AND WRITINGS.
3. THE INTRODUCTORY SERMON delivered by Dr. E. T. Winkler, of S. C., before the Southern Baptist Convention—"A Name that is above every name."
4. THE DISCUSSION between Dr. Fuller and A. M. Poindexter, on the Equality of the Races, or Oneness in Christ Jesus.
5. SUMMARY OF THE REPORTS of the Boards of the Convention.
6. THE OPENING ADDRESS OF Eld. J. C. Hiden, of N. C., before the Sabbath-school Institute—"What shall we Teach, and How shall we Teach it?"
7. THE ADDRESS of the editor of THE BAPTIST before the S. S. Mass Meeting of Southern Baptist Convention—"The Great West."
8. PERS SKETCHES of the most distinguished members of the late S. B. Convention.
9. PRIZE ESSAY No. 8, for July—"An drapodites: what is its primary and usual signification—Man-dealer or Man-stealer?"
10. CORRESPONDENCE, ORIGINAL ARTICLES.
11. EDITORIALS, from our best pens.
12. REPLY to Mr. Bright, editor of the *New York Examiner*, by the editor of THE BAPTIST.
13. THE NEGRO: IS HE OUR BRUTE OR OUR BROTHER? (a reply to Ariel) by the editor of THE BAPTIST.
14. CHOICE POETRY, Pulpit Illustrations and Gems of Thought.
15. FIFTY-FOUR FACTS on Baptism and Communion.
16. WHAT IS, AND WHAT IS NOT OLD-LANDMARKISM.
17. WELCOME SPEECH OF Hon. J. W. Clapp to the Commercial Convention.
18. SPEECH OF Gov. Anderson on taking the chair as President.
19. AGRICULTURAL DEPARTMENT.
20. PORTRAIT OF T. E. C. Brinly, the King of Plow Makers.
21. SKETCH of his life.
22. SOUTHERN FARMING for the Greatest Profits: by Dr. M. W. Phillips, of the *Southern Farmer*, written expressly for the Mammoth.

Will not every subscriber and friend to the movement go to work at once and in earnest, and see how many subscribers to the Mammoth he or she can obtain at 10 cents each? We will send one paper extra for every club of ten. Let all at one postoffice send by some one, and register all in one letter, or get postoffice order, or, if possible, send by express or by hand—the three last ways are perfectly safe. We will send extra copies enough to the agent to pay him the expense of registering or expressing.

It is hoped that each subscriber will take one or more extra copies to send to friends in other States. If they will send us the names and postoffices of such friends, we will mail from this office, and save postage. Our subscribers alone, in this way, could circulate 25,000 copies among relatives and friends. What one could not afford 50 cents or \$1 to put out this Mammoth Tract?

Cut out this article and paste it on one side of a sheet of foolscap, and on the other write subscribers' names, and head the list with the number you will give away or sell; canvass every family in your neighborhood, then write and tell us to send to your address the number of copies wanted. We will send them to you postpaid, and you can distribute them. Those wishing copies sent to distant friends can so direct us. Let workers go right to work for the "Mammoth Tract." Only four weeks until the day of issue; let the resolve be—50,000 copies shall be circulated.

The Discussion that is now going forward between Brethren Wood and Renfro, we regard as of the utmost importance, and to us of the most thrilling interest. "What think ye of Christ?" is the theme that will try both our faith and our state. We regard it as vital to our salvation. If we do not believe on Him as he is set forth in the gospel—and it becomes us to see and understand how he is set forth in the gospel—we believe amiss, and we have no Savior. If we trust upon a satisfaction made by a mere human being, if we seek and accept cleansing by the blood of a man, of an animal, we shall perish in our sins. But if the Lamb of God was the suffering one on whom we trusted—if it was His precious blood that we sought unto, and by which we were cleansed, and by which we came unto God, then are we, all who are sanctified by it, forever perfected.

We desire a full, free discussion, and invite our ablest pens to participate in

the same. Our brethren will understand each other, and all semblance of personality will be avoided. One may pronounce the other's language "blasphemous," but no personal reflection is cast upon the brother who used the language, as though he intended to blaspheme, or regarded his language as in the least irreverent.

We differ from both our esteemed brethren, Wood and Renfro. They each believe that Christ was a compound being—a perfect man, soul and body, and the second person of the Godhead, the latter mysteriously infused into, or joined to the former, making the God-man. Bro. Wood believes these two distinct natures made one person, and both suffered in the garden and on the cross. Bro. Renfro believes that the Divine part was impassible, and that, at last, on the cross it left the human—the man—to suffer in his soul and body in our stead—and that this human suffering constitutes our sacrifice and satisfaction for sin—and that through his 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 person of Christ, as will be seen by an answer to "queries" in our next issue.

Two others, and two of our oldest 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.

FLORENCE.—We lift the pen to pay a 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 the blow!—cut down like a flower of the 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 follows the son—the desolation of a family well-nigh completed! Affection, in 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, and the husband of their child.

THE SOUTHWESTERN PUBLISHING CO., 361 MAIN STREET.—The work done by this Company is superb, and for correctness unsurpassed by any house North or South. Proof-reading is by far the most difficult and delicate thing connected with a printing office. It is carried as near perfection by this Company as by any office on the continent. The Company prints, as jobs, five papers now, and expects soon to print four more. Among these are THE SOUTHERN FARMER and THE BAPTIST. We saw a letter last month from Prof. Hilgard, of the University of Mississippi, accompanying proofs returned, in which he pronounced the proof-reading of the Company perfect—he found not a letter or a dot to correct. In a letter just received from Bro. J. J. D. Renfro, of Alabama, accompanying an article, he says: "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 blunder."

CHURCH COMMUNION.
J. M. PENDLETON.
I wish to call attention to a book just published, the title of which is, "Church Communion, as Practiced by the Baptists, Explained and Defended." By W. W. Gardner, Professor of Theology in Bethel College, Russellville, Ky.

Some may ask whether another book on communion is needed? The answer is that the state of things in the religious world is such as to render necessary "line upon line." The advocates of "mixed communion" are industrious in the propagation of their unscriptural views. True, they often change their tactics, but this is done that they may avail themselves of the supposed advantages resulting from every method of attack. It has been common for them to recognize the Lord's Supper as a church ordinance; but in some quarters this has recently been called in question. I have to record it with feelings of shame, that it has been denied by a Baptist writer in a Baptist journal. It is well, therefore, that Bro. Gardner has written a volume which he appropriately terms "Church Communion." The truth is, if communion at the Lord's table is not a church ordinance, it is nothing. The world is not required to observe it, nor have Christians, in their isolated individual character, the right to celebrate it. The churches of the Lord Jesus—congregations of baptized believers—must partake of the solemn feast. Church membership is, therefore, the supreme prerequisite to the Lord's Supper. Baptism is a subordinate prerequisite, because it is indispensable to church membership. It follows that baptized persons without church relations, have no right to places at the Lord's table. It would be well for this point to be thoroughly understood. I trust attention will be called

to it not only by the title, but especially by the arguments in the book before me.

I cannot in this notice give an analysis of Bro. Gardner's arguments, nor is it necessary; for I advise the readers of THE BAPTIST to procure the volume and read it for themselves. They will find the reasoning logical, the statements clear, the candor transparent, the spirit kind and Christian. They will see that the author has written on a subject which he understands, and on which he has bestowed a great deal of thought. Lest my commendation should be considered unqualified and partaking of the nature of flattery, it is proper to say that I dissent from some of the author's views. The points of difference, however, are few, and rather incidental than vital to the doctrine of church communion. Taking the book as a whole, I commend it in all good conscience, and shall be happy to learn that it has a wide circulation.

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 Campbell—and we are not offended at being called upon to "bring down the documents." Every word is taken, *verbatim et literatim et punctuatim*, from the writings of Alexander Campbell, the father of the system, 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 Feet-washing, because they take for granted what they should prove, if they wish to establish it as a church ordinance, namely, that the duty Christ enjoined upon the twelve apostles while at a common meal, to rebuke their ambition for supremacy, was intended by him as a law for his 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
J R Fite Tenn paid to.....	Vol 3, No 43
Eld B Whitfield Miss.....	43
Eld J M Fugham Ga.....	44
F M Daniel Ga.....	50
W J F Mitchell Ga.....	50
S W Durham Ga.....	50
Mrs Dr Mitchell Ga.....	43
H Burk Tenn.....	43
Hon M B Green Ala.....	43
Eld E A Stead Ga.....	15
Mrs M A Jones Ala.....	43
Thos Cargill Ala.....	43
B M Callaway Ga.....	43
Eld A R Callaway Ga.....	43
J S Trawick Ala.....	40
Matt Malone Ala.....	43
D Bird Ala.....	43
J W Carson Ala.....	43
M S Paulding Ala.....	43
Eld P W Holden W Va.....	43
L E Duprey La.....	19
Wm Mullinix Tenn.....	43
J Walker Ill.....	43
D W Brown Ill.....	39
Eld W Stewart Ark.....	43
J D Pugh Ark.....	43
D W Irwin Ark.....	43
J M Thornton Miss.....	13
Eld S S Mallory Tenn.....	50
J Jackson Tenn.....	43
David Alsbrook Ark.....	43
D C Hall Ark.....	43
J Stephens Ala.....	38
Eld T W Norman Miss.....	43
Eld David Higgins Ill.....	21
J R Foudren Tex.....	43
N H Cretfield Ill.....	43
E Polk Miss.....	43
B C Loven Miss.....	43
J H Bolling Miss.....	43
L D Greenlaw Miss.....	43
W H Tharp Tenn.....	44
J L Han Ark.....	43
J V Wood Miss.....	46
Dr J P Collier Ala.....	43
Dr A J Robinson Ala.....	50
L J O Kelly Tenn.....	50
L S Haley Tenn.....	44
John Blake Ala.....	44
J M Baker Tenn.....	44
W A Watkins Tenn.....	11
E R King Ga.....	25
Rose & Whitlock Tenn.....	44
A Farigan Tex.....	44
A R Bryner Tex.....	44
Dr M G Pierce Tex.....	44
C C Harvey Tex.....	44
Bethel Smith Tex.....	44
J N R Williamson Tex.....	44
J S Allen Tex.....	44
Mrs T Warren Tex.....	44
Mrs Mary Fry Tex.....	44
Mrs N C Crew Tex.....	44
D Griffith Tex.....	44
Jacob Fry Tex.....	44
Wm Keel Tex.....	44
J P Fuller Tenn.....	33
J P Woodall Tenn.....	44
Carter Thompson Miss.....	44
E N Kilpatrick Miss.....	20
Eld W H McClelland Tex.....	20
Del Floyd Tex.....	44
Eld D S Dulin Mo.....	44
G Y Buford Ky.....	44
Mrs S A Madding La paid to.....	Vol 4, No 6
C S Sanders La.....	32
C S Sanders La.....	32
Waldrop & Krantz La.....	32
A D Waldrop Ark.....	32
Dorrel Carter La.....	32
Wm Marshall Miss.....	32



A. Harris, Arizona, La.—Your \$18 was stolen out of your registered letter—unless you forgot to put it in—so now and then one does. Will you tell us at what office you registered it, and when, and send postoffice receipt? We wish to trace it up. We have credited all the names, and it is our loss; go ahead and get others, and raise a big club for the July Mammoth—ten cents a number.

Mitchell Rose, 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 credited your account, for it was M. and not Wm. Rose—a mistake—hope all is right, and that you will aid us in getting a generous circulation in E. T. We put our paper at \$3, and this ought to be considered low enough for all; assure them that if columns are open to our E. T. brethren as to West Tennessee—urge them to use them. We enroll your name in the Tract Society.

A. M. Bassell, Ark.—Your \$18 received; all right.

George M. Prime.—Pendleton's Atonement and D. T. sent. McGee's money lost, 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.—If 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 Guardsmen of the Tennessee Baptist. For his blessing God bless him.

T. M. Allen, La.—No account of your return, in this office. We regret the loss of your return, and our money, of your patience—but help us not—its loss.

Mrs S. V. Welborn, Ga.—We cannot tell. We knew more of their case, could better advise where to go, or to whom.

W. P. Sarrells, 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 not the old one. They could not meet and rescind, but constitute a new body.

E. O. Gibson, Ark.—Ariel has not been published. If we have time we will publish it in the Mammoth 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 one of our 6000 subscribers take \$1 worth to sell or give away? Price ten cents each postpaid.

A. T. Latta, S. C.—We are astonished at your views. Do you write to Bro. Poindexter, of Culpeper Courthouse, Va., and get his views. You Eastern men will not kindly be taught by us of the West. The finite sufferings of an infinite being is equivalent to the infinite sufferings of all finite beings. The Divinity suffered or the race is lost, and that he did not suffer is a new doctrine among Baptists. Ask Bro. W. A. Broadus, of Fredericksburg, Va. We sympathize with you in your afflictions. God comfort you.

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—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 from you.

LOCAL ADVERTISEMENTS.

Mary Sharp College.—The Yearly Examination Exercises of the Preparatory Department, will commence Thursday, June 10th, and continue two days.

Examination of College Classes will commence Monday, June 14th, closing Friday, 18th. Commencement Sermon will be preached on the night of the 17th, by Elder J. R. Graves. Commencement Day, Friday, 18th, a class of twelve young ladies will read essays, being candidates for the degree of A. M. It is hoped as many of the Trustees of the Institution as possible will be in attendance, as business of much importance will come before the Board, and practical scholars and teachers generally, are cordially invited to attend, 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 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, "Old-time Folks," which is just published and retails at \$2.

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 5000 copies of papers of the *Leopolda* seed left. We will send a package to any one who will subscribe for or get a subscriber to the *SOUTHERN FARMER* this month. Price \$2 per year. Address

M. W. PHILLIPS & Co.,
361 Main street, Memphis, Tenn.

James Bradley was authorized by us to act as agent for the *Southern Farmer*, which authority we now revoke until he reports to us. *Eld D. S. Dulin Mo.*

For Sale.—The boarding-house of the Mary Sharp College, Winchester, Tenn., on the same lot with the College building—a rare chance for one having daughters to educate, and a real paying one in any case. House substantial, built of brick, ten large rooms besides

dining-hall, store-rooms, cellar, kitchen, wash-house, make-hams, system, bath, etc. Will be sold for \$3000 cash, or at some advance if time must be given on a part. None have ever occupied it that have not made the boarding profitable.

For further information address President E. C. Graves, Winchester, Tenn., or the editor of this paper.

Winchester, Tenn., Feb. 8, 1889.
That Shingle Machine, and the right to use, can be bought for \$3000 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 \$2500 or \$2500 on time, and machines at \$300 delivered in Memphis. Address

M. W. PHILLIPS & Co.

A Bare Premium for May.—We have engaged 100 packages of the *Leopolda* Strata—Japan Clover Seed—of M. W. Phillips & Co., and we will send one to each friend who procures the name of a new subscriber, or to any one who will subscribe himself. The package of seed is worth three times the price of the paper to any farmer, if farmers in the Canada and Georgia land the truth. Good for May only, and it should be seen in May.

The Mississippi Baptist State Convention—Will meet in Canton, Madison county, Miss., at 10 o'clock a. m. on Thursday before the first Lord's day; i. e., the 3rd day in June, A. D., 1889.

44-46 THEO. WHITFIELD, Cor. Sec.

James Bradley's Authority to act for this paper, is withdrawn until he reports to this office. *J. R. GRAVES.*

MARRIAGES.

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

RUSSELL—DOUGLAS.—Married, by Elder Joseph H. Borum, at the residence of A. J. Douglas, Esq., Covington, Tenn., May 19th, 1889, Mr. JOHN N. RUSSELL and Miss EVA L. DOUGLAS.

DEATHS.

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

GREEN.—Died, at Columbus, Georgia, of the retinitis heart disease, April 23d, aged 22 years. **FLORENCE 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 days.

She possessed great patience, fortitude and strength of character. In all her young life pressed full of sorrow and suffering, as it had been, she was never known to manifest impatience, or to utter a fretful, or a repining word. Cheerful in disposition, and attractive in manner, she won the admiration of all who associated with her. To fine native capacity, elegant tastes and habits, and a mind stored with varied information, she added such accomplishments in music as few ladies ever attain.

The leading attribute of her character was unselfishness. She was ever ready to sacrifice her own pleasure, or wishes, for the good or well-being of others. Her piety was of that ever-abiding, unobtrusive kind, which seeks to make others happy by little acts of continuous affection and kindness. She had been a member of the Baptist Church from childhood. Religious sentiments seemed inherent in her nature. From the time she could read, she never went to her nightly slumbers without reading the Bible, and offering her humble petition for protection and guidance to Him to whom her pure soul went out in love and reverence. Truly was that soul one of womanly purity and delicacy.

Seemingly unwell the evening before her death, the ever watchful and devoted husband called in a physician, who thought she was a little feverish, but would be as usual in the morning and recommended rest and quiet as restoratives. Retiring early, she seemed inclined to converse—mentioned the presentiment that she had but little time to live, named what gifts to bestow upon her parents and brothers, expressing much anxiety about the latter, and requesting 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 slumber. She never waked. In the morning there was left but the cold, beautiful form which had pined that lovely and loving spirit.

Few daughters or sisters ever deserved or received greater affection than was bestowed on 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 promising.

But she is gone, the second beloved child that has passed from the once unbroken and joyous home-circle, from which, in the troublous war-times, was swept away a noble son, the pride, the honor, the glory of the close-knit band.

Sic transit gloria mundi, 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 MARY COWDEN is no more. She was a sweet child of nine years. Early on Sunday morning, after a brief but painful illness of some thirty-six hours, she was relieved by the inexorable messenger, and now sleeps quietly in the shades of Winchester Cemetery. Her death was the result of a congestive chill. She was a delicate and lovely child, and had only to be known to be loved. Her amiable and lovely disposition secured the affection of all her acquaintances, and especially of her little associates and Sabbath-school companions. Ever thoughtful of the home-circle, she continually sought for something to give pleasure to father, mother, brother and sister. We have known her long and intimately, and feel assured that all who are present, and will be long, be permitted to join with her around the throne in praise to God forever.

Selections for Children.

THE TWO ALPHABETS.

WHEN EVERY CHILD OUGHT TO BE.

A Amiable. Prov. ix. 8.
B Benevolent. Prov. xlii. 3.
C Contented. Prov. xv. 16.
D Diligent. Prov. xxi. 29.
E Eager to obtain knowledge. Prov. i. 5.
F Forgiving. Eph. iv. 32.
G Gentle. 2 Tim. ii. 24.
H Honest. Ex. xx. 15.
I Industrious. Eph. vi. 28.
J Just. Prov. xi. 10.
K Kind. Gal. iv. 10.
L Loving. 1 Eph. ii. 2.
M Meek. Eph. iv. 2.
N Noting. Psa. cvii. 48.
O Obedient. Bom. xiii. 7.
P Pious. Prov. xvii. 17.
Q Quick. Psa. cxix. 60.
R Reverend. John x. 4, 6.
S Sincere. Titus ii. 7.
T Truthful. Eph. iv. 25.
U Useful. 1 Cor. xv. 58.
V Virtuous. Eph. iv. 29.
W Wise. Prov. x. 1.
X Yielding to good counsel. Prov. xii. 20.
Y Zealous in a good cause. Titus ii. 14.

WHAT EVERY CHILD OUGHT NOT TO BE.

A Angry. Prov. xvi. 32.
B Boastful. Psa. x. 3.
C Covetous. Luke xii. 15.
D Deceitful. Prov. xxi. 29.
E Envious. 1 Pet. ii. 1.
F Fretful. Psa. xlviii. 8.
G Greedy. Luke xxi. 34.
H Hard-hearted. Prov. xxi. 14.
I Idle. Prov. vi. 6.
J Jealous. Luke xv. 25-32.
K Knaveish. Isa. lix. 8.
L Lazy. Ecc. ix. 10.
M Mischievous. Prov. xxi. 8.
N Negligent. Heb. ii. 1.
O Obstinate. Isa. xlviii. 4.
P Proud. Prov. xvi. 18.
Q Quarrelsome. Titus iii. 2.
R Revengeful. Rom. xii. 19.
S Selfish. 1 Cor. xiii. 2.
T Thoughtless. Psa. x. 3.
U Undutiful. Prov. xxv. 17.
V Vicious. Rom. iii. 18.
W Weary in well-doing. Gal. vi. 9.
X Yielding to bad counsel. Psa. i. 1.
Y Zealous in a bad cause. Gal. iv. 17, 18.

A PROTEAN PUZZLE.

We clip the following riddle from an exchange, and submit it for the consideration of our readers. The answer is withheld; who will be the first to discover it?

I am to be met in more shapes than one, and will tax your ingenuity by giving you a few to discover.

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

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